

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—**SPIRITUALISM**

NO. 959

Strange Spiritual Phenomena.

Manifestations by the Dying and the Dead, Noted by Gen. Roeliff
Brinkerhoff.

In a number of The Sunday Republican of Springfield, Mass., my old friend William M. F. Round, has an interesting article upon the experiences of persons who apparently died, but subsequently revived and reported what they felt and saw in leaving and returning to their bodies.

The phenomena, of which Mr. Round gives several examples, are very interesting, but they pertain only to those who apparently died and then revived and reported their experiences. They tell us how their spiritual bodies were separated from the physical, and rose above them in the air, where they saw all that occurred in the room, but they were held to their bodies by what seemed to be a cord, which finally brought them back to their former life. Mr. Round was twice drowned, and so was I when a boy. Only once, however, did I become wholly unconscious, but my experiences were very similar to his. To me death by drowning was a delightful sensation, after going down for the third time, and strangulation had ceased. The only thing that worried me was the anxiety my sisters, who had charge of me, would have in not knowing what had become of me. Then it occurred to me that my clothes were on the bank of the stream, and they would know where to find me. Then all was serene. As reported by other drowning persons, in the few minutes before unconsciousness, my whole life passed before me like a panorama. I seemed to be floating in the air, and heard gentle music like the hum of bees in summer, and around me were bright colors in all the hues of the rainbow, and then came unconsciousness.

The disagreeable part of the incident came when I found myself on the bank in the hands of those who had rescued me from the water and were using the ordinary means for resuscitation. The other cases related by Mr. Round I could duplicate a number of times from the testimony of others, but not from my own. One of them, however, apparently was entirely detached from his body and went far out into space and saw and heard things which changed the whole current of his life after his return.

It is too long a story to repeat here; suffice it to say he was a lawyer and a judge, who for years had been a religious skeptic, and who had a book in manuscript ready for publication, which he thought, as he told me, "would pulverize the Bible," but after returning to his body (which was prepared for burial) he regained consciousness, and after many days was able to visit his law office, where the first thing he did was to take from his safe the manuscript he had prepared and burn it in his stove.

There is another phenomenon, however, which Mr. Round does not refer to, but which is much more frequent, and has attracted attention for centuries, and that is the visible appearance of persons who had died announcing that fact to friends at a distance, and sometimes across oceans and continents. Usually they have been called ghosts or apparitions, but in recent years since scientific investigators have given attention to them their messages are known as telepathic communications.

There is no phenomenon more thoroughly authenticated than the fact that persons in the act of dying can, and often do, communicate the fact to some friend at a distance. The best presentation of this subject that I have seen is contained in a book published by the Harper Brothers entitled "The Unknown," by the great astronomer of France, Camille Flammarion, who, still I think, is at the head of the astronomical observatory in Paris. His investigations and conclusions

sions were as purely scientific as the calculations of the eclipses. I advertised in several French journals of large circulation for experiences of telepathic phenomena, and received in reply 4,280 letters, and of these 1,758 gave more or fewer details, and out of these I selected 180 which he considered worthy of publication, and they are presented in chapter 3 of his book under the heading of "Telepathic communications made by the dying, and of apparitions." These experiences were carefully investigated as to their character and truth-

I have been a student myself of these phenomena, in a desultory way, for half a century and a score or more of similar experience have been communicated to me. In my Bible class, when the subject of the resurrection and appearances of Christ was under consideration, I found that two members of my class had seen apparitions of dying friends. One of these experiences was especially interesting to the narrator was a soldier in the civil war, and one night in his

in Alabama he was awakened and saw before him a young man who had been a friend and neighbor near his home in Ohio. On arising, he gave him welcome the form faded away into the night. He had a thought of his friend for weeks, but in view of his strange appearance he made a note of it, and the date in his diary. Several weeks afterward he received a letter from home, in which the death of his friend was announced. Investigation later revealed the fact that his death occurred the very night he appeared in Alabama.

As to the reality of this kind of phenomena, there is no longer a doubt, but as to their meaning there are many opinions. To my people, I suppose, these apparitions are considered the spiritual bodies of their departed friends.

ROELIFF BRINKERHOFF.

Mansfield, Ohio.

never heard of one who remembered

BISMARCK.

Some say they remember places or scenery they saw in a former existence. They probably saw these places clairvoyantly, or in dreams. Their visions and dreams are recalled indistinctly, and they conclude they saw them in some former embodiment.

environment, mental telepathy, hypnosis, obsession—one or all can solve all the riddles advanced by the reincarnationists upon which they rely, as evidence, that they have inhabited successive bodily bodies or this material plane.

An adult, conscious, disembodied soul, after leaving a physical body, is, who died lately, aged ninety years, the dog was the pet of the old lady, who cared for and fed him as a puppyhood.

One afternoon, when the undertaker was putting the corpse upon the Bismarck howled and raised a great commotion, driven off by the undertaker. Shortly after the dog was taken to the door, the crack of the door, carried it

the front yard where he covered with snow. It was again put on the ground, and the dog again returned to his kennel, where he has since remained, to eat and to rest.


C. Howard pastor of the Cobra avenue A. M. church, preached the funeral sermon over the

DAVIS COMES NEARER THE TRUTH THAN DOES THE THEORY OF MADAM BLAVATSKY, WHO REVISED AND REVAMPED AN ANCIENT PAGAN DOCTRINE AND INTRODUCED IT IN AMERICA AS THE WISDOM RELIGION.

R. A. DAGUE.

Denver, Col.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—**Max Bower.**



A Serious Question.

Do Preachers Believe What They Preach, and Preach What They Believe.—By H. V. Sweringen, A.M., M.D., Fort Wayne, Ind.

Is it not about time that the pulpit was making some effort in the direction of satisfying the intellectual craving of the present day for a larger and improved knowledge of the theological question? It must be clearly manifest to all branches of the Christian church that the younger members thereof are not attached to it with the enthusiastic spiritual and intellectual adherence which characterized its membership a half century ago.

The late lamented President Harper of the Chicago University, upon several public occasions announced his regret that not a single, solitary change had been made in the catechisms or other literature of the church during the last fifty years; no effort having been made to make church literature conform to the "higher criticism" or to the advanced theological thought of the day. He lamented the fact that the instructions or teachings of the church in print are precisely the same to-day that they were fifty years ago, while in not a few instances the pulpit preaching is far in advance of what it was at that time.

The writer heard a prominent Methodist preacher and president of a theological university begin a sermon he recently delivered with the announcement: "Much that I formerly believed and preached I do not now believe and preach." It is not unreasonable to suppose that that which he formerly believed and preached and which he now repudiates, yet remains in print in the literature of his church—its catechisms, its Sunday-school books, its tracts and periodicals. If so, these should be changed to conform to his advanced thought. Children should not be taught by the Sunday-school teacher that which is being renounced and repudiated in the pulpit, and which when of maturer years they will themselves reject and wonder with the laity in general why it was ever taught or printed in the literature of the church.

The young men of both the Protestant and Catholic laity are discovering that there is much to learn from the history of religions, and that neither Protestant nor Catholic Christianity can be considered as a primitive religion. They have learned as a part of the instruction of "modernisms" that if Protestantism is but an offshoot from Catholicism, Catholicism is but an offshoot from Paganism or Buddhism. They discover religions antedating theirs, which had their sacred books, their incarnate Gods for prophets, their priesthoods, their traditions and doctrines. Two hundred years before the birth of Christ, Buddha is said to have been born without human father. Angels sang in heaven to announce his advent; an aged hermit blessed him in his mother's arms; a king or monarch was advised, though he refused, to destroy the boy, who, it was predicted, should be a universal ruler.

It is related how he was once lost, and was found in a temple; and how his young wisdom astonished the doctors. A woman in a crowd was rebuked by him for exclaiming: "Blessed is the womb that bare thee." His prophetic career began when he was about thirty years old; and one of the most solemn events of it is his temptation in solitude by the evil one. Young men in both Catholic and Protestant churches as a result of their researches into religious and theological history are finding in other religions far more ancient than their own, many things which they were instructed and were wont to believe were only and alone peculiar to their own. They now begin to see that all religions have sprung from a common, earthly root, all man-made, and that one has no more certainty than another. They have discovered that neither Catholic nor Protestant Christianity can prove itself in any supernatural sense to be sacred.

I well remember that while a mere boy, not yet in my teens, in reciting my Methodist catechism to my pastor, several of the questions and their answers impressed me even at that early period of my life as being unreasonable, and that impression never left me. Those are the question and answers which, in my opinion, the late President Harper desired to see changed, for the unreasonableness has undoubtedly impressed all alike.

If I may be permitted to judge my fellowmen by my own convictions, I question very seriously whether any intelligent man in pulpit or pew thoroughly believes that Jesus Christ was God, no matter how apparently among Christians this dogma is universally accepted. The same remark will apply to the doctrine of "eternal punishment in a lake which burneth with fire and brimstone," to that of predestination, and to that of infant damnation, with other dogmas, doctrines and ideas taught by the Christian church, Catholic and Protestant. The reason which God or Creator has implanted within us rebels naturally and emphatically against these dogmas and doctrines formulated at a time when that reason was chained, undeveloped and uncultivated: a time when the "orthodox" was supposed to be the only good, the only sure passport to eternal happiness beyond this vale of tears; a time when the word of the minister or priest settled every question in theology and science.

Surely the results of the investigations of men of science, of the "higher criticism," of the light shed upon theological and religious questions by astronomy, geology, philosophy and psychology, require that some radical changes should be made in our catechisms, Sunday-school books, tracts and church periodicals. The whole theological and religious question must be re-stated in terms conformable to and corresponding with the present advanced knowledge upon it if heresy trials are to be prevented and the Protestant church from being still further split up into sects unable to maintain even a respectable existence.

There is hardly a creed in Christendom to-day to which a man can conscientiously subscribe. The lamented Lincoln was in search of a church founded exclusively on love of God and man. God and humanity was the creed to which he subscribed, but he failed to find a church built upon it. "The Golden Rule," "Equal Rights to All and Special Privileges to none," and "Live and Let Live" are creeds any of which, if observed, would produce far greater results in promoting the peace and happiness of mankind, than any that are now taught. "If ye fulfill the royal law according to the Scriptures, thou shalt love thy neighbor as thyself." Righteousness exalteth a nation, but sin is a reproach to any people," in a word, a creed of just one word of four letters, "LOVE," is all that any church needs at the present day. "Love is the fulfilling of the law."

