

# The Progressive Thinker.

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

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## A VISION OF DEATH.

See the Soul Form and Leave the Body.

To the Editor: I saw an article in the Chicago Examiner, where Dr. R. M. Reading claims she had seen souls leave the body, and that she is a Presbyterian. I am glad she is, for maybe the other denominations will take more stock in her statements.

I, for one, agree with her, for I have witnessed the same phenomenon many times.

My first experience was in October, 1881. I had a very dear friend, a Mrs. Bennett, who passed to spirit life with consumption. I had been the means of converting her to our beautiful philosophy, and was a constant attendant at her home for about three years, and when she had fought the dread disease until a mere shadow, she said to me, and said: "Dear Mr. Laraway, I must go. Do come to me. I cannot leave until I see you, for I shall pass from my body at 5 p. m. I arose from a sick bed and went to her home. Another friend, a good clairvoyant, was at her bedside; also her husband and five daughters. After bidding them all good-by they left the room. Mrs. W. and myself remained and as I remember well, the hour was 4 p. m. As we heard the clock strike the hour, she said, "Just one more hour on earth. Oh! I must leave my dear girls so soon! Will you promise me you will as long as you can, keep in touch with them, and teach them the truth as you have taught me?"

I have done so, and now they are all married, and still blessing me. She was conscious to the last, for at 5 o'clock she had taken her flight. She was resting peacefully, and said to me, "Are you in pain, dear?" "Oh, no. I am so happy, so light, and will soon be with all the loved ones. Mother and father, do you not see them. They have come! Throw back the coverlet, I cannot breathe."

We did so, and as her limbs grew cold and the fingers relaxed our hold, Mrs. Wilson and I saw a glimmering substance arise above the body. I can describe it as a grayish vapor, and as it evolved, it took an oblong shape, and moved toward the head and shoulders, and as we watched, it whirled or twisted around, and we could distinctly see it arise and form a cloud above her head; then a cord loosely twisted, and about the size of her head began to gradually lengthen, and her soul began to take on form, and kept moving very slowly in a horizontal position. It finally took an upright position, and then disappeared, but still we could see the cord of life had not been separated, and was growing smaller.

There were several spirits still around her body; all seemed to be waiting for her release, when I heard a spirit voice say, "Our child has arisen, and there is no more suffering for her. Our thanks are due you, for she has gained the victory. No sting of death, but life eternal! You, too, have mastered the great mystery, Death."

Now, is it not worth more than all the gold or all the wealth of this world to know the truth?

I am doing my work in my own quiet way. I go to the homes of those who desire my service, and form circles, and get the members started with whatever phase of mediumship they are best adapted for, and then I leave them to develop their own powers. At present I have five classes, and all doing fine work. One class is getting independent slate writing, materialization, inspirational speaking, and other phases. Loud raps come on the wall and furniture.

I shall not be able to keep up my work longer in my home city, as I go to California in October, and will make my home at Los Angeles.

The good work is going on here in Detroit, for we have many good mediums who are developing; one is a healer. He has done a great work in his own way. He was a pattern maker. For twenty years he had pounded sand, and then his mother came to him and said: "My boy, you have a greater work to do. I am alive, and will help you." They were Roman Catholics, and he has an uncle, a priest, in spirit, life who controls him to lecture. He has erected a chapel for his use for his office and lecture room. The doors are never closed, and the Catholics and Lutherans are the ones he is converting to Spiritualism. He will look you in the face a moment, and then tell you whether he can help you or not; if so, he will treat you by laying on the hands, and in most cases he heals them. He claims that Pope Leo has come to him three times and told him to do this work. I have always found him truthful. I can see no reason why Pope Leo should not come to him if he has found the truth, and can come in touch with one on earth, why not use him as well as any one? This medium's name is Joseph Trombly.

MRS. ANNIE LARAWAY.

Detroit, Mich.

## A New Musical Medium.

While at Lake Helen the past winter, I had the surprising pleasure of listening to a musical concert given in honor of Mrs. Shirley Hull Sperry, of Sparta, Tenn. Though untaught in musical execution on the piano, yet when under the influence of her musical guides, she executes with charming effect extracts from the musical compositions of the great masters of the first century, and improvises new music to the astonishment of her audiences.

It is only about three years since she began to play under inspiration, yet her proficiency in handling the piano is already equal to most of the experts in the profession.

Young in years and with such a gift, what marvels in musical attainment she will achieve in years to come.

H. A. BUDINGTON.

Springfield, Mass.

## The Father of Modern Spiritualism

Andrew Jackson Davis...Nature's Divine Revelations, and What Came of Them.

An Interesting Article by Dr. J. M. Peebles.

In these days of doubt and critical analysis—days of research, religious degeneration and reconstruction—days of materialism and loud-mouthed agnosticism, eclipsing faith and questioning the grounds and proof of a conscious existence hereafter, there comes to me a most interesting communication from a gentleman residing west of the Mississippi. He has entrusted me with his name and a brief sketch of his life, social and public, but for reasons which I confess are weighty he does not wish his name to appear in the public press. If he had not given his real name I could undoubtedly have divined it, as I did that of the able writer, "Sargis," of The Progressive Thinker, through my inner clairvoyance, or perhaps a better phrase would be intuitive clair-sentience.

The following are extracts from his well-written letters, briefly condensed:

"I commenced investigating Spiritualism in 1873. Its teachings were rational and beautiful, and for thirty years I was an avowed Spiritualist, doing all I reasonably could to advance the cause of Spiritualism by buying books and pamphlets, loaning and giving them away to do missionary work. I opened my home to lecturers and mediums, giving to them money when they needed it. I paid for halls and opera houses for them to lecture in. At length I discovered that lecturers were envious of lecturers, that writers were jealous of writers, and that the most prominent of them diametrically differed from each other upon reincarnation, sex in spirit life, animals in the spirit world, did Jesus Christ exist, etc., etc. All religion is gross superstition and all 'prayers abominations.' Witnesses so disagreeing, so diametrically testifying, do not count in courts of equity. Frauds were being detected. Some trance mediums evidently closed their eyes for effect. I do not hesitate to give you the following names of mediums with whom I had sittings, such as: 'I found one of half of them claiming to be mediums were frauds—simply wretched, tramping frauds. And I became disgusted with the whole movement and decided that I would have nothing more to do with it, at least while things remained in this condition.'

"You, Dr. Peebles, have been in the field of Spiritualism, according to your books and biography, over fifty years, which, with your extensive home and foreign travels must have slackened or tightened your convictions regarding intercourse with the dead, and I come to you inquiringly upon this subject."

"I saw Alfred Russel Wallace when he was in this country. I have read his works and the best English literature upon the subject of Spiritualism; and I have thought if the 'Watseka Wonder' was genuine, and if the parties named in the Watseka pamphlet were trustworthy witnesses, and the Divine Revelations purporting to come through the organism of A. J. Davis were authentic, they were all that reasonable man would want to prove immortality."

"I noticed the criticism upon these Divine Revelations from the late Rev. T. L. Harris, an able literary gentleman and geologist connected with Spiritualism, exhibiting some little feeling, and leading me to the desire to know more—and to know the full truth about the authenticity of this book, 'Nature's Divine Revelations;' and you, from your long years in progressive fields of thought and research must be able to correctly inform me. Necessarily you knew Andrew Jackson Davis, but did you know his scribe, Rev. William Fishbough, who claims to have written down the lectures as they fell from the lips of young Davis?"

"Undoubtedly quite a number of others would like to know about this book, and if you think proper you can use my letter, omitting the name."

I am most respectfully,

YOURS FOR TRUTH

The above is certainly a very important letter, from a venerable gentleman, thinker, scholar and counselor, I believe, and an old-time Spiritualist. Owing to the fact that I am lecturing every Sunday, writing on another book which I hope to publish in November, and conducting a great deal of foreign correspondence, my reply must necessarily be comparatively brief.

Certainly I knew the scribe of this book, William Fishbough. He was an eminent Universalist clergyman, esteemed for his manly life and great erudition. At this time I was connected as a preacher with the Universalist denomination; and though not officially connected with this sect for these fifty years and more, it has a warm corner in my heart. And never shall I forget that masterful sermon that I once heard preached by the venerable Hosea Ballou in Boston over sixty-five years ago. Grand has been the work of this religious denomination. It took the substitutional blood out of the atonement, cooled down John Calvin's hell, killed Martin Luther's devil, and taught the progression and final restoration of all souls to holiness and happiness. Thin—THIN indeed is the veil between the intuitive faith of the Universalist and the knowledge of the Spiritualist touching immortality. When the Universalists last year gave that splendid ovation to the Rev. Dr. Cantwell in St. Paul's church, Chicago, I was cordially invited to be present, sharing in the honors to be paid to Dr. Cantwell for his long and faithful service to that truth that maketh the soul free from the bigotry of the seventeenth century theology. I knew Dr. Cantwell when he was a lad working in a tailor's shop in Oswego, N. Y., and a noble youth he was—a splendid man he is. But I am wandering.

What do I know about Nature's Divine Revelations? Considerable, for I was intimately acquainted with Partridge, Judge Edmonds, Prof. S. B. Brittan, and the scribe, William Fishbough—and most manly men they all were. Twice I was a guest for a day in the home of friend Fishbough, and when unsolicited by me, and while speaking of these remarkable revelations, he stepped into another room, returning with the original manuscripts, written manuscripts as they fell from the lips of the youthful A. J. Davis when in his superior state. Here they were before my eyes—I saw them, handled them, examined them, and Mr. Fishbough assured me that he had not changed an idea or erased a paragraph, but had now and then transposed a word or sentence, making the meaning more clear, and in doing this he had the approval of the intelligences inspiring Mr. Davis, and further William Fishbough, a most upright, scholarly man, was himself a psychic gifted with visions—impression from the spirit side of life.