As showing the necessity of a re-statement of the creeds of Christendom, I need only point to the heresy trials of recent years resulting in the separation from the several churches of such men as Swine, Briggs, Thomas, Austin, Crapsey, Hillis, and many others who were far in advance of them. I will here quote a very significant communication to the New York Independent from a prominent Episcopalian minister whose name for obvious reasons was withheld by the editor of that paper. It reveals the present status of the religious question far better than any words of mine can do, and the officials of all churches should ponder it deeply, for upon them rests the responsibility of the future progress of the church. He thus writes: "I have never won distinction by my heresy, nor even acquired a local reputation from violent departures from orthodoxy. If I should set about some Sunday morning to tell my congregation all my divergencies from the accepted Christian belief, I would shock them beyond measure. They understand in a general way that I am a liberal-minded person, and I take occasion not infrequently to hasten their heels in their movements from worn-out dogma to the truth that is to be. That they are engaged in such a journey I have no doubt, and most of them are willing to maintain a reasonable pace. My congregation is above normal in intelligence, information and sympathy with forward movements; but nevertheless I am fully persuaded that a complete revelation on my part of the beliefs to which my studies have forced me would set their ears a-tinkling, and not only awaken antagonism to me personally, but also cause a turn of sentiment in the direction of conservatism and orthodoxy.

"So rapid is the advance in religious opinion—at least, as I experience it in my parish,—that I would not hesitate for a moment now to give fullest utterance to views utterly condemnatory of the whole scheme of sacrificial atonement and imputed righteousness. Devout saints who were wont to inquire anxiously why I did not mention that Christ made full atonement for our sins every week or two after a sermon on any subject from Dan to Beersheba, now sit

patiently under preaching which never refers to Christ as a propitiatory sacrifice. Experience has taught me not to be too rampant in my heresies. I have learned that if one keeps his doctrinal discoveries in his study drawer for about five years, and take them out now and then to refresh his soul, allowing occasionally a delicate effluence from them to steal over a page or two of his next Sunday's sermon, he will find at the end of the period that the lay avow them as violently as he please, and they who aforetime would have lit the torch for his burning will sit peacefully under his doctrine, and sing the last hymn lustily in satisfaction that they have heard once more the truth they have always believed. For this reason, I am not shouting out over Sunday that I do not believe in the virgin birth of Jesus, nor in the physical resurrection. Much as I admire Dr. Crapsey, I am not scurrying to put myself in the pillory beside him, and I answer questions cautiously."

Well, now, what are we to think of the foregoing? Let the reader cut it out and get the opinion of his pastor upon it. When I first read it I was very much impressed by what I considered the genius of its tact or diplomacy. It reveals after all, perhaps, the proper method of advanced preachers "getting in their work," to use a more or less slang phrase,—getting it in noiselessly, insidiously, without producing any excitement or sensation which too often in the past has resulted in heresy trials and in the excommunication of the very class of preachers which the world so sorely needs in the pulpit to-day.

The whole question being one of education of the laity, that education must necessarily be imparted gradually, gently, slowly and decently. To at once abruptly instruct parishioners so radically different from and contrary to their former orthodox ideas, to the religion and theology in which they and their ancestors were reared, is to produce a shock so profound that its reaction is very apt to cause "trouble in the church," and result in the separation of pastor and people. If ever the practice of a certain shade of hypocrisy, or duplicity or dissimulation is excusable on the part of the preacher, it is under these circumstances. It is not wise or practicable that a new sect or a new church should be established every time an advance is made in theological thought. Being so far in advance of his congregation on theological questions, the preacher is obliged to practice a certain diplomacy which to the more observing and intelligent of his hearers may appear to consist in uttering different or contrary sentiments at different times, in relation to the same subject, but who will gradually catch the drift and the necessity for the deception, accept the advanced ideas presented, and aid the pastor in bringing the entire congregation up to a higher plane of thought and action.

How much better it is all around to accomplish the object in view in this way, than by the usual disturbance attendant upon heresy trials, which are invariably the result of premature, ill-timed, ill-advised, unnecessarily radical, abrupt, sensational utterances from the pulpit, although an occasional storm of this character is very useful, however destructive and unpleasant in character.

It is my opinion that the lamented Rev. David Swing indulged the hope of gradually, gently and lovingly bringing his Presbyterian congregation up to his own standard of education, of advanced theological thought and research; but that was thirty-four years ago when the old orthodox ideas were more firmly rooted than they are to-day, and when it was far more difficult for a preacher to practice the diplomacy indicated in the above quotation. The eagle eyes of his brother preachers were upon him, and those eyes were largely tinged with green because of his great popularity as a preacher. From the argument of his prosecutor, the Rev. Dr. Patton, I extract the following:

"I set out in the first specification that the (Swing) has not, in his sermons, given any distinct and unequivocal statement of certain doctrines, to-wit: Regeneration, the person of our Lord, salvation by Christ, eternal punishment, the Trinity, and the fall of man. I set out, moreover, that when he does refer to these doctrines he makes use of equivocal language."

As I have already intimated, it is very difficult for a preacher whose office is that of a teacher and who is himself being taught the while he teaches, if he be a student and progressive thinker, to effect a change in the minds and hearts of his congregation, to erase therefrom former false, erroneous teachings and to introduce in their stead the new and the true, without occasionally appearing, if not actually being equivocal in his language.

Prof. Swing in his declaration at the beginning of his trial among other things spoke as follows:

"A creed is only the highest wisdom of a particular time and place. Hence, as in states, there is always a quiet slipping away from old laws without any waiting for a formal repeal, as some of the old statutes of Connecticut are lying dead, not by any legal death, but by long enervation and final utter neglect of friend and foe; so in all formulated creeds, Catholic or Protestant, there is a gradual, but constant decay of some article or word which was promulgated amid great pomp and circumstance. And yet no church is willing to confess its past folly and repeal the injurious or untrue. All Catholic and Protestant, simply agree to remain silent."

Our church has suffered more than pen can record from the wild utterances of some of its great names, and from these it has been my frequent duty to try to separate her fair and sweeter present. There were ages when mothers wailed in awful agony over a dead infant because they had been taught that children "not a span long" were suffering on the hot floor of hell, and that each new-born infant was only a "lump of perdition," and, under the awful lashing of these thoughts, mothers used to baptize their dead-born little ones, piteously beseeching God to ante-date the sacred rite. * * * Not one of you, my brethren, has preached the dark theology of Jonathan Edwards to your whole life. Nothing could induce you to preach it, and yet it is written down in your creed in dreadful plainness. Confess, with me, that our beloved church has slipped away from the religion of despair, and has come upon Mount Zion, into the atmosphere of Jesus as He was in life and death, full of love and forgiveness."

My own opinion is that more rapid and decided advance might be made if these advanced preachers would direct their efforts first toward improving and changing the literature of their churches; their Sunday-school books, their catechisms, tracts and periodicals—toward wiping out the "damned spots," expunging the old, false, false and misleading doctrines, dogmas and ideas from their statute books, creeds, etc. An interpolation here, an interjection there, a suggestion, inference or commentary along progressive lines of theological thought in the literature of the church would very materially aid the pulpit in its effort to educate the pew upon the Higher Criticism, upon "modernisms" and upon the changes in theological thought which have been wrought in the last quarter or half century. The printed matter of the church press should keep abreast with the spoken teachings of the church pulpit.

Fort Wayne, Indiana.

H. V. SWERINGEN, A.M., M.D.

"OASIS."

Once, I walked a desert path—
The scorching sun made blind my eyes
To all the beauty of the world.
When all hope fled I cried aloud
To Him who sees each sparrow fall;
And lo! the cry was answered:
Life was changed, was not the same,
For, like a soothing wind
From distant seas, you came.

Then, the world was more than passing fair,
For as you kissed my lips,
Laid caressing hands upon my hair,
An oasis spread before my view.
What was once a desert waste
Became a garden lit by soft moon-beams.
And filled with luscious fruits,
Flowers of brilliant hues and perfumes rare.

Now, although you wander far in distant lands,
And I still walk the way of life alone,
This glorious pearl of truth I've found:
There are no desert paths,
No days of gloom, or care, or strife,
If Love abides within the heart.
Rules every thought, all thy acts,
For Love, and that alone, is Life.

MARGUERITE L. MILLER.
Rochester, Ind.

SAY ABE LINCOLN WALKED IN SLEEP; WOULD AID BURGALAR.
Old Soldier Ready to Testify for Prisoner That Married President Was Epileptic.

Volunteering to aid Ross Freeman, on trial for burglary in Judge Brennan's room in the Criminal court, Chicago, three old soldiers stood ready to-day to testify that Abraham Lincoln was a somnambulist.

Attorney Quinn O'Brien, who is defending Freeman, and contends that the prisoner was walking in his sleep when he broke into the saloon of Fred Folger, 404 N. Dearborn avenue, declared that Lincoln, Julius Caesar, and other illustrious men were sleep-walkers and acted strangely while in a somnambulist state.

"LIGHT, MORE LIGHT."

Deep Thought on a Very Deep Subject.

In your issue of Mar. 28, there appears an article by L. Aldrin, asking for "Light, More Light." For the last thirty years I have investigated all the phenomena of nature and their relation to each other and upon life, their causes and effects, and I find the following to be the relation of things as testified to by nature in all her departments:

This is a progressive universe. We know by experience that humanity on this earth is progressive, we know that all life-forms are progressive, and as a part we cannot progress without the whole, the earth, the solar system and the whole universe must be likewise progressive. This one fact, which I consider incontrovertible, settles at once and for all time all questions and speculations and arguments in regard to any "eternal" condition or entity. There can be absolutely no "eternal" being or entity or condition in connection with a progressive universe. For progression is accomplished by slow and gradual steps of advancement, and if we deduct mentally, or retrace all the steps of progression which an entity, a human being, a human soul, a planet, a sun, or a universe, has gone through, then we shall ultimately arrive at a time and place previous to the first step, the first experience as such an entity, as a human being, as a human soul, as a planet, as a sun, or as a universe, and that was the beginning of that entity as an entity, of the human being as a human being, of the human soul as a human soul, of the planet as a planet, of the sun as a sun, of the universe as a universe, and previous to this first step of advancement on any plane, the entity in question did not exist as such, but as parts, developed in and collected by and evolved out of the plane just one step below.

If we, therefore, retrace the progressive history of the Godhead of this universe, we shall inevitably arrive at a time when that Godhead was merely a human soul; we shall trace the history of the human soul, we shall arrive at a time when it was not one soul, but a large number of animal souls, collected together by slow degrees, soul for soul and faculty after faculty being added, and are still being added for its advancement.

If we retrace all the histories of the animal souls, we shall arrive at a time when each animal soul was merely a collection of a large number of vegetable souls or life centers. And if we retrace the history of each vegetable soul we shall arrive at a time when it was merely a collection of soul or life centers derived from the mineral or crystalline kingdom. And ultimately we shall find that we shall have to admit that all soul or life centers are composed of atoms, atoms of course, but atoms nevertheless, atoms so highly refined and with such intensity of axial rotation that they far outshine in brilliance the noon-day sun, but atoms just the same.

These atoms were evolved by slow and laborious processes from the laboratory of nature, and we shall know nothing of them until we have stepped by step and process after process. Every atom must go through all the various experiences of the different states of matter—the fiery, the solid, the powdery, the crystalline, the liquid, the vaporous, and the gaseous, first on a sun, then on a planet, and then on a satellite. First on the physical, and afterwards on all the spiritual planes, one after another. Finer, finer, always finer grind the mills of the universe, and the finer the atom the higher its velocity of motion, until when finally it graduates from the highest, spiritual plane to the most highly refined atomic combination of that plane, it enters the universal soul-sphere as a soul or life-center, and is then sent forth into the crystalline universe for its embodiment in crystalline form, the lowest form of life in the universe.

This then is its beginning as a soul or life-center, and previous to which time it was not a soul-center but only a most highly refined spiritual molecule. What is true of souls is also true of atoms. Each single ultimate atom, being progress, is progressive, must also have had a beginning to its existence as such, and previous to its existence as an atom it must have existed as parts on a lower plane of being. And that lower plane is the plane of undifferentiated homogeneous and unparticled substance, which, for want of a better term, we may call "ether." The ether factor is that which is required to produce atoms from ether is force, or energy, these two when combined produce centers of motion, called atoms. Each such center stands alone and must gather up its own collection of experiences under all conditions and on all planes. And as all knowledge is the result of experience, all wisdom and intelligence is the result of knowledge. There can be, therefore, no knowledge, wisdom or intelligence aside from individual entities and individual experiences. And as all entities must have had a beginning to their existence and are therefore finite, there can be no infinite intelligence, infinite wisdom, or infinite love; all these qualities can only be found in connection with individual entities.

I maintain that these conclusions are inevitable, logical and incontrovertible, and in harmony with all the facts and phenomena of nature.

HERMANN FASCHER.
San Diego, Cal.

A Remarkable Case.

A remarkable case of a somnambulist who can walk and write in the darkness is told by Dr. James Russell, assistant physician to the Birmingham (England) general hospital. The case came under his notice in July, 1907, when a girl, aged 21, was sent to the hospital complaining of sleep-walking. She was a typist, a teacher and a student of music. Both her parents were dead. In her sleep-walking periods she writes letters and post cards in German, does crochet work, reads a book and studies harmony. She does all this in absolute darkness. If there is a faint glimmer from the gas she takes her work away to the darkest corner of the room. After a few hours she goes back to bed and beats her head against the bedstead or with her hands. Her eyes have been examined, but the doctors have been unable to find out why she can read and write in the darkness, while in her normal condition it is impossible for her to do so.

SOMETHING ABOUT CREEDS.

With Considerable "Spice" Permeating the Same.

To the Editor: Noting a communication in your issue of Mar. 14 from G. Major Taber, I am led to say that while I have about the same feeling toward the word "religion," that he has expressed, yet I am sometimes in doubt as to whether his position is the proper one.

The fact that religions of the past have been engines of oppression and persecution does not, argue that the religions of the future must be equally bad. A creed is simply a statement of belief; it may be a good belief or a bad belief. Unfortunately the creeds of the past have been more or less of the latter class, or if not bad, at best false. A statement of a Spiritualist's belief need not be open to the same criticism.

Of course we try to embody all the personal ideas of each individual or try to meet the expectations of all classes of religionists, and declare ourselves on subjects on which neither they or ourselves know anything, then we will make a mess of it, and have a creed that only represents us "in spots." For instance, many Spiritualists believe in a personal God; I do not, and I do not see any reasons why we should go on record on the God question, because our orthodox friends consider it necessary. We are not making our creed for them, but for our selves. Many Spiritualists do believe in a God; that is their own personal business. Many of them believe in a protective tariff, but that is no reason why we should embody that belief in our statement of beliefs.

Some will say "the world (Mother Grundy) will expect us to declare ourselves on the 'God question.'" Well, let them expect; they are not paying our hall rent, and we need not form our creed to meet their approval.

All Spiritualists believe in a continuity of life. All believe in communication between the seen and the unseen worlds. All I think, believe in progress, growth, on the other side of life. All believe in honesty, decency, and the common sense morality, that works for the happiness and elevation, morally and physically, of the human race.

These few statements and such other unquestioned beliefs of the whole body of Spiritualists, make a good enough creed for anybody. What is the use of dragging in the "Great Holy Smoke," the marriage and divorce questions, and such other subjects on which we either must differ or know nothing at all about.

I believe in a creed, a Spiritualist "statement of belief." I believe in a Spiritualist church, and in such methods of organization and propagation (compatible with our belief) as have been found successful in other churches.

This does not mean we should blindly and slavishly follow their example in anything. I do not believe in prayer in public. It is largely insincere and of doubtful utility.

If we pray to God, we are addressing an alleged being, whom we know nothing of. If we are praying to the spirits we are praying to human beings just like ourselves, and what's the use? Why preserve a ceremony that has no meaning?

Don't try to force our personal idiosyncrasies on every other man who believes in part only as we do, keeping in mind these two points, that we are forming a creed that embodies the essential beliefs of Spiritualists, and not trying to go on record on all subjects that engross the public mind. I lately got a good friend of mine in a Western city to attend a Spiritualist meeting. He is interested, intelligent, aggressive, loyal, truthful, and everything that should make a good Spiritualist. The educational efforts of one of our Whitewater friends pleased him, but when the "medium" rolled up her eyes and addressed the "Great Storm Cloud," he quit. And he would be worth a dozen or a hundred of the weak-kneed jelly fish who are afraid some one will think they are "infidels."

Well, the greatest men of all the ages were "infidels," and I am mighty proud to say that I am too.

W. O. PURVIS.
Jamestown, N. D.

Good Report from Jackson, Mich.

I hope the friends of the Jackson Association of Progressive Spiritualists will excuse us for not reporting before, but the truth is, we have been having such good meetings with such an array of talent that we were almost swallowed up with our own zeal and enthusiasm. Commencing Feb. 16, Mrs. Abbie Sheets of Grand Lodge, gave us an intellectual treat, serving our society two Sundays.

Mar. 1 and 8 rolled by with Mrs. Elizabeth Schauss of Toledo at the helm, dispensing both Spiritualism and humanitarianism in her usual pleasing manner.

Next, Mrs. Amanda Coffman of Grand Rapids, who gave us four meetings during her ten days' stay, closing Mar. 22. She is quite original, and has a faculty of creating interest in a subject by her lectures and messages, which are of the very best quality. On Mar. 29 Frank T. Ripley began a five weeks' engagement with us. Our hall was filled Sunday evening, and it is safe to predict that it will continue during the stay of our old veteran Spiritualist, as every one is pleased.

Our prospects are brighter than ever; our ladies (the Sunflower Club) have been working hard, getting up Saturday evening suppers, which were a great success, and we are taking in new members right along. We are about to start a Temple fund, and if we can locate that philanthropist within our boundaries, which we know lives here (her name and address) to start us off with a hundred or more, it will make it all the sooner. We have just one grievance, and that lies with the State Board and Association to settle, and if they want to ignore us, on a just and legal question, the most it can injure us will be our feelings, as we are regularly incorporated in both state and county.

A. L. BIRDSALL.
Jackson, Mich.

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SATURDAY, APRIL 11, 1908.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

THE POSTAGE ON PAPERS has been increased to all the British possessions on this continent. On a single cent we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the postage rates on a mere trifling. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

Facts and an Inquiry.

The writer claims to be something of a historian, but in all his reading he finds but one character whose existence was established by royal edict and legal procedure. Search the records from the days of Herodotus, the reputed father of history, down to the present, and only the name of Jesus, posed by the orthodox churchmen as a God, occupies that position. Though his lineage is traced back to the alleged beginning through conflicting earthly parents, yet, because of the hocus pocus of a dream, he is represented to have been sired by a God, to believe which insures eternal reward; to deny which is to be punished with terrible penalties, frequently by death!

Until the revival of learning—indeed until the abrogation of the Inquisition—it was death, usually by burning, to deny the mortal existence, or virgin birth of such a God.

Arius, who only denied the Godship of Jesus, was assassinated. Porphyry, the Tyrean philosopher, died in the year 304, though a scholar of universal information, deeply learned in history, and the author of numerous books, yet all are "lost," say Christian writers, publicly burned, says history, by order of the Christian emperor, Theodosius, in the year 388, because they were the most formidable opponents of Christianity. Porphyry denied the divinity of Mary's son.

All along down the ages where we fall in with what seems authentic history, these terrible crimes against humanity were repeated. The names of Bruno, and of Servetus stand out in bold relief and will when their assassins are forgotten.

Bishop Joseph Butler, born in 1692, in the preface to his celebrated "Analogy of Religion," tells very pointedly there were persons in that early day, when learning was awakening from the sleep of ages, who rejected belief in the personality of Jesus. We quote:

"It has come, I know not how, to be taken for granted by many persons, that Christianity is not so much a subject of inquiry, but it is now at length discovered to be fictitious; and accordingly they treat it as if, in the present age, this was an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world."

If force had been withdrawn as a means for propagating Christianity, and the people had been allowed to act on their convictions, it is probable the whole system at that early period would have been treated as a fiction. Remove the ban of ostracism, excommunication from the church, exclusion from society, and all the methods churchmen know so well how to employ to make life unbearable to the heretic, then how long would the average Christian remain in fellowship? About as long as the Chinaman in America would wear his pig tail, if he never expected to meet one of his own countrymen, or return to his loved China. The fear of an imaginary flaming hell would not deter the Christian from assuming his manhood if the other pressures were removed.

Suppose a power dominating civilization, as did the Roman empire when Catholicism gained control, had by decree of emperors, acts of legislation, sustained by powerful armies,

Inquisitorial dungeons, torture chambers, fagots in flames, and confiscation of estates, had declared De Poe's Robinson Crusoe a Junior God, how many generations would have passed, with the literature of the world destroyed, and its place filled with a multitude of forgeries, heaping on their hero the many wise and some foolish sayings of ancient philosophers, before he would have been received as a God in fact and worshiped as such?

Geological.