Yes, Nature's Divine Revelations were genuine, were authentic, dropping like priceless pearls from the lips of this uneducated young man when in his exalted state of spiritual consciousness, and there was not so much as a transient shadow of deception or fraud connected with these Revelations. Everything concerning this book was as open as the noonday sun, and though wonderfully in advance of the times (1846-7) scientifically, socially and religiously, they were not considered by this seer as an absolute finality. He did not play the pope, did not drop the curtain, insisting that he or his inspiring intelligences were the ultimate rule of all truth.

Andrew Jackson Davis a Spiritualist in the Highest Acceptation of

That Word Before Modern Spiritualism, 1848.

In "The Univercoelum and Spiritual Philosophy," lying before

me, I read in the second page of the first volume these words written by W. F. Fernald, who, if memory serves me, was a liberal-minded and cultured Swedenborgian:

"Mr. Davis knew not a single thought nor word he had uttered when brought from the magnetic sleep, till he read it in the manuscripts which contained the matter of his own dictation. And certainly we honor the man who has been selected by Divine Wisdom for the medium of such a gift to the world. \* \* \* And we give him the prominence for his book, which is unequalled in the world."

In this great double volume, "The Univercoelum," Mr. A. J. Davis has several articles written by himself relating to his visions. In one of these (page 278) speaking of the presence of an exalted spirit, he says:

"His quick perception, sustained by his highly cultivated faculties of intuition and reflection, presented a combination of intellectual powers seldom witnessed. He (this spirit) was a being whom I felt constrained to love—for love was prompted by his superior wisdom. And it is a truth that I conversed with him and he with me for a long period, and that, too, by a mutual influx and reflex of thoughts."

This spirit then "described his life on earth to Mr. Davis when in the form"—that is, in the mortal body; and all through his exhaustive writings he speaks of converse with Galen, Swedenborg, James Victor Wilson and with delegations of spirits. And right here I feel to quote the words of that very clever English writer, Mr. Wake Cook:

"There can be no question as to the right of Mr. Davis to the title of 'The Father of Modern Spiritualism,' as that grand system cannot be limited to any one means of communicating with the spirit world."

The late eminent Stainton Moses wrote as follows in the English Psychological Review, page 198:

"Permit me to close my review in the words of the gifted A. J. Davis. This noted seer often saying that Spiritualism has evolved nothing new in ethics or morals exclusively its own, adds: 'Upon this principle I hold that it is immoral to use spirit phenomena for any purpose other than as evidence of person immortality. As soon as you receive such essential evidence, that the doctrine of a future existence is founded in reality; it immediately becomes immoral to intemperately indulge in circle-holding and cumulative evidences to the neglect of important work in other directions.'"

Further, this gentleman's letter referring to "Nature's Divine Revelations," mentions the "Watseka Wonder." It gives me pleasure to state in words most positive that the "Watseka Wonder" was a Watseka occurrence of facts—psychic facts attested and witnessed for by the Roff family, by Dr. Stevens, a prominent magnetic physician, and confirmed by the testimonies of reliable neighbors. And still further, I treated Mr. Roff during a severe illness—was a guest in the Roff family—lectured upon Spiritualism in Watseka, and had the general and minute particulars of these remarkable phenomena from Mr. Roff himself, from his highly intelligent daughter, Mrs. Alter, and the neighbors who witnessed the phenomenon of Mary Roff taking possession of and dwelling for a time in the spirit-veiled body of Lurancy Vennum. This Watseka subject is more fully elaborated upon in the volume, "The Pathway of the Human Spirit" (pages 139 to 143).

Does someone say to the above, "IMPOSSIBLE!" Read the rebuttal that Huxley gave to those whose narrow vision exclaims "IMPOSSIBLE!" Presume not to do this until you have numbered the electrons in the mountains and counted and comprehended the stars that glitter in the immensities of space.

There is nothing impossible or unnatural in the marvelous facts connected with Mary Roff and Lurancy Vennum when it is considered that the human body is no more the real man than the egg-shell is the real chicken. The conscious, intelligent spirit builds the body, controls the body, owns the body, and under certain conditions, for some wise purpose, aided by heavenly intelligences it may leave it for a season, save by the etheric cord that sympathetically connects it with its mortal tenement. If a human being should build a house for and about himself that he could not get out of until chopped into by a neighbor, or torn down by some terrific cyclone, we should pronounce him either silly or insane. It is the testimony of oriental sages and multitudes of clairvoyant sensitives that the human spirit—an entity, a unit of life, a center of conscious force—can and does leave the body at times, traversing the overreaching higher regions, and returns to its physical tenement; and this—all this, before the final separation by death.

Mary Roff, the spirit, when residing in the body of Lurancy Vennum, could not bear to look at the buried and decayed body, once here, now transferred to the bosom of Mother Nature.

Personally, I have already had over twelve material bodies, each of from four months to seven years, disappearing through the exertions; and just where these atomic secretions now are I neither know nor care. And further it is to be hoped that over my last disrobed deposit, if buried, none will lay over the crumbling remains a marble slab, or rear a monument, thus preventing a way grass-growth, or the ripening of flower-seeds to feed the passing birds.

But I am wandering—and why not? The field is the world—and my parish encircles the globe.

As germane to Dr. A. J. Davis being the Father of Modern Spiritualism, I beg to state that I have before me a neatly preserved and most interesting letter from his pen, dated Orange, N. J., April 11, 1877. It relates in part to my taking with me "greetings and little packages" from him to the Spiritualists of England, as I was about to cross the waters the second time to deliver some lectures in London, Manchester and other cities. Here are some of the paragraphs, showing the true inwardness of his life position and purpose:

I. "Through your kindness, I send over the seas greetings fresh from the heart of love and good will."

II. "I send them the earnest prayer that the progress of Spiritualism and their growth into its divine principles may be as firmly rooted as the forest trees in the solid earth."

III. "I send the sincere hope that the leaves and fruits of these trees will be Harmonial, and practically for the 'healing of nations.'"

Writing later in this letter of the Analagysis about to be published by James Burns, and of the Pyramider which I had reviewed in "The Age," he remarks: "Clearly does this show how exactly the human mind makes a circle every three or four thousand years in the declaration and perfection of ideas."

All honor then to Andrew Jackson Davis (and his exalted, inspiring intelligences), the legitimate father of rational and religious Spiritualism, the broad, immutable principles of which are in perfect accord with Nature's Divine Revelations and the Harmonial Philosophy.

J. M. PEEBLES, M. D.

Battle Creek, Mich.

WHEN AGNES LEFT US.

When Agnes left us, all the world grew dark. And Agnes wept in her heart from grief they bore. And to our pleas, came not of light one spark.

That to her loves the Christ would her restore; Her baby-girl, torn from her tender breast.

Wept, there denied sweet nourishment and rest. Her little boy, she loved so, wondered why Mamma came not, and what it meant to die.

He who had chosen her as his fair bride, When she passed on, he laid down earthly hope.

Alone in soul, o'er life's rough seas to ride.

Just waiting, for some strong, wild wave to ope To him the way beyond its rush and roar.

And he awoke to find her on a shore Where death durst never come to share One's gladness, and

They two go journeying higher, hand in hand.

JENNIE TERRILL RUPRECHT, Cleveland, O.

When a man loses "FAITH" he generally begins to think, and it is those who THINK that move the world.—National Riprap.

A pound of care will pay an ounce of debt.—Danish.

It costs more to revenge injuries than to bear them.—Latin.

Simplicity forms a main ingredient in a noble nature.—Thucydides.

## INFORMATION WANTED.

On What Authority is "Huldah, the Prophetess," Called a Witch?

In Mr. Mangasarian's lecture on "How the Bible Was Invented," in replying to Hilkiiah's discovery of "the Book of the Law," he thus spoke:

"When the king heard this extraordinary news, he must have doubted the word of the high priest, for he appointed a committee, whose names are given in the Bible, to present a report about Hilkiiah's discovery. What did this committee do? Did it study the book? Did it invite native and foreign scholars to pronounce about it? Did it encourage the noblest, bravest, most truthful men and women in the world to express their free opinion about it, or to cross-examine the high priest? Indeed not! THE COMMITTEE TOOK THE BOOK AND WENT TO A MEDIUM. They believed that the prophetess, Huldah, the medium, or the witch, was the sole person capable of passing upon the genuineness of inspired documents. No thinker, no conscientious student, patiently collecting facts, and fearlessly exposing error, could compare with the witch, Huldah, in inspiration. She was to the Jewish nation, at this time, what Plato and Aristotle were to the heathen Greeks. Huldah, the medium, represented the highest culture of the country and its people. The confidence of King Manasse, Rev. Heber Newton and Publisher Funk in Mrs. Piper is not a circumstance to the faith of King Josiah's committee in Prophetess Huldah. She satisfied the committee that Hilkiiah had discovered the real 'Book of the Law.'"

It would be interesting to know upon what authority Mr. Mangasarian designates Huldah as a "witch." He surely has no more Bible authority for doing so than he has for calling the woman of Endor a witch. It is true that in the heading of the 28th chapter of 1st Samuel, the woman of Endor is called a witch, and it is stated that Saul having destroyed the witches, now in his fear, forsaken of God, seeketh a witch. He could not then have destroyed all the witches if the woman of Endor was one. But these headings of Bible chapters are not to be considered as Bible or any part of it. Originally, the Bible was not divided into chapters or verses, and these headings of chapters are by no means a part of, or equal to their texts. The woman of Endor and Huldah may have been considered witches by the writers of the Bible; but the Bible itself does not say that they were witches.

"Huldah, the medium, satisfied the committee," says Mr. Mangasarian, and we may add that Mrs. Piper, the medium, and many other mediums of the present day are "satisfying" the committees of the American Psychological Research Society composed of such men as Professors James, Hyslop, Cones, Gibler, Hodgson, Lombroso, Crookes, Wallace, Flammarion, Tuttle, Howe, Barrett, Austin, Peebles, Warner, Funk, Savage, and scores and hundreds of other noted scientists and preachers, that it is not only possible, but that the so-called dead DO actually come back and communicate with their embodied friends. Yes, the mediums of the present day, like Huldah, are "satisfying the committee," and all that is necessary for the committees to do is to keep right on investigating and it will not be long until the truth of life beyond death will be unquestionably established.