A gentleman from Alaska, visiting Washington, D. C., made the statement that the earth "tipped up" some time, and what was then tropical became a part of the frigid zone. There is an abundance of facts to justify the opinion that the polarity of the earth has changed, possibly many times. The existence of anthracite coal beds at various places in the Arctic circle is positive proof that the time has been when dense forests were prostrated, covered by drift, and through an almost eternity of years were transformed by chemical action into mineral coal. On the Andes, under the equator in South America, proof is also found that a glacial period held all that region bound in ice. Even there, on the summit of mountain ranges a species of verdure is found not elsewhere met with save in the lower latitudes of the frigid zone. How else, save by a change of polarity, could such conditions exist?

There is a constant accumulation of ice at the poles. The process is ever going on. Whenever the polar region shall increase in weight so as to over-balance the equatorial region, a cataclysm is sure to follow which may efface every vestige of human toil, and possibly convert the bed of oceans into continents.

The tradition of a universal flood, which ignorance made a penalty for man's disobedience to God, probably had its origin in one of these great disasters, when all life was destroyed, save that which chanced to be on mountain tops. The period was many times more remote than that related by Biblical fiction writers.

Similar natural convulsions again await the earth; but as its polar diameter is now thirty-four miles less than the equatorial there is no prospect of such an upheaval during the next "twenty-five" years, as some writers predict, so readers need not be distressed by the terrible calamity. It may be deferred for a million years, and then may not be universal in its effect. Were it not for these changes the time would come when all the upland, and the vast mountain ranges would be worn down and disappear in the ocean, which would engulf all, and whose waves would roll on forever, with no obstruction in all its circuit, chanting an eternal dirge to all the countless billions of humanity it holds in her relentless grasp.

Miracles Repulsed and Annihilated.

Lang, in his very interesting and instructive "Modern Zoroastrian" well says:

"When environment changes with a people, when knowledge is increased, and the domain of science everywhere extends its frontier, religion must change with it, if it is to remain in good working order, and not become unworkable and an unbelievable hypothesis."

The author has lived more than the three score and ten years, and has one foot on the past and one on the present, and realizes how enormous is the change a single generation has made in the whole spiritual surroundings of civilized man of the nineteenth century. When a student at Cambridge, little more than fifty years ago, astronomy was the only branch of natural science which could be said to be definitely within the domain of natural law.

Geology was just beginning the series of conquests by which time and the order and succession of life on the earth have been annexed by science as completely as space by astronomy; and theories of cataclysms, universal deluges, and special creations of animals and man, still held their ground, and were quoted as proofs of a universe maintained by constant supernatural interference.

"Chemistry was, to a great extent, an empirical science, and molecules and atoms were at best guesses at truth."

"Science and miracle have been fighting their battles for fifty years along the whole line, and science has been at every point victorious. Miracle, in the sense our fathers believed, has been not only repulsed, but annihilated so completely, that little remains but to bury the dead."

"The result of these discoveries has been to make a greater change in the spiritual environment of a single generation than would be made in their physical environment if the glacial period suddenly returned and buried Northern Europe under polar ice. The change is certainly greater in the last fifty years than it had been in the previous five hundred years, and in many respects greater than in the previous five thousand."

These the statements of one of the ablest English scholars; and yet Christianity clings with all the tenacity of a viper to the errors of the last two thousand years, and there are Spiritualists, forgetful of our origin, who wish to imitate their bad example.

Truth and Error are Incompatible.

Colleges of the Interior were holding their sixth annual session in Milwaukee a few days ago. The organization seems almost entirely under control of Congregationalism, the Colleges being closely allied with that church. It is proposed to enlist the colleges of other denominations with them, and enlarge the curriculum. Discussion of the question:

"Are colleges sacrificing educational values and the scientific spirit to creed?" This elicited much interest. "The theory of evolution and kindred subjects in the sciences," says the report, "entered largely into the discussion, while one speaker suggested, the possibility of linking the study of science and religion in the regular educational course."

But this will never do. There is an incompatibility between science and religion, as taught by the churches, which will not blend. Science and knowledge are established facts, Religion, as priest-taught, is the guess of barbarism. One is the revelation of observation and experience, protracted through all the centuries since man had a being. The other is a system of belief of ancient ignorance. It was imposed on the uncultured in the infancy of the race by forgery, force and fraud.

Should science and religion meet on an equality in an educational course the fittest and the truthful will survive. The other will go to the wall. The hope of the future rests on the clash of Truth and Error. The friends of the former will welcome an enlarged curriculum in any college, as education will be in time the savior of the race. Error will cling to the past and insist on keeping true knowledge and sacred ignorance separate a few years longer; but Time has wonderful changes in store for progressive humanity, and they are being rapidly developed.

Fictitious Scripture.

Believe or be damned, says the Christian, and quotes Mark 16:16, as divine authority for the threat.

Belief is a mental effort, produced by evidence acting on the mind, and cannot be produced at will, or by force from without. A person may be forced into submission by threats of violence, yet conviction is an act of judgment, and the torture chamber cannot change it. The lips may declare Jesus a God, but lip service and belief are different subjects. We may say through fear, "the sun shines," when hidden by a cloud, but belief gives the lie to the statement.

To the credit of Jesus scholars know all that sixteenth chapter of Mark, after the eighth verse, is an ecclesiastical forgery and interpolation. It has served the church a great while as a scare-crow.

Eliminate the fraudulent interpolations in the New Testament, forgeries placed there long after the original writing of the book, which all scholars of all schools of religious faiths, less the Catholics, admit to be spurious, and the church would need reconstructing to bring it in harmony with the Bible.

Strike out 1 John 5:7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one," and the doctrine of the Trinity loses its principal support, and yet the Revisers give other matter in its place.

Who produced these forgeries and thousands of others? Was it Christians or infidels? If the former they are cheats, and unworthy of confidence. If infidels, then they were laboring to create a God out of very humble material.

Another God.

Confucius, the Chinese sage, whose fame has survived the ages, born June 19, 551 B.C., has lately been raised to the rank of a god, and is to receive divine honors, by an edict of the royal highness, the Empress Dowager of China. He is declared to be Most Holy—one with Heaven and Earth, the Mentor and Guide of Ten Thousand Generations. His worship in the Highest Degree is declared a Mandate of Heaven.

Confucius was the first to promulgate the Golden Rule, and half a thousand years before Jesus was born. It became practical in the Celestial empire, hence the reason for so few bloody wars in his history.

China is credited with a population of 405,000,000, nearly or quite equal to the entire population of all Christian countries. Add to this the population of Manchuria, Mongolia, Tibet and Korea, and she considerably outnumbers the Christians.

Accepting Christian history as authority, it was the decree of Emperor Constantine that converted Jesus into a God, and made him co-equal with the Father, he declaring:

"What was approved by 300 Bishops can only be considered as the pleasure of God, especially as the Holy Spirit dwelling in the minds of so many and such worthy men, has clearly shown the divine will."

See Rev. Boyle's History of the Council of Nice, page 51.

Soft is the music that would charm forever—Wordsworth.
Some impose upon the world that they believe that which they do not; others more in number, make them selves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne

THE FIELD OF THE SPIRIT.

Editorial Views of One of the Leading Dailies of the United States.

A wider range is being given to intelligence in the thought of the day. There is no field so undefined as the field of spirit. The very name awakens hostility on the part of those who deny the existence of such a thing. But when these persons come to discuss their differences with those who believe in spirit life they usually find that they accept the same things, but are at variance as to the name under which they shall be generalized. Spirit to some merely means the sum of common effects in thought and life—the flavor rather than the force of action. Others mean by spirit an immaterial intelligence that dwells in the human frame and that is the seat of the morals and conscience. Yet this does not satisfy those who deny altogether the existence of materiality. For any classification by no means exhausts the variant views with respect to the spirit in man. Yet when comparison is made of the effects and the bearing of the diverse views upon conduct the differences dwindle. Vital as may be the question as one of faith, as one of fact it does not much signify. This is the conclusion to be drawn from similarity in the life codes of those who differ widely as to the nature of the spirit in man.

The vista opened up leads in two directions—back to man's derivation and on to man's destiny. Is man the only spiritual fact in the universe, or is the entire UNIVERSE ITSELF A GREAT SPIRITUAL FACT? Those who say matter is a myth readily dispose of the question. Others who dwell upon the arguments of the case admit that it seems to be a break in the continuity of natural order for a spirit to have come strangely into relation to the world in its contact with man. THEY SAY THAT SPIRITUAL LIFE IS A FACT OF EVOLUTION AS MUCH AS NATURAL LIFE; THAT IT HAS COME TO ITS CROWNING IN MAN, THOUGH ALWAYS EXISTING IN THE ENTIRE UNIVERSE.

Some of those who study the subject from the standpoint of destiny ARE LED INTO SPIRITUALISM. They do not see why there should be a chasm placed between the communication of spirit with spirit. It is thus, they say, persons in the flesh confer, and why should the ABSENCE OF THE FLESH MAR THE INTER-COURSE? Under the leadership of such men as Professor Hyslop and Sir Oliver Lodge the field of spiritual science is being explored—at least, its outer edges—with the result that some of those who make the investigations become convinced that ACTUAL INTER-COURSE WITH THE DEPARTED CAN BE HAD. An ingenious outgrowth of this belief is the theory advanced for the works of Shakespeare's genius. This is nothing more nor less than that the Bard of Avon was by nature, training and education entirely unfitted to write his great plays.

HE WAS, IN FACT, BUT A MEDIUM FOR SOME MASTERFUL SPIRIT BEYOND LIFE'S VALE. HE WAS THE PROPHET OF LITERATURE, THE GREATEST OF MODERN SEERS. He simply wrote down that which was dictated to him by his spirit guide. One is reminded by this ingenious view of the claim of Cædmon, who wrote at the very dawn of English literature his work upon the creation—the forerunner of Milton's majestic masterpiece. It will be remembered that he was impelled to his task by A SPIRIT VISION. If it should be established that supernatural aids could thus be secured, it is readily seen that genius might become a common commodity, the range of human attainment making possible vaster paragonian flights and olympian attainments than yet essayed. The relations of the subject of spirit in man to deity are apparent. The one is conditional upon the other. So that every investigation into the realm of spirit tends to give reason for the domination of the present practical times as an age of faith—the faith being not that of accepted theological dogma, but the advance of reason in the realm of spiritual investigation and the conviction of the existence of much that has been beyond human ken. Science is lending willing aid.

The above is an editorial from the Baltimore, Md., American, and it is exceptionally important, as it illustrates the trend of thought in one of the leading dailies of the United States. Notwithstanding the fraud that has afflicted our ranks for many years, Spirit Return and Psychic Laws are being studied as never before, and abridged investigators admit there is an important truth connected therewith. Every exposure of a fake medium has a tendency to purify the atmosphere of our Cause, and render THE TRUTH more apparent.

A Thousand Times More Evidence.
Christians have zealously persecuted and ridiculed the Spiritualists who have for sixty years been offering a thousand times better evidence of a spirit world than they have from any or all other sources; and Christians say "Spiritualists are ignorant and superstitious!"

Thus The Humanitarian Review, of Los Angeles, a non-religious monthly.

Camp Meetings and the Fraudulent Element.

The report of Hereward Carrington in last week's Progressive Thinker will create a vibration throughout the entire ranks of Spiritualism; and when it is considered that the manifestations at Lily Dale are typical of those that occur at the other camps, it will set Spiritualists to thinking as never before.

There is a certain well defined measure of truth in Spiritualism, and that potent force has been instrumental in doing a vast amount of good, permeating through all the churches, and making them far more liberal, far more progressive and tolerant in everything pertaining to the future life.

The probing of a putrid ulcer in connection with any creed or code of belief, generally creates at first keen regrets that the same was not left alone and kept from the public; but gradually the sentiment changes, and a FEELING OF RELIEF is experienced that the act itself has been productive of healthier conditions. This has been the case in Spiritualism where it has been assumed that exposing the fraud in our ranks would result in injuring the Cause, but now the consensus of opinion seems to be that the probing process carried on by The Progressive Thinker has had an exceedingly beneficial effect. But The Progressive Thinker has not led in this one particular—the secular press has been an instrument of great good in exposing the bogus spirit manifestations, and millions upon millions of papers containing the same have been spread before the public. Probably 10,000,000,000 people read the exposure of the notorious Hugh R. Moore in New York City, showing by any number of witnesses that his materializations were wholly of mundane origin, having no connection whatever with the spirit world. Since then he has visited Los Angeles, Cal., Chicago, and Cincinnati, and is now back in New York City where he will no doubt remain until some one causes his arrest or exposes him again.

This year camp meetings will be watched as never before. Compel the materializing and trumpet mediums to sit under fraud-proof conditions, and the number who will attend the various camps will be reduced three-fourths at least.

Camp meeting officials throughout the entire length and breadth of the land should send to Prof. James H. Hyslop, 519 West 149th street, New York, and secure a copy of Vol. 2, Part 1, of the Proceedings of the American Society for Psychical Research. The price is \$1.50.

CALLS PALMISTRY ABSURDITY.

English Professor Says Humanity is Guilty by the Art—Hand Lines Meaningless.—Are Same on the Palm of the Barbary Ape.

"Palmistry is an absolute absurdity; the whole thing is beneath contempt," declared Prof. Stirling, dean of the medical faculty and professor of physiology at Victoria University, Manchester, England, in the course of lecture at the Royal Institution this week.

"Look at your palms," he continued, "and you will find certain classical lines. These lines—the so-called lines of life, heart, and head, and the girdle of Venus, and the bracelets of life around your wrists—what do you suppose they really are?"

"They are nothing more nor less than creases or folds produced by the action of the muscles. The line of the heart, for instance, is the flexure of the four fingers; the line of life is the result of action of the thumb. All these lines that have been given astronomical names by palmists are characterized by the same thing."

"You will find the same lines on the palm of the Barbary ape."

"Humanity is daily gulled through its extraordinary ignorance of the elementary facts of psychology."

Prof. Stirling placed finger prints in a different category. The print of the thumb alone, he said, was sufficient to identify a person for all time.

DRIVEN BY DREAM TO SIDE OF INJURED SON.

Philadelphia Woman Reaches New York Just as Boy is Injured.

Separated from her son, William G. Cooper, by nearly 100 miles, Mrs. Ella Cooper of Philadelphia dreamed she saw him killed by a Sixth avenue elevated train. So vivid was the mother's dream that she hurried to this city.

Her route across town from the Pennsylvania railroad ferry lay through West Twenty-third street. By a remarkable coincidence, she reached Seventh avenue a few seconds after her son had been knocked down and seriously injured by an east bound trolley car. From the window of the car in which she was seated she recognized the face of the man lying on the ground surrounded by a large crowd. She jumped from the car and rushed to his side.

When he regained consciousness, his mother's face was the first thing that met his gaze. Believing her to be in Philadelphia, he could not account for her presence. In his dazed condition, the doctors who responded with the ambulance from the New York hospital thought it best not to tell him of the psychic phenomenon which had brought her to his side.

Mrs. Cooper bore up bravely during the strange reunion, but when the ambulance drove away, she fainted. The young man is badly injured, but may recover.

Spiritualists, At Work!

Important Letter From Secretary Kates.

It is high time that all Spiritualists should be at work. The cohorts are organizing against us. Even a Congressman lately said he would offer a bill in that legislative body AGAINST SPIRITUALISM, in order to make it impossible to hold seances or do mediumistic work. A hearer of this intent argued with him against the folly of his proposition.

Spiritualism is being called a "fad" because some scientists have proclaimed that the phenomena of the spirit are being demonstrated. WHY SHOULD WE BE LETARGIC? I feel impelled to say that you should ally yourself with some local effort to promulgate Spiritualism. If you have no society to ally yourself with, then hold some meetings in your homes and obtain the co-operation of friends who know that Spiritualism is demonstrating truth.

This office would like to have information of the status of the cause in your locality. Send a small amount of postage and it will all be used to pay for the mailing of SPIRITUAL ESSAYS to you for distribution. Send me the names and addresses of your local society officers.

Let us know your address, and what is needed. Speakers and mediums should keep us informed of their address where at work. Societies having a capable working medium should inform us. Tell us what your opinions of work necessary is for our people who can possibly visit you. This office should be a bureau of information. We must not slumber, nor must our workers be permitted to labor against odds that the Spiritualists can avoid. Do not hesitate to write to me any desire you and our fellow Spiritualists may have. Let us co-operate as never before.

GEORGE W. KATES, Secretary, N. S. A.
600 Pennsylvania Avenue S. E.,
Washington, D. C.

THE REAL LITTLE CHILD.

A Sublime Sketch of the Same.

Say, you little tot, tell me a story about yourself while you are sitting here; can you tell me why those great big eyes are bright and brown and clear, and what they see in this big, big world, while you talk it right in here? They are listening at the other end and are ready to send it out, there are thousands, millions, yes, the world wants to know from whence you started and where you will go—tell me, little girlie, while you are sitting here.

Now I know your soul is pure and your words are unadorned—no selfish motive can warp the story that comes from a little child—nor will deceit step in with its cloven foot to tarnish one word you say, nor produce, nor false belief, nor even fear can sway, I will believe you, little girl, to-day.

I will believe you before these little feet have trod the long, rough road, before those little hands have learned to accept false favors wrong bestowed. I know you can tell me if you only will because you are near to the throne from whence all life must come.

Did destiny just happen to drop you down, like a rose in a desert of sin, to punish and quarter and draw you out and then repeat it again on some other little girl whose soul is as pure as I know yours thus far has been?

Are you like that device that stands by your side, empowered by a hidden force to carry a message of love and truth or send on its wings a curse? Will it harm YOU more than it does that phone when in the storm of your coming life the agents of sin train your beautiful mind to carry deception and strife? Or will you, like the phone and its hidden force, be the same sweet little girl, with a soul so pure it will always endure and reflect eternal life?

You have answered already, my dear little tot, with those eyes of wondrous hue, no evil can come to your pure, white soul, it is only a harm untrue. If that metal and force can transmit a curse and again send a message of good, without being tarnished or dented or broke or without losing its practical worth then you are as sacred in body and form as all the dross metals of earth and your soul will remain pure and your life undisturbed—would any ask more marvelous proof?

I can see through the years beyond babyhood's charms, to the twilight in some distant day. I can see you reach out to visions long gone, even now I can hear you say—"backward, turn backward, O, time in thy flight, make me a child again just for to-night"—but the body is all that can be marred in the strife, the soul remains pure, undented; fear, not the end for no harm can portend, a pure spirit is the real little child.—F. M. Wickizer in the Argos Reflector.

What Constitutes a Popular Sermon. The preacher, like the editor, sees the wisdom of giving the people what they want. Sermons must please in order to be heard, and the preacher who can best please has the largest congregation.

For this reason clergymen, as well as laymen, will be interested in the consensus of opinions on the kind of sermon most liked to hear, drawn from a great number of laymen by the London Sunday-school Times.

Opinions differed in minor respects, but all united in saying that the good sermon must be in the language of the common life, and that it must be one who shows men their temptations and how to overcome them, which means men to trust God in the midst of business anxieties which sustain them in the dark hours of adversity, loss and bereavement, which increases their confidence in the triumph of righteousness over evil in this world, and which opens before them a vision of future blessedness with God in eternal joy and harmony with him.

In other words, what people want to hear are words of encouragement, and the most successful preacher is he who can impart most cheer. This may explain the rapid growth of Christian Science, which does not imitate other churches by saying that evil will be remedied hereafter, but teaches that evil does not exist now.—Chicago Daily Journal

DREAMED THAT HE WAS BLIND.

Next Day the Bridge-tender Suddenly Lost His Sight.

New York, Mar. 14.—Dreaming that he had been stricken blind while at work, Thomas Pendergast, aged twenty-five, of Hoboken, employed as a bridge-tender at the Lackawanna ferry, awoke suddenly while in bed, and, finding it only a dream, turned over and went to sleep again.

In the morning he told his wife of his strange dream, and she told him not to worry. He also told his fellow-workmen, and they laughed at him. Shortly before time to quit work at 7 o'clock, and while he was winding the hawser about the drum at the ferry, he became blind suddenly as the crowds of commuters were rushing for their trains.

His comrades were quickly at his side in response to his terrified cry. He was taken into the waiting room and a doctor summoned. Pendergast was placed in a cab and taken home, where several doctors worked over him all night in a vain effort to restore his sight.—Chicago Daily News

Watch Ye; Stand Fast in the Faith. Acquit Ye Like Men; Be Strong.

Lecture Delivered by Mrs. H. L. P. Russeque, of Hartford, Conn., Before the First Spiritual Society of New York City, at Elks' Hall, New York City, Sunday Afternoon, Dec. 22, 1907.

I shall read a part of the fifteenth chapter of 1st Corinthians, beginning at the thirty-fifth verse:—
But some man will say, How are the dead raised up? And with what body do they come?
Thou fool, that which thou sowest is not quickened, except it die.