H. V. SWERINGEN.

Fort Wayne, Indiana.

THE HOME TYRANT.

What thinks the madman, man or dame Who seeks to wreck sweet virtue's name With words and deeds; besmirch, malign.

Debase the soul, the soul-divine Of heaven born in earthly mould; With purity its native gold.

Why seeks a man with pleasant smile The world to win, when all the while A tyrant with a stern demand;

A crushing word and cruel hand Within the home, where love should reign,

And peace and harmony obtain.

Why seeks a man whose faithful wife Has sought to live a peaceful life, To hold her 'neath an iron heel,

And smother every heart appeal Of his companion—mother, too— With gossip's cloud of darkest hue?

'Twere quite enough for one to be A target of society,

Without a jealous husband's claim Against a true companion's name.

'Twere quite enough in life to bear The true, without the false to share.

Who seeks to crush to build himself Must sometime and misfortune's self.

Who walks upon the weak to rise, All heedless of their pleading cries,

Must sometime meet his fate and pause Before old Justice and his laws.

Cursed be he whose shameless sham And scandal would another damn! Thrice shame on him whose own false life

And words pull down a loving wife! Nor earth nor heaven e'er should claim

The wrecker of fair woman's name.

DR. T. WILKINS.

There is not the least necessity in trying to prevent people from thinking. They are quite ready enough to be stupid or indifferent without any external inducements. The huge dead weight of established prejudices is amply sufficient. We may say that free thinking is not only right, but a duty. A man, that is, is bound to be as reasonable as he can.—Sir Leslie Stephen.

Jealousy is a secret avowal of our inferiority.—Massillon.

To Mediums and Spiritualists.

Do you not think it the proper thing to be recognized by some organization? One thing is certain, every medium who has the Cause at heart and wishes it to progress should make it a duty to take out a Medium Certificate from the Chicago Spiritualist League at once, for such certificates are recognized by a religious society which is also recognized by the city as a power that is working in the only way to uplift our Cause; and it is an honor to be identified with the society. Think it over. Every Spiritualist should be a member to help us along in our work. We do not talk, but do.

DR. C. A. BURGESS, President C. S. L.

84 Pearce street, Chicago, Ill.

"Instead of There Being a God of Changeless Perfection, From Whom a World of Change and Evil and Decay Has Arisen, Either Through Emanation or Creation, Existence is Self-Originating, Self-Directing, Self-Dependent, Self-Criticizing, Things Are No Longer Subject to the Caprice of Gods, but Fixed Rules. Both Material and Spiritual Processes Follow Inevitable Law." So Says Prof. Foster.

Many have been my changes and experiences in the last year. As the old Methodist saying, I have been on the mountain top, and also in the valley. Sometimes, when it seemed that my very life was being crushed out, and that my release from the mortal was almost accomplished, and then again most unexpectedly, but very pleasantly I would be translated to such a height that I would get a glimpse of some who have passed the border-land. I love to recall such scenes, and experiences to my mind, and live some of them over again, if possible. My sadness and perplexity of soul I try to put behind me.

Having to be away from home all last summer, the meetings in the Progressive hall were discontinued, but we made many pleasant and agreeable acquaintances; also made the way possible for some good meetings at which the beautiful philosophy of Spiritualism was set forth in all its purity by able and efficient speakers.

It seems to me if there ever was a time when the Searchlight was wanted to be turned on, it is at the present time. This surely is the time that tries men's souls, and while I am sure that The Progressive Thinker is doing more good to expose ignorance, superstition and fraud than any other one means that I know of, yet I can say with Professor George B. Foster, of Chicago, that "these things have to be fought out in men's own souls."

Friends, would men who have not the good of humanity at heart, lay in their beds all night without sleeping, and meditate ways and means whereby mankind may be free? Unless checked by a mighty effort, millions of innocent women, children and men will go down to perdition's grave.

Look at the thousands of dollars given to see rag-babes and inflated rubber images in materializing circles, and then the thousands and thousands of imitators talking through tin horns, and orthodox societies running as chartered Spiritualist societies.

Turn on your searchlight! In other words, if it will make it more forceful, "RAISE H—LL."

If we were to move into a community where they knew nothing about fraud, deception, and Christianity, we would have nothing to do but preach the words of wisdom, and truth in all its purity. If we move onto an old farm where the buildings are dilapidated, no frame work or foundations, suppose you wanted to supplant these old buildings with nice, neat, solid buildings, what would be your first act? I would tear down and remove all rubbish; then I would dig down and lay a solid foundation upon which to place the new structure, which is nature and nature's laws.

Once we get rid of fraud and deception, religion or Christianity (they are synonymous) we will not have to be "raising h—ll" all the time. Then, and not till then, will a heaven be evolved. Happiness cannot exist where such deception is held in the minds of the people. Again, these are things that are fought out in men's own souls.

Let us study the great principle of life. All is life! There is no principle of death—there is no death.

Let us live consecrated lives, consecrated to truth and right. Let us seek the brighter lights in the spiritual and physical planes. Let us pay heed to that sweet voice. We sense—the presence of the spirit entities with us much of the time. If we could live in harmony with nature and nature's laws, we could see them and converse with them the same as with the material; but we are all so much more material than spiritual that many of us will have to wait till we put off this old material body. My prayer is that we may all work for one grand object, the education of the mentalities or consciousness of the human family. When that is accomplished, there will be no more wars, no starvation, no oppression, no slavery; all will be peace, freedom, happiness, joy.

Let me close by quoting again from Professor George B. Foster:

"Instead of there being a God of changeless perfection, from whom a world of change and evil and decay has arisen, either through emanation or creation, existence is self-originating, self-directing, self-dependent, self-criticizing. Things are no longer subject to the caprice of gods, but to fixed rules. Both material and spiritual processes follow inevitable laws."

J. L. FOSTER.

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# Mr. Charles Bailey

The Spirit Manifestations occurring in his presence at Melbourne, Australia, are creating great interest the world over. Several prominent Spiritualists of this city will at no distant day make an effort to secure his services in this country. Again, the following account of one of his seances will be read with unabated interest.

MR. T. W. STANFORD'S SEANCES WITH THE MEDIUM, CHARLES BAILEY.—BY MRS. CHARLES BRIGHT.

Since our last issue, the feature of the month has been the delivery of two addresses by Prof. W. K. Clifford, the first one, on "Atoms," being reproduced below. It will be seen that Professor Clifford proclaims the scientific basis of the passage of matter through matter as something that increasing knowledge will make the whole world cognizant of. It is simply an extension of natural laws controlling the Universe. In emphasizing the importance of people gaining a knowledge of these laws, rather than seeking "tests" from mere curiosity, Professor Clifford said: "I was not a Spiritualist in the flesh, though I was prepared to admit there were many marvellous happenings I knew nothing about; and since I have gone into the spirit world and had permission and power to come back to your earth plane again, I feel that it is our duty to enlighten, give knowledge to those who are seeking it, and that knowledge is far better than the mere bringing of apparitions for the sake of convincing a few people, or those who, perhaps, view it as a matter of curiosity. \* \* \* But if any one of these investigators or mediums can give the world one grain of knowledge that will uplift humanity in any way, then will they continue, and God speed them. But if you desire the scientific world to take note of your doings, you must banish all that smacks of fortune telling, divination for gain; and every meeting held should be safeguarded from fraud." Those present at the meetings will not readily forget the earnest and incisive utterance of Professor Clifford. It was felt, moreover, that nothing in the shape of an ordinary "test" could equal that of a scientific address through the lips of an uneducated medium—brilliant with the latest discoveries concerning matter, and pointing to still higher results awaiting the earnest investigator.

Among the phenomena, the most striking was the growing of the plant photographed for the supplement to this issue, fuller mention of which is made elsewhere. The following is a brief account of addresses and phenomena since the March issue:

70th Seance, Jan. 24. Address by Signor Valetti entitled "Is God Revealing Himself Now?" Phenomena. Small spotted egg brought, which was placed in flower pot with spore to help grow a plant. Mahomet explained that as there are plants that eat meat so the influence of the egg on the plant would be stimulating. The plant grew on top of the egg several inches during the circle. Clay with mosaics. Two manuscripts from the centre of Thibet with Buddhist cosmogony and sacred doctrine.

77th Seance, Jan. 31. Address by Dr. Channing on "The Triumph of Truth." Phenomena. Small bird said to be the mate of one brought previously. Abdul catches two birds in the light, after giving Mr. Stanford his fan to hold. Clay with mosaics.

78th Seance, Feb. 7. Address by Professor Clifford on "The Scientific Aspect of Crystal Gazing." Phenomena. Clay with mosaics. Bunch of seaweed. Atmospheric conditions bad.

79th Seance, Feb. 14. Address by Professor W. K. Clifford on "Atoms," given below. Phenomena. After the medium had been searched and rolled on the floor a bird's nest as a special test was brought containing four small eggs. Abdul crushed one with his finger to show how brittle the shells are and that the least pressure would break them. Lump of clay with mosaics.

An Address Delivered by Professor W. K. Clifford, on Friday Evening, Feb. 14, 1908.

(Specially reported by Miss M. Wilson, shorthand writer and typist, Premier Buildings, Collins street, Melbourne.)

"I desire to speak to you to-night for a short time only upon 'Atoms.' The great majority of mankind are, as a rule, careless about the component parts of matter and the wonderful forces round about them, and do not seek to know anything. But the thoughtful man who desires to penetrate the secrets of nature will investigate every subject that is worthy of consideration. At the outset I will place before you two positions. First: Mind is superior to and controls matter. Kindly take note of this first proposition—Mind is superior to and controls matter. Secondly: Every particle of matter attracts other particles. Kindly note this also. Perhaps you desire a definition of matter. I do not think that I can give you a better one than the following:—Everything that possesses the properties of gravity or attraction may be classed as matter. That is, I believe, the most scientific definition of what we call matter.

## How Scientists Describe Matter.

Scientists living on the earth plane have told you that matter is composed of molecules, atoms, and electrons. These atoms are very small—about 100,000th part of an inch in size, and yet go to make up ponderous masses like the planet Jupiter. What are molecules? Small particles of matter in one of three conditions: Matter is either solid, liquid or gaseous. If solid, it is strongly cohesive; if liquid; less so; if gaseous, well, the atoms may be said to bump against each other and rebound. A molecule is made of several atoms. For instance, a molecule of water is composed of three atoms—two of hydrogen; and one of oxygen. What are atoms? Still smaller particles of matter, possessed of force so wonderful that it is utterly impossible to track down and examine atoms, for the reason that they are instantly changing and their passage through the atmosphere is so rapid. But your scientists, though unable to examine atoms like bacteria, know a great deal about them; but there is much that they do not know. For about 200 miles above your earth plane there is what is called an atmosphere; and about that distance it becomes very rare. What is the connection between this rarefied atmosphere and the sun? He shoots forth his rays of light, which ultimately reach the earth. The space through across what you call the solar system—though there are many other solar systems—is very great indeed; and it would take light a long period of time to traverse that distance, even traveling as it does, at about 180,000 miles per second. Think, then, how vast is the universe, and that around every star, every sun—and there are millions of suns beyond your vision and the scope of the most powerful telescope that ever will be invented—there exists something which is called ether, with vibrating, undulating motion, come the waves of light which are ultimately shed abroad upon your earth plane, which give light and life to every plant and beast and man. And the countless atoms that I have been speaking of are in constant motion, passing through the ether with wave-like undulatory motion. Let me tell you something that may surprise you. Atoms, like human beings, have their likes and dislikes. Here is an atom and there is another; they are drawn together, or there is no affinity, and they are attracted, quicker than thought, somewhere else; then, having found their affinity, there is cohesion.

## How Professor Clifford Has Gained Knowledge in the Spheres.

Since the year 1879 I have entered with spirit life into a new school. Previous to that I was, for a short period, Professor of Mathematics and Mechanics at a university college, and I now realize, though receiving honor from those who placed me in this position, that I had but little knowledge. When I reflect how little I knew then, and how much more I know now, I am exceedingly grateful, and remember that I have acquired that knowledge because I have in a sense become one with the unseen. Those persons who are surprised at the passage of matter through matter, who regard it as a wonder, are, from our standpoint, in the position of those dark-skinned races who, when a traveler visits their shores, approach him with suspicion, and if he obtains a light from a match in his pocket, their souls are filled with

wonder. Fire is obtained with a touch, while these savages have to laboriously rub two sticks, or a stick and a stone together. The traveler, however, does not think the match wonderful, but smiles at the savage's simplicity. And we smile sometimes—if you will permit me to say so—at the simplicity of people in the flesh who declare that the passage of matter through matter is impossible. Oh, my friends, you are quite unacquainted with the properties of matter, and you must wait until you get into the higher school before you will understand all its subtle forces. Then, if you desire to return and give this knowledge to your fellows, you may do so; but you will find, as I do, one great obstacle, and that is the inability to express your new found knowledge in the words that make up the English language. Remember now my second proposition, that every particle of matter attracts other particles. These atoms then have force and heat also—intense heat—heat that all the furnaces of your earth plane could not produce. Under certain conditions, however, there may be a loss of heat and if it were possible in the laboratories of the earth to expel heat entirely from the atoms composing matter, then it would become practically lifeless and inert. That is, however, impossible, and while they possess heat and force, these atoms, which may be solid, liquid, or gaseous, move through the ether, which not only joins with the atmosphere surrounding your planets, but connects with far distant worlds. And this ether, subtle air, is round about you. Nature, in her crucible and in her laboratory, performs many wonderful works. In the passage of matter through matter—and I suppose I am here to-night to explain that chiefly—the spirit of the man who becomes a chemist sets to work. But, mark you, as every spirit who passes into the earth plane is not a spiritual chemist, so everyone who passes into the spirit world from the earth plane would not be able to reduce matter to ether or gaseous substance and pass it through into this room, but only those who have the knowledge of spiritual chemistry, if I may use that word. "Many" of the Hindus have this knowledge. They learned much while they dwelt in the flesh. In India—a land hoary with antiquity—they have studied Nature's secrets when our forefathers were crude, ignorant savages. Passing into spirit life and becoming in rapport with Nature, they delight to add to their knowledge. There are others, also spiritual men, belonging to Aryan tribes or races, who can effect the passage of matter through matter—who have become spiritual chemists, so to speak, or gained occult knowledge.

## What Men Call God is the Controlling Power.

I said in my first proposition that mind is superior to matter. It is a superior mind, which you call God, that controls all matter. Now, I am going to make a statement which orthodox persons would regard as sheer blasphemy; but it is the truth, the very truth of God, and so I make it. We read in the book of Genesis—and I do not ask you for a moment to accept it as literal; it comes from the Babylonians, who were, after all, a very wise people—that, "The Spirit of God," after the creation, "moved upon the face of the waters." If you get right down to the bedrock of the Hebrew and the Greek, you will find that "Spirit" means "holy wind"—holy spirit is holy wind; the atmosphere that you breathe. Perhaps you catch the idea. But before I go into details, I must tell you that the atoms of which I have been speaking are also subdivided by scientists. They are called electrons, not that in reality these atoms are split up again, divided; and then these very small particles are called electrons, but that the atoms carry electrified points—that is the best I can put it in English, for you—they are electrified. In other words, electricity—not the electricity that you behold in the lightning's flash, nor electricity you have in the magnet and in the coils, because there are many kinds of electricity—but a subtle kind of electricity that has not yet been discovered, that has not been tracked down by the earth's scientists, claims them. These points of the atoms which are electrified are called electrons. Your mind cannot grasp how infinitesimal, how small, are these fine particles which some have called polarized particles. That is what the scientist means, or should mean, when he speaks of electrons.

Now, grasp the resultant idea. We read in the Scripture of the spirit of God; we gather from certain passages that it permeates the universe: "Whither shall I go from Thy spirit?" said David. "For whither shall I flee from Thy presence?" "If I make my bed in hell, behold, Thou art there." If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." But the spirit of God which moved upon the face of the waters, this Spirit of God which enters into the hearts of men, the Comforter, which the Nazarene said should be with men—what is it—this wonderful electricity of which I have been speaking? There is no place, no part of the universe—and mark, some scientists say there are a number of universes, but it does not matter, for all which is infinite, eternal is comprised in that one word "the universe"—where this pervading spirit is not found. "Permeating everywhere is the subtle power which we call the 'Spirit of God.' It is that subtle power that keeps the universe sweet and in order, that the worlds as they revolve in their orbits, one planet holding another, this cohesion causing rocks, trees, gases, liquids, man himself. But the subtle spirit of which I have been speaking is able under certain conditions to scatter it all—the giant rocks, the mighty trees, the planets, great Saturn—and Jupiter—to change them all. Such is the Spirit of God—illimitable, eternal, vast, omnipotent? Can you grasp it? If you do, you have got a scientific basis for all phenomena. If you have got this scientific knowledge, you will grasp the right idea of God, of Christianity. But if you believe your God is like unto a man—an anthropomorphic being—your conception is no better than that of the Sandwich Islander.

## Conclusion.

I have really gone over my time. I do not like long addresses; you forget the beginning by the time I have got to the end. But a few words in conclusion. In these wondrous atoms, with their likes and their dislikes, attracting other atoms through the ether, and in continual motion, we have force and motion and electrified heat; don't forget that. The spirit chemist knows how to use something that is akin to this subtle electric power which I have called the Spirit of God, and it is so powerful that he is able to reduce the atoms that are solid to a gaseous state. Nature does it. Remember, I said that oxygen under a low temperature and pressure can be transformed to a solid. It can also be reduced to a liquid, and into ether. The rocks, then, under such treatment become gaseous and etheric. Why, then, should not a stone pass through a stone? Is there any reason why? Can you scientists declare conscientiously that it is impossible? Every scientist knows that it is possible; he does not say it is impossible. He simply says, "I do not know what is possible." It is the ignorant, the unthinking man who says it is impossible. Yes, it is the man who is cribbed, caged, and confined, as I told you last week, in a body having only five gateways of knowledge, who, unless he be endowed with a spiritual gift, denies the possibility of these things. These are scientific truths, and in the years to come scientific men will not declare the phenomena of Spiritualism to be absurd and impossible. It is because at present they have not succeeded in getting much convincing evidence. It is because spiritual investigation has been left in the hands of people so grossly ignorant, that it is a wonder that intelligent people have had anything to do with it. It is because those on the intelligent plane—I am speaking of men in the flesh—have looked at the groping of Spiritualists, their surmises and their truths, that they have held in utter contempt all the phenomena that have been received. But it is now being lifted onto a higher plane—placed upon a scientific basis—and the thoughtful, intelligent, and the scientific will delight to investigate the claims of Spiritualism. "Help" on this grand work. It is the acquisition of knowledge which makes men free. And when you realize how wonderful, how marvellous, how infinite and eternal, is everything round about you in the unseen, then will you also realize that you are not a child of the devil; then will you understand that you have a place in the grand scheme of Nature. Not one of those minute particles or atoms can be spared out of the universe. Otherwise an atom would cry out, looking for its affinity; and as Isis was said to wander upon the banks of the Nile, looking for the dead Osiris, so would that affinity be wandering looking for its mate. But this cannot be. A single atom cannot be lost; neither can you be lost or spared out of the universe. You have a place, a power, and a part to fill; and all the theologians and priests that have declared that man is cursed of God have given the lie to every fact which Nature presents. The world of matter is a world of change—molecules changing, atoms changing—always in existence, and ever changing; but that subtle spirit which permeates them all never changes. Of that spirit you each possess a spark, a drop from the great ocean of infinity which can never die. It is immortal—Harbinger of light, Melbourne, Australia.