And that which thou sowest, thou sowest not that body that shall be, but bare grain:
But God giveth it a body, as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

(So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;

It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, the first man Adam was made a living soul; the last Adam was a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man is of the earth, earthy; the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed.

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruption must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

I select for my subject that passage of scripture which many of you, if not all, are familiar with:

Watch ye; stand fast in the faith. Acquit ye like men; be strong.

Truth needs the peering vision of intelligence. It is to the thoughtful mind what all the mysteries of the universe are to the scientist. It means the more careful discrimination of intellectual vision, the measure of careful judgment, the uplifting of the inspiration which it always brings to the thinker. Truth is not always revealed to us a bright and shining light; it is as when we looked into the world of matter, the laws, the principles, the mysteries, are all there, they have been there for ages, since thought, since law, since spirit lived, but man's vision has not been opened, his understanding has not made plain to him all these wonders that are multiplying every hour and every day of our lives, because with the development of his reason, with the opening of his intellect, with the investigation of his thought, he is revealing to his understanding the mysteries of nature.

Thus we look about us, seeking truth, forgetful that there is always a corresponding light shining within the human soul that must accept, apply and appreciate its goodness and its uses; forgetful that in the world there is so much for every man, for every woman, to know. There is so much for every eye to see, for every ear to hear, for every soul to feel, for every mind to grasp, to reveal the wonders that inhere the laws that belong to the universe.

There is nothing in this life which does not belong to you. There is nothing in the universe that the human mind may not encompass, if it be large enough, broad enough, high enough, and deep enough to measure their usefulness. We have shut out from ourselves the wonders of the universe, because we have closed our eyes to their mysterious appearances. To-day science has made such inroads into universal law, and has brought from the depths of that law such wonders for the uses of mankind, that the world is coming to see that there is something more, something better, something sweeter, something loftier, something nobler for mankind than has ever been known before. We look into this world for earthly things; we look here for earthly laws, for material objects. We find here the objective life from a present understanding, but can you conceive that **BACK OF ALL THIS THERE IS A POTENCY THAT IS TO THE WORLD A REVELATION.** This universe, this outer man, if you please, has been the Adam of the olden time, but the force, the power, the God of the universe, stands back of it all, and is the quickening spirit, the power that has revealed Himself more and more, and is writing Himself upon this objective life, until he who hears with open ears, and sees with open eyes, hath read the laws that are written there, and come into closer communion with His spirit.

The world is full of spiritual truths, full of spiritual wisdom. We forget that the world is in itself a spiritual world here, because it is subject to the divisibility to your observation. You forget that it is the expression of a mighty power of the spirit. There is not a rock, nor a metal, nor a grain of sand, nor a bone, nerve or a sinew of the human body that cannot be reduced to spirit. There is nothing in the universe that cannot be reduced to that primal element that belongs to everything, and that inhere everything, therefore, if spiritual life is the basis, it is also the summit; it is the beginning that we know not, and the end that we see not. Spiritual life does not mean the simple vision of a ghost-like form, it does not imply the simple object that may appear before our eyes and that we may say we have seen something that is spiritual because it is more refined than that to which we are more accustomed. It is something that has a force, a potency, that is active, that generates new resources, that opens new revelations, that points to better results, that reveals new laws, that knows no limitations, but is constantly unfolding new processes, new powers, new wonders, day by day. Thus we do in the scientific world.

If the astronomer had been satisfied with the discovery of the sun and believed it was a planet, what would we have done had that been the limitation of his aspiration, but there was a faith within him, and he acquitted himself like a man, and peered into the heavens, the truth was there, the planet was there, and it was shining on and on as it had done for ages, but he did not discover its environment; he did not discover its potency, but at last the inspiration of the vision led him to discover how near he was to it, until he has measured the distance, and the spectroscopic has portrayed its component parts, and he has come into the measure of its aura, and he has known of its consistency, in fact he has been able to mark its size, he has watched its march athwart the heavens, he has discovered its relations to other systems, and by its erratic motion he has found a prophecy, and what is it? That there is something beyond, something a little further on, and there he is peering on and on, making stronger his telescopic vision, carrying on the faith that is in him, and finding the object for which he sought.

Do we apply these laws to our spiritual understanding? Do we find the same processes of mind going on concerning spiritual things? Are we asking for the revelation of spiritual laws? Are we investigating them with as discriminating care as the astrologer, as the

geologist, as the mathematician is defining its science? Are we discovering the wonders that are all the time revealing themselves to us, not because they are new, but because our brains are quickened, because our spirits are larger, because we are coming into a realm more spiritual, more Godlike, coming closer, if you please, to the great heart and soul of life. But in spiritual laws we are far in the background. We are looking for something that shall move a ponderable object. We shall ask for something that shall excite our wonder, and we may gaze at it and wonder at its mystery.

Ah, me, what is more wonderful than the human organism? What is more wonderful than the hand that will obey the will of the soul within? What is more wonderful than the law that speaks itself to every particle of matter, to every drop of blood, to every nerve, to every atom of these bodies that belong to the earth, and that obey their behests—what is more wonderful than all these things? There is a better view of things than we have been given to observe, that is, that this life here upon this planet shall become more spiritualized, shall become purer and better, and what does this mean? Does it mean that we shall listen for a knock, or that we shall read the handwriting on the wall, or that the clairvoyant vision shall observe something grander than has been discerned before? Does it mean that a voice shall speak from the wilderness of ignorance and tell us some story that we cannot comprehend? Does it mean that we are to look beyond the skies to find the divinity of men, the divinity of God? But it does mean that we shall look within and find the divinity of humanity, the human soul, that God has enthroned within, and has made man and woman living quickened spirits, to appreciate His laws.

Friends, it is time that Spiritualism means something to those who think with its realms. It is time that it should mean so much that he who reads its lessons and receives its message should quicken him to higher responsibilities. The slave to habit should throw aside his fetters; the man of ignorance should come into the realm of knowledge and there discover what applies to his needs. It is time that he begins to think of a spiritual life here. I do not care for a spiritual world that take us away from the exercises of our thoughts, our conduct, every day of our lives, whether here or hereafter. If you are Spiritualists you are better men and women, you are living holier lives, you are consecrating yourselves to higher responsibilities and nobler duties, you are coming closer to the spiritual life everywhere in this universe, and it shall mean to you that you are knowing no law that shall tell you the story of death. If religion comes to you that prepares you to die, that death is the end of all things, there is no such thing as death. The poet sings, "what seems so is transition." There is no such thing as death, not a particle of matter can be destroyed, not an element in all the chemical world can be destroyed, not a star can be destroyed, not a globe of air can be destroyed, not a drop of water can be destroyed; all these may be changed in their expression, but the life that gave them shape, that gave them power, that gave them force, that may develop greater and greater possibilities, lives on forever and forever; but religion has proclaimed death for mankind, death to the human soul, death to the world of matter. Why, it cannot die. God is as much in it, and is its creator, as he is of that ideal world of which you dream beyond the stars. He is here, and if omnipotence and omniscience mean anything, it means, aye, they mean omniscience, and if omniscience is the dominating power of the universe and universes, then the world cannot die. There is nothing that can die, nothing that can be destroyed, and above all these wonderful souls that think, and feel, and grow, and are reaching out into the universe for greater wisdom, aspiring to higher thoughts and to higher works, that are seeking the betterment of mankind, that are striving to establish heaven here amongst men, to make mankind better, to bring heaven down here and on earth God within the human soul, that potency is eternal, and man is co-eternal with it.

Men believe this, whether they acknowledge it or not, they believe it whether they deem it wise to proclaim it or not. The aged man whose head is whitened by the frosts of many winters, is out in the fields planting seeds; he knows that he will never reap that harvest here; the trees will never bear fruit to satisfy his appetite; he knows there is nothing there for him, but he still tills the soil, plants the seeds he knows that before the blossom come, before the fruit is set, he will have been gathered to his fathers, that he will have crossed the threshold into another manifestation of life, but it matters not, he is laboring on the same. The scientist knows his investigations will carry him to the gate-way of his passage from this life; and he knows, too, that he has not discovered everything, that he has not found the great truth that belongs to the universe, but he seeks wisdom with as much diligence and earnestness as if he could measure the whole. Why is it? It is because the human spirit catches glimpses of that eternity which it inherits, and he is seeking for the good of the world.

Now as to the testimony that shall come to man. The present forms of dogmatic faith proclaim a faith in the immortality of the soul, but they circumscribe or limit its uses. When a man has gone out of the body into the kingdom of heaven he becomes a songster, he is singing around the throne of God, he has not entered into any employment for the betterment of the world, he has nothing to do but to praise God. I will agree with him there. I believe in no praise that is not useful, I believe in no praise that is not redeeming, I believe in no praise that is not uplifting, and if we believe in praising God by helping the world, then I am at one with praise. But the idleness of heaven. Oh, me! It stultifies faith, it throttles hope, it fetters growth, it buries desire, and leads man to a point where he neither comprehends himself nor his surroundings. Religion means activity, and the manifestations of that activity are everywhere present.

Spiritualism has brought to the world a message. Religion, or dogmatic faith, says: I hope for immortality, but no one has ever come back to tell the story. That is the common affirmation, no one has ever come back to tell the story. Oh! but the door of the kingdom of heaven is open and the ladder that reaches from earth to heaven still abides for man, and the angels are ascending and descending. They are not coming empty-handed, they are not coming to man without blessings, they are coming laden with helpfulness, with encouragement, with inspiration, aye with revelation, and are leading you out into a larger, better world. They are making this life the dwelling-place of God, as much as the life that you are reaching toward, that you believe is beyond the sun. Here, in your own souls is enthroned the divinity that belongs to godliness, belongs to the universal spirit, and here you find that divinity unfolding itself day by day. The varied manifestations that have become manifest since Modern Spiritualism came to the world are only in correspondence to the law that has always existed. There has never been an age since man was a thinking being, that there has not come in every generation some evidence of the presence and communication of those who have lived and walked and talked upon the earth.

You ask, then, why can we not all see, and I will ask again, in answer, why are we not all Raphaels? Why are we not wonderful musicians? Why are we not all chemists? Nature, and the God of nature, has endowed you with gifts to be developed through your activities, and there are in your lives potencies that are reaching out to that divinity in the outer world. You are the stars in glory that one star differeth from another star; you are the children of God, and all are as necessary in your places as the spirit that quickens your lives. When you are learning these lessons, then you may ask, why, why are we not all media? You are, for some phase of manifestation. Some may see, as in Corinthians you may read, some may speak in divers tongues, some will heal the sick, some will do this thing, and some the other, all differing, but all needful, because all life is involved in this law, all spirit inheres this divine principle, and all law belongs to mankind. Some organisms are adapted to the influence and manipulations of spirits who have been your friends, they may manipulate some part of the nervous organism, and be able to induce a message; that organism becomes a battery that sends out the telegraphic message, and through those organisms comes the story not of

death, but of immortal and conscious continuous progressive life beyond the grave; it comes to some in one way, and to some in another.