# A Worker's Suggestions.

Some of the Great Needs for the Advancement of the Cause of Spiritualism.

To the Editor: In the columns of your most worthy paper almost every week, we find articles from the pens of our most brilliant minds and best writers, advancing thoughts along different lines, of the best ways of advancing our noble Cause.

These articles inspire us on to a deeper, soul-striving effort, for to the earnest, honest worker in the field, and especially to those of us that are engaged in missionary work, either organizing societies or trying to build them up, this question is ever looming up before us.

Working in this, the great Southwest, as I have been for some time, when organization was scarcely known in the beginning of my work here, I have been observing very carefully.

After so much hard and strenuous work and close observation, I think that I can see some of the great needs for the advancement of the noblest of all causes.

First let us send forth through all the universe, with no uncertain sound, the one word, ORGANIZATION.

One very noticeable fact is that in every town or city we find many people calling themselves Spiritualists that will only come into the public meetings when some new attraction is announced.

Many of these people are well off in this world's goods, but will not give a cent to support organized effort.

We often find some of these people holding private meetings. In their midst is some one with some media powers, but undeveloped. This opens a wide avenue for undeveloped spirits, obsessions, etc. No developing medium should give up to spirit control, losing their identity, without well understanding the power behind the throne.

These people selfishly go on in their non-progressive way, year after year, keeping what little light they have under a bushel, so that the greater light of their own souls can not unfold, for if we would receive, we must be willing to give.

If these good people would overcome their selfishness and come out with what light they have, and harmonize themselves with the great wheel of progress, how much help they could be to organized effort and their spiritual vision would be so much clearer, their spiritual hearing would be more finely attuned to the spheres of the higher life, whence the angels of wisdom are ever ready to assist us by their words of love and strength.

In looking into the above conditions, and talking to these people that have come from everywhere, we find ourselves face to face with some of the difficulties causing these conditions.

Many of these people have known and appreciated our old workers, have listened many times to the inspirations given through our noble, true and tried workers, that have now gone on to the world of souls.

From our point of view a few of these difficulties are as follows:

First. Made-up conventions. Care should be taken by the locals in sending delegates.

Delegates should know what they are in convention for, and at least be able to form an opinion of their own, what is best for the Cause, and not be controlled by some one or two minds that are underhandly and selfishly working out some plan that suits them.

We talk loud and long of the old-time prearranged ruling; what else is a convention ruled by such ruling as above stated?

We have been in conventions in different states, when dollar membership fees were very earnestly solicited in order to get votes in order to satisfy the selfish desire of some one, paying no attention whatever to the needs of the Cause, or whether the persons were capable of filling the office or not.

I believe that the offering of our State Associations should be as carefully looked after as that of our National.

That such persons should be selected as are capable of filling the different offices, and such persons as are able to further the progress of our great Cause by their mental adaptability to ways and means, and their spiritual understanding of the up-building of the higher Spiritualism.

If all delegates to conventions would go with a view only to the advancement of the Cause, and not to seek for something they are wholly unqualified for, or to satisfy some personal like or dislike, we would find much of the above mentioned trouble in organizing and building up obliterated.

We would also advise more care on the part of locals in selecting officers. We must assist in local work the man needed is not always at hand; but be as judicious as possible, looking always to the good of the Cause rather than personal fame, personal likes, or dislikes.

In conjunction with the above, we need public speakers and preachers of personality, workers of mental qualification, that are at least able to speak the English language correctly, workers of high moral attainments; workers that are spiritually attuned to the higher vibrations of spiritual light and soul unfoldment.

We are fast approaching a great dividing line:

Upon one side the spiritual progressive; upon the other the material, phenomenal, non-progressive.

Must we as teachers and mediums, be drawn down and held in earthly-bound conditions to cater to the rabble?

Oh, brother and sister Spiritualists, let us appeal to you in behalf of your mediums, your own soul self, and your loved ones that have gone on to the higher life, do not keep constantly trying to pull your mediums down into the earth.

As long as Spiritualists stay in the rut of ignorance, only trying to use mediums as machines, through which to get the sensational, and grind material advice for worldly gain only, we may expect many difficulties in organized effort, and in promoting the Cause of Spiritualism.

This brings us to the question: What is the remedy?

We cannot blend together in harmony the forces on each side of this dividing line.

We must build from within, and teach more constructive Spiritualism.

If we would teach the way, and be a leading light, our lamp must be trimmed and burning.

Our soul consciousness must be wide awake to those high angelic spirits of wisdom.

The God (good) strength within us must be so unfolded that we can in moments of exalted spiritual states come in soul touch with the Eternal Goodness and drink deep draughts of spiritual strength from the great fountain head.

Then highly developed spirits of love and wisdom can so illuminate us, and strengthen us, that we will be fit receptacles to give and to receive.

The financial problem is another trying one, that none of our leaders have been able as yet to solve.

These conditions will in time surely but slowly be overcome.

But never until the exalted minds of the higher life can more fully demonstrate through the sensitives of earth, the real spiritual upliftment of mind and soul.

But there is a divine principle of life within each of us.

And as the sun comes forth in all its glory, kissing the earth in the early morn, so the Divine Principle within us must sometime, somewhere, come forth in a perfected love, overcoming all greed, selfishness, jealousy; and giving forth, as the full blown rose, the aroma of a perfected life.

The wheel of progress, our noble Cause, must and will move on.

You and I have our share to do in moving this great wheel; let us be lifters, not leavers, and be strong, consecrating ourselves to the All Power Goodness, unfolding the highest and the best within us, looking daily in our hour of silence, to the great Master in the higher life for our instructions.

Then with true, unselfish and devoted love let us go forward in harmony, hand in hand, soul to soul, in this the greatest of all work—the spiritual upbuilding of the human family; and in organized effort for the religion of all religions, Modern Spiritualism.

REV. ALICE BAKER.

Muskogee, Okla.

First Spiritual Union, Norwich, Conn.

The closing month of our services has witnessed largely attended meetings, successful social affairs, and active co-operation in our society and its three auxiliaries, the Helping Hands, Progressive Lyceum and Union Dramatic Club.

On Sunday, May 24, we had with us Mr. Fred B. Niles, of Marlboro, Mass., who served us in conjunction with the writer. Mr. Niles gave addresses and messages, and left a splendid impression with our people.

His lectures were far above the average and notwithstanding the fact that messages were to follow, he held the individual attention of the large audiences at both sessions. As one of our most critical members declared, Mr. Niles is an orator. His message work was good and straight to the point. We are glad to have him with us.

During the other Sundays the writer served with lectures, morning and evening as usual.

The Helping Hands gave two suppers, which were financially successful and well attended, the second one, on May 21, being a strawberry festival which tested the capacity of our building.

The Lyceum has done excellent work; much interest being taken in the subjects under discussion, and in a flourishing condition.

During the past season the Union Dramatic Club has presented three plays: "Down by the Sea," "Old Acre Folk," and "The Song of the Church Bells," the latter play having been written by a member of the club and presented on May 28 and 29 to audiences that filled the Academy.

The club has turned in over \$200 towards the support of the society during the year.

Altogether we have had an excellent season, and prosperity has been ours in all ways.

During the summer we hold no services, but shall open the new year next October under the most favorable conditions, and the writer, with gratitude for the success that has attended his ministrations with this society for the three years past, looks forward to his fourth year as its resident speaker with courage, and assurance of warm friendships, sincere appreciation and hearty co-operation between every member of the Union, and himself.

ALBERT P. BLINN.

Eake Pleasant till Sept. 15.

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While ye with flesh communed.

And are they not then nearer, whom we miss

With eyes no longer blind? And is not love the sweeter, if it be Of an immortal kind?

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On death-divided shores, Love still can stretch to us its angel hand.

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## An Important Case.

The following in connection with the trial of Mrs. Elizabeth Hall, a prominent medium of Albany, New York, will be read with deep interest by Spiritualists generally.

THE PEOPLE OF THE STATE OF NEW YORK  
VS. ELIZABETH HALL  
Brief on Behalf of Defendant, Stern & Hirschfeld, Attorneys for Defendant, 37 Maiden Lane, Albany, N. Y.

### Statement.

The defendant is before the court charged with being a disorderly person in having heretofore and on Dec. 31, 1907, violated Subdivision 3 of Section 899 of the Code of Criminal Procedure of the State of New York.

The complainant is one Leora E. Reynolds, a police matron in the employ and service of the city of Albany. The said complainant in her information swears that defendant violated the said provision of law in that said defendant on Dec. 31, 1907, at premises 149 Clinton avenue, did "pretend to tell deponent's fortune in that she did take in her hand the left hand of deponent and after looking at same did pretend to tell deponent events which had transpired in her life and things which were to take place in the future, that for so doing she did charge deponent the sum of fifty cents."

A trial was had in the proceedings before the learned court on Jan. 9, 1908, when Leora E. Reynolds was sworn as a witness for the People and the defendant, Elizabeth Hall, was sworn as a witness in her own behalf.

The following is the provision of the Code which it is claimed the defendant violated:

Section 899. Who are disorderly persons. The following are disorderly persons:

3. PERSONS PRETENDING TO TELL FORTUNES, or where lost or stolen goods may be found.

### Point One.

THE MOTION MADE AT THE CLOSE OF THE PEOPLE'S CASE TO DISMISS THE PROCEEDINGS ON THE GROUND THAT THE EVIDENCE FAILED TO SHOW THAT WHAT THE DEFENDANT TOLD COMPLAINANT AS TO PAST, PRESENT AND FUTURE EVENTS IN HER LIFE WAS UNTRUE OR FALSE, SHOULD BE GRANTED.

Before the learned Court considers the evidence of the defendant it will be necessary to decide the motion made by the defendant at the close of the People's case, decision on which was reserved. We earnestly and respectfully insist that before a conviction can be had under the provision of the Code in question, it is absolutely necessary and essential that the People should prove that the person complained of, related or predicted events which were false or untrue. In other words we claim that it is not a crime to tell fortunes in this state, but that it is the PRETENDING to tell fortunes that would constitute a violation of law. It therefore becomes necessary for us to consider and determine the meaning of the word "pretending" as used in the provision of the Code.

Webster's Encyclopaedic Dictionary defines the word "pretending" as follows: "Holding out a false appearance, laying claim to or attempting to make others believe one is what in truth he is not, or that he has or does something which he has or does not, making hypocritical professions."

In words and phrases, Vol. 6, page 5542, the word "pretend" is defined as follows: "The common, and generally accepted meaning of the word 'pretend' is to hold out as true that which is false, to feign, to simulate (citing Brown vs. Perez, 25 S. W. Rep. (Texas) 980-983.)"

In the case cited, Brown vs. Perez, among other things a question arose in reference to an instruction by the court in which the following language was used: "Pretending to have been executed by Jose De Jesus Perez." The appellate court said in construing the meaning of the word "pretending":

Whatever definitions counsel may find in the lexicons of the verb 'pretend' the common and generally accepted meaning of the verb is to hold out as true that which is false, to feign, to simulate."

Some dictionaries may give other meaning to the words "pretend" and "pretending," but the definitions above quoted are the generally accepted and popular ones and received the sanction and approval of the Texas court in the Perez case (supra) which is the only case we have been able to find in which the words are legally defined.

It has been held that the words of a statute shall be taken in their natural, plain, obvious and ordinary signification and where words have two significations the popular one should have the preference. (People ex rel. Eakins vs. Roosevelt, 14 Misc. 581.)

Our conclusion is that the Legislature in enacting the provision of law in question, intended that it should apply only against persons who claimed to have the power to tell fortunes when in truth and in fact they had no such power. In the case at bar there is not only a lack of proof that the defendant held out false appearance or that she did not make good her claim that she was a clairvoyant, but on the contrary it appears that all the information given to complainant as to the past and present was absolutely true and so far as the future is concerned time alone will reveal the truth or falsity of the defendant's predictions in that regard.

If we read the last half of Subdivision 3 of Section 899 of the Code of Criminal Procedure, "or where lost or stolen goods may be found," we can readily understand the intention of the legislature in enacting the law in question.

Clearly that body never intended that this provision should be construed so as to prevent persons from telling where lost or stolen goods may be found, which is most desirable and valuable information, but it was the "pretending" to tell where lost or stolen goods may be found, against which the provision was directed. It was the fraudulent act that the legislature had in mind and not the act truly and conscientiously done.

It is unnecessary to cite any authorities to the court that statutes of a penal nature must be strictly construed in favor of the defendant, and construing the statute in question before the court in that manner it seems to us that the learned court can reach no other conclusion but that our motion was a proper one and should be granted.

We wish further to add that the burden of establishing that the defendant held out false appearances is upon the People, for in every criminal proceeding the burden of proving every constituent of the offense beyond a reasonable doubt is upon the People and this principle is so well established that it would almost be an insult to the learning of the Court to cite or quote any authorities.

### Point Two.

ASSUMING THAT THE COURT SHOULD DENY THE MOTION TO DISMISS THE PROCEEDINGS, THEN IT IS INSISTED THAT UPON THE WHOLE CASE AND ALL THE EVIDENCE SUBMITTED, THE DEFENDANT SHOULD BE ACQUITTED FOR THE REASON THAT THE ACTS COMPLAINED OF WERE DONE IN THE EXERCISE OF RELIGIOUS PROFESSION, AND WERE NOT ACTS OF LICENTIOUSNESS, NOR WERE THEY INCONSISTENT WITH THE PEACE AND SAFETY OF THE STATE.

The defendant did not deny that she had related and described to the complainant certain events or conditions which had happened or existed or would happen and exist in the future. She, however, clearly and unequivocally denied that she was or is a fortune teller in the general and popular acceptance of that term, and she also denied that she is a person pretending to tell fortunes, or that she ever held herself out to the public as such. Practically all the evidence given by the defendant has not been controverted.

Her testimony shows that she is a widow and has resided in the city of Albany for about six years last past; that she is a housekeeper and that her granddaughter resides with her; that the household is

supported from the income derived by letting furnished rooms, and by money contributed by the granddaughter, which she receives for singing in several churches in this city. It also appears that the defendant owns the dwelling in which she resides.

The defendant claims that her religion is that of Spiritualism, and she clearly, intelligently and in a conscientious manner explained to the Court the doctrines of her belief and religious profession. Among the doctrines of her religion is the belief that when the spirit departs from our material bodies on death, it enters into a state of progression, and that the spirit is then able to and does communicate with the living, appearing in the material form or by flashing impressions on the mind of the living persons. She insists that she has the power of communicating with these spirits and that she does communicate with them in the exercise of her religious profession. Defendant also swears that she has seen spirits. She testifies that on the occasion that Mrs. Reynolds, the complainant, called at her home, defendant related the things complained of while exercising her religious profession, and that whatever information was given to complainant was through advice or communications received from the spirits of departed persons.

A serious and probably very important question is therefore presented to the Court as to whether or not the defendant has the legal right to practice or exercise her religious profession in the manner that she does.

The constitution of the state of New York contains the following provision: "Section 3, Article 1. The free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed in this state to all mankind; and no person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief; but the liberty of conscience hereby secured shall not be construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the state."

One of the great privileges of our American citizenship is the guarantee of our constitutions that every person has the right to exercise his religious belief according to the dictates of his own conscience. Almost from the discovery of America people from every other country have sought our shores as a haven or asylum from religious oppression and persecution and one of the most remarkable features of our life in this free land is, that amid our cosmopolitan citizenship, including men of practically every form of religious creed and belief, that rarely or seldom does any disorder or turmoil arise by reason of the diversity of religious opinions and men and women go on quietly with their life work respecting their neighbors even though they be of contrary religious opinion.

Of course it must be conceded that all practices of religious profession could not be permitted because the peace and safety of the state might be harmfully affected.

The Court of Appeals of this state very properly held in the case of People vs. Pierson, 176 N. Y., 201, in which the defendant was charged with omitting to furnish medical attendance to a minor child who was seriously ill, and as a result died, that the religious belief of the defendant, that of Christian Science, was not a defense to the prosecution for the violation of the code for reason that the failure to furnish medical attendance endangered the health and life of the minor, in which matter the state had a peculiar interest, and therefore decided that the guarantee contained in the constitution did not justify the omission to furnish the necessary medical attendance.

We can also easily understand that a person should not be permitted under the guise of religious belief to practice polygamy, and still be protected from our statute in reference to the crime of bigamy.

We do not contend that Subdivision 3 of Section 899 of the Code of Criminal Procedure is necessarily unconstitutional, as it is within the police power of the state to prevent fraud and deception, but that provision of the code we earnestly insist should not be construed so as to deny to this defendant the right to practice her religious profession in the manner that she did in this case.

There is nothing that the defendant told Mrs. Reynolds that in any way could be considered licentious or that would affect the peace and safety of the state. If it shall be held that what she practices does affect the peace and safety of the state, then what shall be said of the ministers of religion who constantly predict our future, and who from their respective pulpits describe to us things and conditions that will happen or exist in the hereafter. We claim that the defendant did no more than any minister would do and that they are protected from prosecution because they act from religious impulses.

It must be borne in mind that the defendant denies that she tells fortunes. She claims and asserts that she is merely a medium for transmitting spiritual advice, and she contends that authority for her religious profession and belief may be found in the Holy Bible.

The defendant has furnished counsel with the following Biblical quotations to bear out the contention that her religion is sanctioned by the Holy Bible:

"For he that is now called a prophet was aforetime called a seer." I Sam. ix. 9.

"When Israel went to inquire of God they went to the seer." (I Sam. ix. 9.)

"Saul called upon Samuel, the seer for advice about his father's asses, and paid him with a present of silver." (I Sam. 11.8.)

"And thou shalt prophesy with them and shalt be turned unto another man." (I Sam. x. 6.)

"And it came to pass when the spirit rested upon them they prophesied." (Num. xi. 25.)

"The Lord will make himself known in a vision to the prophets." (Num. xii. 6.)

"Elisha, the prophet, telleth the King of Israel what thou sayest in thy bedchamber." (II King vi. 12.)

"Daughters of Israel prophesied." (Ezek. xiii. 10.)

"They went to Huldah, the prophetess, and the Lord spoke through her." (II King xxii. 14; also II Chron. xxiv. 22.)

"Deborah was a prophetess." (Judges iv. 4.)

"Quench not the spirit, despise not prophecy." (I Thes. v. 20.)

"But it is not ye that speak, but the spirit (Matt. x. 20) and fell into a trance." (Acts xxii. 18.)

"Anna, a prophetess." (Luke xi. 36.)

"Philip, the evangelist, had four virgin daughters who did prophesy." (Acts xiii. 8.)

If the learned Court should hold that the evidence before it is sufficient to convict the defendant as a disorderly person, it would be dangerous for any person to make any predictions whatsoever as to the future for fear of being arrested for a violation of the provision of the Code of Criminal Procedure in question. The legislature had in mind, no doubt, when it enacted that provision of the Code, that it should only apply to frauds and cheats and persons who claimed the power to foretell the future when in fact their professions were merely made for the purpose of extorting money from the innocent and unwary, but we contend that the statute was never intended to apply to a case like the one at bar, where a woman in the honest and conscientious exercise of her religious profession gave advice and information to another.