Nearly sixty years ago there came the tiny rap in its modern form of manifestation. Scientists have striven to put it down, to do away with it, it has been heaped with abuses, its application has been abused, it has been misinterpreted, it has been surrounded with clouds of ignorance and doubt, but it has rapped on and on, until it has sounded in every land, and to every people, and with it came the electric telegraph that sends messages across the seas, that has sealed mountains and valleys. With it has come clairvoyance, that has seen not only what was beyond the skies, but has seen into the depths of human nature and discerned there the spiritual atmosphere that has communion louder and clearer than that you have known before, and the voices of the angels have been listened to and the rhythm of heaven has been heard, and the harmonies of nature have come closer to the comprehension of mankind. Oh, me! when you are spiritually unfolded more and more these spiritual manifestations will come more directly to your understanding. Modern Spiritualism has not only taught you of the conscious continuation of life beyond the grave, but it has taught you more of life here, it has revealed scientific truths, it has unfolded scientific laws. The electrician it has led along the heights, until his soul has been quickened to the spiritual laws, and he has been able to discern their kinship with human necessity, he has portrayed the wonders of this air that you are breathing, he has brought also to those who will hear, and to those who will see, a higher spiritual sanitation, that a higher motive may impel your conduct, that a higher aspiration shall lead you up the heights, and sweeter, larger charity shall clothe your souls.

Spiritualism in its aspects as it is, does not come as the fortune teller, it does not come as the leader to greater wealth, to point out the home of money that you may acquire only material good, but it leads you to a garden where the tree of wisdom grows, and to a higher knowledge of truth, it teaches you a diviner brotherhood, it eradicates disease, it helps you to point out a better way for those in ignorance, which is sin. It leads you to a greater helpfulness for humanity, which is charity; it leads you to loftier heights of loving kindness, which is Spiritualism.

Benediction.

May your eyes and your souls be opened to the dear angels, who are walking beside you, till the good there is in the world, till the truth that your souls can see and feel, till the blessings that may descend like dew from heaven upon you with the Christlike spirit of love, all humanity may be one, one in spirit, one in love, one in helpfulness, one in hope, one in life, for the sake of this world, and the world to come. Amen.

INDIANA STATE CONVENTION.

The Attendance Was Large, and the Proceedings Impressive.

To the Editor:—The Indiana State Association of Spiritualists assembled in convention in Orpheum Hall, 135 North Delaware street, March 20, and terminated Sunday, the 22nd.

I believe that convention was the most harmonious and successful one that has ever been held since the organization of the State Association.

It was a grand and glorious success financially, and in every other respect. Especially so was the closing meeting, Orpheum Hall was wholly insufficient to seat the vast number of people who seemed very anxious to be present; in fact, there was not even standing room to accommodate all.

The spiritual stomach was dispensed to several audiences during the convention by two of our most eminent and logical exponents of the spiritual philosophy, Dr. George B. Warner, president of the N. S. A., and Will V. Nicum, of Dayton, Ohio.

The lectures delivered by these well known and eloquent speakers were profoundly interesting; both handled their subjects in a masterly manner.

Too much credit cannot be given to the officials of the State Association, for the zealous and earnest efforts they are and have been putting forth to promulgate, throughout the state the truth of our sublime and soul-quickening philosophy. They are now making one grand supreme effort to make arrangements for the entertainment of the N. S. A. convention to be held here in October.

Every Spiritualist in the State of Indiana should feel it to be a duty as well as a pleasure to co-operate with the State Association in order to make the N. S. A. convention a success, such as every Spiritualist will feel proud of. In order to bring about such a result financial assistance must be given in a liberal way to the State Association. Windy support will not accomplish desirable results.

Wind will run a deal-mill, and propels ships across the Atlantic Ocean, but the N. S. A. Spiritualists' Convention cannot be run successfully on a windy basis; so, brother Spiritualist, take due notice of that fact, and govern yourself accordingly.

If one-half of the Spiritualists of Indiana will send from twenty-five cents to one dollar to the secretary of the State Association, Mrs. Carrie Mong, Muncie, Indiana, the N. S. A. Convention will be an assured success.

October, 1908. It should be the aim of the Spiritualists of Indiana to entertain the officials of the N. S. A., and the delegates while they are here, with such generous hospitality, that when they take their departure from the capital city of the Hoosier State, the impression will be indelibly stamped upon the tablets of their memory that Indianapolis is no mean city in its hold over a spiritual convention.

It was very strongly in evidence, during the State Convention, that many who were at the front when the first Spiritual Church Society was at its zenith, were very conspicuous by their absence. There are so many who seem to lose all interest in the Cause of Spiritualism just as soon as they are not the bell-wethers in a society, and as long as they can be it and dictate what shall be done they are very enthusiastic Spiritualists. I have often heard many who are now absenting themselves from all Spiritualist meetings, and affiliating with the Christian Science (?) Church, (Edgism), or some Orthodox church, make this statement: "Spiritualism is my religion; it's good enough for me!" I am fully persuaded in my own mind that such people never have any definite idea what Spiritualism stands for. In my humble opinion they were never anything but bogus Spiritualists—only that and nothing more. I do not believe that anyone who has intelligence enough to be a Spiritualist can or will ever be anything but a Spiritualist, after having been thoroughly tested and convinced that it is an absolute fact that we do positively survive the change called death, and that we retain our personal individuality and characteristics, and can return, under favorable conditions and communicate with our friends here on the earth plane.

Idiot and pin-headed people who

have little or no capacity for thinking undoubtedly make good Christians, but they will never be Spiritualists; that is an utter impossibility.

CORTLAND HALL, Indianapolis, Ind.

Anniversary at Baltimore, Md.

The First Spiritual Church celebrated the Sixtieth Anniversary of the advent of Modern Spiritualism in the afternoon and evening of March 28, at the Florist's Exchange Hall, corner St. Paul and Franklin Sts.

It was a great feast of rejoicing, and largely attended by Spiritualists and investigators. The hall was handsomely decorated with the Stars and Stripes, cut flowers and palms, and the dazzling brightness of numerous electric lights helped to make the environment a scene of beauty.

Walters' band of able musicians greatly enhanced the harmony of the occasion.

The exercises in the afternoon consisted of able addresses by the general president of the First Spiritual Church, Brother C. D. Pruden, and ever-popular pastor, Mr. G. W. Kates, the efficient secretary of the N. S. A., and his faithful companion and co-worker, Sister Z. B. Kates, who always holds her own when aroused by the foes of Spiritualism.

Mrs. Loane and Mrs. Allen very kindly contributed their melodious gifts in the demonstration of the continuity of life. The dear children of the Lyceum gladly gave their mite to the general enjoyment, in recitations under the leadership of Miss A. Fink, who never tires in her loving attentions to her pupils.

The evening exercises opened with the singing of "America," and the strains of music. The first speaker to address the very large audience, was our former president, Mr. Chas. R. Schirm, whose appeal to reason and patriotism called out generous applause from his appreciative audience.

Mrs. Kates was the next speaker, whose inspiration was far above the average, her telling points struck home, and she was sowing seeds, many of which will germinate and bring a bountiful harvest.

Mrs. C. D. Pruden, the presiding officer of the Ladies' Auxiliary, then followed with a trance address, fraught with encouragement and prophetic optimism for the coming years of Spiritualistic work.

The closing minutes were devoted to message work by Mrs. Kates, and she set her audience a-thinking with the accuracy of her descriptions and positive messages. Everybody agreed that this was one of the most enjoyable anniversary celebrations they had ever experienced. May the good work go on and on until the whole world shall rejoice in its spiritual freedom.

HENRY SCHAFFETTER, Sec.

Shadow Hanging Over a Young Girl.

Our cook in the main building of the Soldiers' home, whose husband is confined in the hospital, had two young daughters here working in the dining room, and one day about two weeks since, I happened to be working in the kitchen, assisting Mrs. Banfield, when Beulah, the youngest of the two daughters, came in after dinner, on some errand with her mother, and I stood only a few feet from her, and immediately a shadow came over the young lady, and seemed to grow more dense as I stood watching her, when I cried out, "Beulah, I have a message or warning for you."

I then described the shadow hanging over her, and advised her to be careful telling her that otherwise some dreadful accident would befall her.

Well, the next day and about the same hour, she in company with another young girl, borrowed a small boat, and went down the river, and just round the bend thereof the boat tipped and she fell into the water and was drowned. Now the mother, as well as others, are anxious to know what cast the shadow so plainly to me twenty-four hours before the accident. DAVID J. MARTIN, Iowa Soldier's Home.

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creams, skin foods and various adver-
tised wrinkle removers, but they all
failed absolutely and I confess I was

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Where the Responsibility?

What Abnormal Conditions Induced the Acts, Or Were Spirits in Control.

The following account from the Chicago Tribune is most remarkable, and affords a subjects for scientists, Spiritualists Theosophists and Occultists to consider. The question is, can a young man while asleep smash a heavy plate glass door and through the opening enter a saloon at 4:30 o'clock on a cold winter morning without waking? Can the same young fellow, by walking into a bedroom and beating a man almost 200 pounds heavier than himself, also beating the man's wife until his victim flees shouting "murder"—can he do that without being held either insane or responsible?

"He can," said Dr. Oscar King, a specialist in mental and nervous diseases, who was called by the defense in the case against Ross Freeman, accused of robbing the saloon of Fred Folger, 4001 Armour avenue, early on New Year's morning of 1907.

Attorneys Quinn O'Brien and Lawrence Potter, who represent the young man, are also certain that, though the defendant did all that he is accused of, he did it while in a somnambulistic state.

Assistant State's Attorney Hobart Young on the other hand, insists that such a thing is impossible and that the acts of the defendant clearly show that he was sane and conscious at the time.

Sleep Walkers Barred from Jury.

The jury, from which sleep walkers were excluded by the peremptory challenges of the state, was completed in the morning, and within two hours the state had made its case and rested.

Attorney O'Brien moved to take the case from the jury on the ground that no criminal intent, an essential part of the crime, had been shown. This motion was overruled.

Fred Folger, the victim, was the first witness. He said he was awakened by the breaking of glass, and his wife went out into the kitchen, which is between the saloon and the bedroom they were in, to see what was the matter.

Before she returned Freeman walked into the room and stood looking into an open trunk in which Folger kept his valuables. Folger asked him what he was doing. At the sound of Folger's voice the stranger turned and began to beat him. The saloonkeeper, who weighs 300 pounds, sprang from his bed and grappled with him, but after a tussle broke away and ran into the hall.

Bravery Medals Puzzle Anglum.

There Cornelius Anglum, the next witness, said he found Folger yelling "Murder" and shouting that his wife was being beaten by a thief.

Folger is a veteran of the Franco-Prussian war, in which he won the coveted Iron Cross, the Chancellor's Cross, Prince William's Cross, and, as he said, a cigar box full of other medals for conspicuous bravery.

"What are you doing here if your wife is being beaten?" cried Anglum, who has no medals, but used to be a Chicago policeman.

Pushing Folger aside he entered the kitchen, followed by his wife. There he found Freeman struggling with Mrs. Folger, whose face he had beaten till it was bloody. He grappled with him and threw him to the floor and Mrs. Anglum seized his feet and later sat on them.

After Freeman was arrested Folger tried to strike him and Freeman appealed to the officer for protection. On this, as well as on another short conversation, the prosecution bases its contention that Freeman was conscious.

Looks Like a Man on a Spree.

Lieut. Oscar W. Peterson of the fire department, who arrested him; Policeman Small, who took him to the station; Desk Sergeant Matthew Golden, who booked him; and Anglum, all testified that he looked normal "for that kind of a case," meaning a case where the prisoner had been out on a vigorous and protracted spree. They said he had all the earmarks of having been on a big drunk, but had no odor of liquor on his breath.

A conversation, which promises to be of considerable importance in the case, was as follows, according to Witness Anglum: Freeman (to Anglum when he was turned over to the police)—You've got me four-fifths now, but I'll get you some other time.

Anglum—What did I do to you? Did I hurt you? Didn't I keep these people from striking you?

Freeman—What did you break in here and hurt this man and his wife for?

Freeman—At the proper place and the proper time I will answer you: when we have an equal show.

Anglum—We have an equal show here.

Freeman—O, no! You are three to one.

Strange Feats of Epileptics.

When Dr. King was cross examined on the possibility of a person in an epileptic stupor carrying on such a conversation as this he said he doubted the correctness of the recollection of the witnesses. Everything else he said was consistent with such a condition.

"Outside of this sentence there is nothing mysterious in the matter," said the alienist. "One can pass into this state of mental epilepsy without convulsions, without stopping what one is doing. Men working at a trade have been known to pass into such a stupor and continue to do their work for hours and then try to walk through a solid wall. There is no reason to suppose he did not believe the place to be his own home when he entered it and the subsequent occurrences were the result of the actions of other people toward him. Such rough handling would tend to prolong the seizure rather than shorten it."

Men Fight While Asleep.

"Furthermore, it is a fact that is commonly observed in hospitals that while a person is still fresh from an epileptic seizure, his fighting propensities are greatly aroused."

In his opening address to the jury Attorney O'Brien said that Freeman had had seizures almost as extraordinary in his own home of which testimony would be given. His father, who was a millionaire oil magnate in Petrolea, Canada, until ruined by the Standard Oil Company, he said, had similar attacks, of which he eventually died. His sisters also have been sleep walkers.

Freeman has been employed by the Crane Company ever since coming to Chicago several years ago after his father's death. The company has expressed its confidence in him by giving him bond.

Indeed, may not somnambulism be another phase of spirit control? Who knows?

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An Eighty-six-Year Old Poet. To the Editor: It has been a long time since I have had my say and sent you a thought or word for your waste basket, but I am growing old—eighty-six years, and still have never seen a spook.

You must excuse me when I say I want to be convinced that Spiritualists are a better set of cranks than the orthodox outfit, but I doubt it. The dominant element are determined to call it a religion, establish a priesthood, pander to the superstitious element in human nature—and ride at half fare. Their game is as plain as the nose on your face.

Still, I will say it is interesting and progressive. It is a unique kind of literature, and gives such men as Lockwood and Dawbarn a hearing on a liberal and world-wide return.

I will send a few thoughts in rhyme. Characteristic and in my line:

The devil and his tins do help
The orthodox divine
In his great work of saving souls,
They keep the sheep in line.

Perhaps the time will come when Mah
Will love his brother man,
And help him up when he is down—
Not skin him if he can.

But while the woman plays her game
Like Mother Eve of old,
I would not dare to say the man
Does not get beat and sold.

Let woman have the right to vote,
Hold office if she will;
Then let old Satan run the boat
And Adam pay the bill.

It has been many days since I
Have tried to save the race;
They scatter so, then up and die
Ere I get them in place.

The wise man will control himself,
And run his own machine,
Lay something by upon the shelf,
And keep his record clean.

Faith in a God of truth and love
Opens a door of light,
And makes the life that we now live
Immortal in its scope.

I don't believe that law or creed
Can win a heart from sin,
But I do think undying love
Can make a black heart clean.

Progression is the proper word,
Progressive thinkers think,
We sometimes say things quite absurd
And waste paper and ink.

I hear a robin in the tree;
The buds are swelling fast;
As usual 'till H. E. P.,
And shall be the last.

Mazon, Ill. H. E. POMEROY.

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Anniversary at Clinton, Iowa.

The Clinton Society of Spiritualists celebrated the 40th anniversary of Spiritualism on Sunday evening, March 29, at their hall, by a special program, consisting of vocal and instrumental selections by local talent, and a recitation by Mrs. E. M. Abbott, vice-president Mississippi Valley Spiritualists' Association, which was highly appreciated.

Our excellent resident pastor, Mrs. Alice C. Barry, ably discoursed from the subject: "The Spiritualist's View of Death," to a large and appreciative audience, every seat being taken and several standing up.

Mrs. Barry's address was one of those soul-lifting messages given in terms which could be grasped by the hungry soul seeking for spiritual truth and knowledge. "There were many strangers among us, some of whom expressed themselves as being well-pleased with the meeting, and it was pronounced by our members the most successful meeting held since the society has been in existence, and our meetings for the present year have been very successful.

Mrs. Barry has succeeded, by hard work, zeal and perseverance, and by her own exemplary life, in building up a nice little working society here, and gaining for the society prestige from the people of Clinton. The two daily papers of Clinton gave a nice write-up of the meeting, giving a synopsis of her remarks.

After the lecture a little child was beautifully consecrated to the truths of Spiritualism, after which Mrs. Barry gave a message service, reading from flowers of which the speaker's stand was filled with a beautiful variety.

CHAS. E. POTTER, Clinton, Iowa.

NEW-FOUND PEACE. Written inspirationally, upon the sudden going home of sweet little Norman Spollett, by drowning, Xmas morning, 1907.

I planted a flower seed on the strand,
With mingled hopes and fear,
Close to the bordering Summerland,
And watered it with my tear.

A thing of beauty it grew to be
And I loved it in my pride,
As it bloomed beside the mystic sea
And drank of its living tide.

I watched its growth with loving care
And thought it all my own,
'Till all of its tendrils, twining fair,
Into my heart had grown.

The swift-winged seasons hurried along,
And rippled in their glee,
While I hummed the tune of an old love song,
For life was sweet to me.

I loved my friends and blessed my foes,
Without a thought of guile;
The halcyon days were free from woes,
And life a living smile.

And I fancied my royal voyage of life
Would be on a stormless sea;
That azure skies, with sunlight-rife
Would wait their sweets to me.

O! wonderful! wonderful voyage of life!
How could we understand
That joy and sorrow, peace and strife,
All guide to the "Summerland"?

Or a time would come when the storm-swept sea
Would be rent with a billowy foam,
My dearest joy be torn from me
And desolate my home?

But I stood on the deck of my rudderless bark,
And clung to its broken spars,
And mutely gazed o'er the billows dark,
Catching the gleam of the stars.

Softly they twinkled at first o'er the "sea,"
Then shone with a radiance fair,
And bursting in splendor, enveloping me
With the halo pervading the air.

And I broke the spell of my fettered will,
When I heard a sweet voice say:
"The darkness is passing; peace, be still!
Thy strength shall equal thy day!"

And I sang again that old love song,
In a graver, gladder way,
As the birds warble theirs, when fitting along,
And they sang to the new-born day.

RUEL W. PORTER, An aged man of Detroit, Maine.

New York Anniversary. The First Association of Spiritualists of New York celebrated the sixtieth anniversary of the advent of Modern Spiritualism at Elk Hall, Columbus Circle, 8th avenue and 59th street, Sunday, Mar. 29, 10:30 a. m.

Pres. Harry S. Ford, vice-president; F. E. Canniff, secretary; A. T. Riedinger, treasurer.

Although the weather was inclement, there was a much larger attendance than for years, and I have attended them all since Jan. 4, 1868.

My friend, W. H. Ware, of Brooklyn, reported the moving session, which enclosed. Mrs. Helen L. P. Russeque is a forceful speaker. You have the benefit of her discourses published in The Progressive Thinker this season.

All on the program did their part nobly and well. What change sixty years has made! Mar. 31, 1848, Dr. Franklin and associate spirit workers did succeed in influencing Katie Fox, 11 years of age, to ask this question: "Whatever you is, whoever you are, rap as many times as I do," she clapped her hands three times, the unknown something rapped the same.

Then the older sister, Margaret, 14 years, followed up the suggestion, and said: "Rap four times." Again the unknown complied, rapping four times. The girls were then frightened and said, "Why, Ma, it understands the question." Then the mother, Mrs. Margaret Fox, said "rap ten times."

It was done. The questioning continued until it was ascertained that a peddler had been murdered, his remains buried in the cellar, his spirit assisted by Dr. Franklin, gave the pleasing results which was telephoned throughout the spheres.

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From this knowledge came all the wondrous triumphs of that old age, and one by one they are emerging to-day, after their long oblivion, to-morrow, they shall awake in crowds, and press to re-discovery by three and fours, and then by platoons and companies and legions, till all the treasures of Poseid shall be again on earth, in air, and sea. O! bright to-morrow of time, and fortunate thou who shalt open thine eyes upon it and its marvels!" This book is endorsed by the great astronomer and scientist, Professor Edgar L. Larkin, author of "Radiant Energy," who regards it as one of the greatest books of the age. His book, named above, should be read at once after "A Dweller on Two Planets." Prof. Larkin had never heard of this wonderful book when he wrote his, but it fulfills the prophecies of the great author, Phyllos.

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