It is true the evidence shows that the defendant did charge Mrs. Reynolds a fee for her services, but this fact is absolutely immaterial to the issue, as the time she gave to Mrs. Reynolds was, certainly of some value. Of course if it had been proven on the trial that the defendant was a fraud, and that she did the acts complained of merely to procure the money of the complainant, a different situation would have presented itself to the court, and the fact that the defendant did take money under such circumstances would be quite material.

Finally we wish to call the attention of the Court to the fact that thousands of people in this great country are of the same religious belief and opinion as the defendant, and while all of them do not claim to be mediums or prophets to have the power to commune with departed souls, still they all believe that it is possible so to do and that there are some persons who possess the power to transmit the messages of the spirits of another world.

Even in our own community there are hundreds of high minded people, cultured and learned, who are sincere believers in the doctrines and teachings of Spiritualism, and naturally they are keenly interested in the final determination of the case at bar. The question submitted is not whether these people are deluded or mistaken, but rather what legal rights have they in the premises.

Counsel have been unable to find any case in this state where Subdivision 3 of Section 899 of the Code of Criminal Procedure, has ever been judicially passed upon.

We therefore pray that the Court may give the case the due attention and consideration it deserves.

STERN & HIRSCHFELD,  
Albany, N. Y. Attorneys for Defendant.

The defendant was found not guilty.

### UNDER THE BAN.

Spiritualism and the "Holy" Catholic Church.

The decrees of the Holy Mother Church (as set forth in Light, London) has gone forth, and henceforth Spiritualism is numbered among heinous offenses against her dignity. Spiritualists have little cause for complaint for hostile recognition is generally the first victory of any moral, social, or religious reform, and no better proof of the steady progress of the truth which they love so dearly could be forthcoming than that their cause should meet with the severest displeasure of the Holy See. As regards their own state of salvation, the minds of Spiritualists are at blissful rest. If Rome is to be believed, the vast majority of them are already irretrievably lost, and like the reprobate, when he was warned that he was going to the devil, the Spiritualist prefers to join the excellent company entertained by his Sacerdotal Majesty in his own way and at his own will.

But it is interesting to inquire into the why and wherefore of Rome's displeasure. Taken at their face value, the recent utterances of the Rev. Fathers Millar and Vaughan bear a close resemblance to ignorance of the subject of their condemnation, but in matters relating to Rome the facts are the last thing that should be considered. It is true that we hear a great deal of devils and evil spirits from the Romish pulpit, and the Spiritualist may well be forgiven the smile of toleration, or even the indignation, with which he greets each inspired utterance. But if he thinks that the warnings offered from pulpit and platform are the outcome of ignorance he is mistaken, and if he will bear in mind the policy pursued by the Vatican for centuries past and will bring his own knowledge of Spiritualism to bear on the subject, he will see why, for the probabilities are that Fathers Millar and Vaughan know as much about Spiritualism as he does.

If the Church of Rome regarded Spiritualism only in the light of a possibly dangerous religious movement she would scarcely have aided that movement by a declaration of her belief in spirit communion; she would more probably have allied herself with Science and declared that Spiritualism is nothing better than a fraud, conscious or otherwise, practiced by mediums and unscrupulous persons. But she is driven to take the line of defense which she has adopted because she knows that Spiritualism is an actual fact, which Science can never hope to disprove, and that sooner or later the possibility of communion with the so-called dead must be generally recognized.

In the whole course of monastic history it is not to be expected that psychic phenomena were unknown; on the contrary, the conditions prevailing in monastic life were ideal for the occurrence of manifestations. All that was needed was the student's mind capable of carrying out investigations and the truth would stand revealed, saturated it may be with the standard religion of the age, but undeniable testimony of life after death.

As a matter of fact, occult practices were not unknown to the fraternity of priests, but it was no part of their policy, nor is it now, to share their knowledge with the laity. As long as Rome retained her mighty influence all was well, but with the passing of the years and the advent of an immense struggle for the religious independence of the world, the possession of a knowledge which she dared not use, either as a weapon of offense or defense, and which it behooved her more than ever to conceal, for she knew, only too well, the conditions which prevail in the Land Beyond, and realized that others might be led by intelligences which she could not control.

Now that Spiritualism has broken through the narrow confines of the monastery wall, at a time, too, when the influence of Rome is low and the masses are striking out for religious freedom with renewed vigor, Rome finds herself threatened with an ever-growing danger. The slave is a slave no more; the truth which she so long concealed for her own ends has at last broken its bonds and threatens the very foundations upon which her empire is built. For who can resist the compelling power of the spirit? Is it a matter for wonder, then, that Rome calls Spiritualism the work of the devil?

In his desire to accomplish the impossible by impeaching knowledge higher than his own in his recent sermons against Spiritualism, Father Bernard Vaughan seems to have been unacquainted with the so-called "apocryphal" gospel of the Hebrews, which contains minute and specific directions for the formation and conduct of what he so contemptuously alludes to as "spirit circles and seances." This gospel throws such a flood of light upon the nature and character of primitive Christian faith, methods, and psychic procedure, that one no longer wonders that it was speedily shelved, with other equally inconvenient Scriptures, to allow the very early heretics to be established, and to permit the grafting of pagan feasts, observances, and ritual. Is not the Church based entirely upon spiritual forces and activities?—If not, what is her raison d'être? Who, or what, are the "Guardian Angels" to whom every Catholic child is taught to pray?—If not spirits, what? Father Vaughan declares that Spiritualism is "demoniacal" or "diabolical," but he should recollect how it was charged against the very one upon whose life, words, and work his very Church is supposed to be founded, that "he cast out devils by the power of Beelzebub." While the Church seeks to compel her priests and laity alike to see only what is visible from her standpoint, and forbids both to seek any other or better basis for belief, the layman, having discovered a standpoint from which to view one of the many facets of truth, fears not to avow the fact, and there are many thousands who not only know of spiritual forces and activities, but understand and use them to a greater or less degree. The il-

luminated Spiritualists who have lofty ideals, who ask and pray humbly for wisdom, not only receive present help and consolation, but frequently leave valuable contributions when they enter the world of spirit—nor do their activities then cease. Such are the saints—the spiritual entities of whom Father Vaughan is proud to know nothing.

Some five or six years ago I had the honor of placing before the readers of Light a précis of a portion of the Gospel of the Hebrews, to which I have already alluded, and I recommended it, and, by the way, all other so-called "apocryphal" gospels, to all earnest students of esoteric Spiritualism. Much in these old gospels (some of which are as authentic as those the Church has patronized, if not more so) is so inconveniently true that the fact of their existence has been suppressed in as far as the Church could accomplish it, and they are known only to such as seek. In the primitive Christian Church Father Vaughan could not have been accepted as a priest, for the qualification for the sacred office was the known possession of those very psychic gifts and faculties which he has done his best to minimize or deny. Those gifts alone could have entitled him to presume to teach or to initiate others. Without them he and all other pseudo-priests, even the popes, white and black, are but "blind leaders of the blind."

Spiritualism does not end in table turning and rapping, or in materializations; these phenomena constitute but the infant food prepared for babes in the wisdom.

GUSTAVE FLAUBERT,  
Per Blanca Uorina.

### A RETIRED VETERAN.

At the Age of Eighty-four He is Strong and Vigorous.

To the Editor: Although a retired veteran of the Spiritualist Progressive Army, I am still in good health, in mind and body. I have all the time I wish for, to read and keep track of what is ever going on in the world as it rolls on in endless time. Occasionally I feel like breaking the silence with a sound from the past, in the form of a cry:

"Turn backward, turn backward,  
O time in its flight;  
And let me be young again  
If only for to-night."

The sun, moon and stars have been appearing and disappearing for eighty-four years, since I began a human existence, and all the dear old that the Mystical Boatman, with muffled oars, has taken across the silent sea, are still watching and waiting to welcome others to the spirit home that can never have an end.

As I now turn my mind back to the long ago when those very mysterious raps at Hydeville started me on their journey around the world, and the new and resplendent banner of Spiritualism was raised aloft, like a new "star in the East," some of the present condition bring to me a sad mortification that it is still, at this late day, ever necessary to make the plain old story of Spiritualism, tell us of the night; what the signs of promise are? Must humanity go back and again creep over the long road before they can be sure of the way and walk firmly upright? Human beings came into life in a world that was organized; and all growth and improvements have followed after the planning and organization.

The world is full of knowledge and power; and knowledge always directs power; and discovers the many self-evident truths that can never vary. "In unity there is strength." "United we stand, divided we fall." "A rolling stone gathers no moss." The Spiritualists must organize; so when the question is asked, where are the signs of promise? I am here, send me. Settled speakers, and mediums save transportation. The universal question ever has been, and was never more in the line of anxious desire than now: How can the great Ship of Spiritualism, that has been sailing so many years on the ocean of human thought, be directed by the glad tidings of great joy unto all people? The organizations with too many open doors are increasing, but ropes of sand will never hold when strength is needed. Societies of any kind should be upon a good, practical, common sense plan, that would insure protection and true harmony. An organization for meetings, seances, or camp meetings is a family, and all the rules of the family are in full force.

It would be asking too much that societies and camp meetings disband because of outsiders being disturbed. Every organization should have a committee of order and regulation. Try the spirits, and try those claiming to be mediums. The great agitation and unrest all over the country, as to commercial mediumship and dishonest pretenders is nothing new. The present conditions are just what the unorganized, go-as-you-please class have allowed to exist and increase; and the Spiritualists, as a body, have had to suffer the reproach and are still responsible in a large measure. When a wrong appears, call it a wrong and overcome it. There are good and bad people in all the walks of life—bad ministers, bad lawyers, bad business men, bad women; rascals in high and low places, and still there is a power of regulation and order that keeps a great busy world moving on and growing stronger.

I am glad to see that the sifting process among Spiritualists is more popular than formerly, when some of the show-pretenders visited many large towns, and did not call upon well known Spiritualists, and gave as a reason that they had no use for "Bundyttes." Some of those shows in Boston would have an audience of a thousand. On one occasion, Mr. Colville lectured in a smaller hall in the same building to an audience of twenty-five people. The show ended in a row, and was closed by the police, after the ticket-seller with the money had left by a back door.

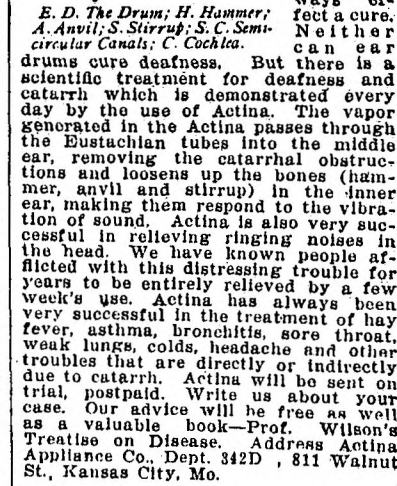
Let the right ever come uppermost.

NEWMAN WEEKS,  
Lansdowne, Pa.

## DEAFNESS

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A distinctly valuable service to Spiritualists has been rendered by Prof. W. M. Lockwood by publishing in neat pamphlet form his able and masterly reply to the attack of Rev. R. V. Hunter upon Spiritualism. Fairly and squarely he meets and demolishes the doughty Reverend's boldly asserted statements. We opine that the Rev. Hunter and others of his kind will hesitate before they attempt again to demolish Spiritualism, after reading Prof. Lockwood's review.

Additional value is given to this brochure by a striking list of names of Professors, Scientists, Actors, Lawyers and statesmen who accept the facts of modern Spiritualism.

For fifteen cents this valuable pamphlet can be procured of Prof. W. M. Lockwood, 723 Prospect Avenue, Buffalo, N. Y.

## List of Camp-Meetings.

Send in your Dates and Names of Secretaries at Once, to The Progressive Thinker.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcements as to dates and other particulars can be made.

Lily Dale Assembly.

Lily Dale Assembly opens Friday, July 10, 1908, and closes Sunday, August 30. Apply to Mrs. Carrie C. Reed, Secretary, Little Valley, New York, for programs and information.

Summerland Camp, Cal.

The Summerland Spiritualist camp-meeting will open on Sunday, June 7, and continue one week, closing on Sunday, June 14. We will have first-class speakers and mediums. For full particulars, address Solon Smith, Summerland, Cal.

Lake Pleasant Camp, Mass.

This camp will open Sunday, Aug. 2, and close Monday, Aug. 31. List of speakers and mediums second to none. For programs and full particulars address Rev. A. P. Blinn, secretary, Norwalk, Conn.

Worcester, Wis., Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Worcester, Wis., July 12 to August 9. For particulars and programs write Gertrude Spooner, secretary, Worcester, Wis.

Lake Hardy, Ohio.

The seventeenth annual session of this camp will commence June 28 and close August 30. For particulars and programs address Ford C. Myers, secretary, Myersville, Ohio.

Winfield, Kansas, Camp.

The Winfield Camp opens July 19 and closes July 28. Mr. L. H. Bellman, of Winfield, president; Mrs. W. H. Fontaine, secretary, 310 North A Street, Arkansas City, Kansas.

King, Maine, Camp.

The Etna Spiritualist camp-meeting will open August 28 and close Sept. 10. An excellent list of speakers and mediums are engaged. For programs and information, address Arthur C. Smith, president, Bangor, Maine, R. F. D. No. 2, Bangor, Maine, secretary, Monro, Maine.

Etna, Washington, Camp.

The fourth annual camp of Etna, Clark County, Washington, will commence August 1 and close August 31. For particulars address H. B. Allen, Etna, Washington.

Ocean Grove Camp, Mass.

Ocean Grove Camp, Harwich port, Mass., opens July 12 and closes July 26, 1908.

Onset Camp.

Onset camp commences its thirty-second annual meeting July 19 and closes August 30. For full particulars address the Secretary, Onset, Mass.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open July 26 and close August 11. For full particulars address T. J. McPerron, 528 Fir, San Diego, Cal.

Mr. Pleasant Park, Clinton, Ia.

Mr. Pleasant Park, Clinton, Ia., opens July 26 and closes August 23. Programs and information given to all who write to Mrs. B. Anderson, secretary, Clarksville, Mo.

Chesterfield Camp.

Begins July 23 and ends August 30. Mrs. Flora M. Mills, secretary, Chesterfield, Ind. Send to her for full programs.

Forest Home Camp, Mich.

Opens Aug. 2 and closes Aug. 23. For programs or further particulars, address Frank Leshner, president, or Millie Mitchell, secretary, Mancelona, Mich.

New Era Camp, Oregon.

The New Era camp meeting will open July 11 and close August 3. An excellent list of speakers and mediums are engaged. For further information address the secretary, F. E. Dinton, 353 15th Street, Eugene, Ore.

Edgewood Camp, Kansas.

Fifteenth annual Spiritualist camp meeting, Forest Park, Ottawa, commences Sept. 11 and closes Sept. 20. Send for programs to H. W. Henderson, Lawrence, Kansas; Mrs. Ella Baldwin, vice-president, Kansas City, Kansas, 3023 North 12th street; E. A. Carpenter, Ottawa, Kansas; John Hartung, secretary, Iowa, Kansas.

Swampscott, Mass., Camp.

The camp at Moverland Park, Swampscott, Mass., opens June 7. For programs address B. H. Blaney, 150 Elm street, Marblehead, Mass.

Madison, Maine, Camp.

The twenty-ninth annual camp meeting of the Madison Spiritual Association will open on Sept. 4 and close on Sept. 13, at the beautiful grove of Lakeview, Maine. Programs and information sent to all who write to the secretary, Mrs. Lona E. Strickland, Madison, Maine, R. F. D. No. 2.

Edgewood Camp, Washington.

Commences July 12 and continues three weeks, including four Sundays. Two days' State Convention to follow. For full particulars, address R. F. Little, president, Seattle, Washington.

Temple Heights Camp, Me.

Temple Heights Spiritualist Camp-meeting commences August 15, and ends August 23. For full particulars address A. D. Champney, secretary, Rockport, Me.

Unity Camp, Bangor, Mass.

Services at 11, 2 and 4:30 every Sunday from June 14 to Sept. 27. Excellent speakers and mediums. Refreshments served. Address all communications to the secretary, Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Parkland Heights Camp, Pa.

Parkland Heights Spiritualists' Home and Camp Meeting Association will open its camp on Sunday, July 5, and continue every Sunday until the last of August. Able and talented lecturers and mediums have been employed. Address Dr. James B. Cady, secretary, Langhorne, Bucks, Pa.

Grand Lodge Camp, Mich.

The Grand Lodge Spiritualist Camp-meeting opens July 26 and closes August 23, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Lodge, Mich.

Delphos (Kansas) Camp.

Opens August 1, closing the 10th. Address all communications to T. D. Rice, secretary, Delphos, Kan.

Island Lake Camp, Mich.

Island Lake Camp, Island Lake, Mich., opens July 1, extending until August 1. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 1.

Vicksburg, Mich., Camp.

Vicksburg Camp, Mich., opens July 1, and closes August 1. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich.

Verona Park Camp, Me.

The Verona Park Camp-meeting Me., will open August 1 and close September 1. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Central New York Camp.

Located at Freeville, commences July 1, and closes August 1. B. L. Robinson, M. L. N. Y. secretary, W. K. Kelsey, president, Cortland, N. Y.

Sunapee Lake Camp, N. H.

Sunapee Lake Spiritualist Camp at Blodgett's Landing, N. H., commences August 1 and closes September 1. For programs and information, write to John W. Clay, Sutton, N. H.

Ha-Lett Park, Mich.

Commences August 1 and continues to September 1. For programs address E. B. Ewing, Okemos, or D. R. Casper, Williamston, Mich.

Queen City Park Camp, Vt.

Queen City Park Camp, South Burlington, Vt., commences July 1, and ends September 1. For programs address A. F. Hubbard, president, Tyngsboro, N. H.; vice-president, Randolph, or Elie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Pino Grove, Natick, Ct.

Camp meeting commences there July 1 and continues through the month of August.

Columbus, O., West Side Church.

The Ladies Auxiliary of the West Side Spiritual Church beg to report that their organization is working in harmony and has been greatly blessed both spiritually and financially.

Our new officers were elected on May 7, and are as follows: President, Mary Brickman; vice-president, Sophia Vogel; secretary, Mrs. Lucas; treasurer, Susan Harris; trustees, Esther Ferrard, Mrs. Eva Verner, Mrs. Baker.

On May 8 our church held its business meeting, and the Ladies' Auxiliary gave \$25 towards the building fund of a new church. Our church society has been securing good speakers from different parts of the state, and outside the state, even as far away as Washington, D. C.

The writer has been serving the society during the year, and our president is the right man in the right place. Our church is proud of him. May the great spirit bless this grand work and make the West Side Church a great light.

I wish to add that the indications are that our church is entering upon a new era of prosperity. There is promise that at no very distant day we shall be favored with an up-to-date church building in which to accommodate the people that are flocking to us for the ministry of the spirit.

SUSANNA HARRIS.

Secretary Ladies' Auxiliary.

Columbus, O.

Rational Memory Training. A series of articles on memory. How to improve and develop. A most excellent book. Price, 50 cents.

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THE ETHER SEAS.

Contains the Gems From Which All Forms Are Derived.

From out the deep seas all forms come—Science.

In this free country a man may write his own text and preach from it, if he chooses to do so; or he may take a text penned by some ancient philosopher and preach from it, drawing truths to our own heart from the deep of Nature's compass; but of the ether seas, what of them; and where are they located?

The ether seas are the fillmable spaces of Nature, and as the word "ether" indicates, are a restless ocean of life, ever active, ever moving, ever pulsating heart that beats eternally, beats the harmony of Nature, an eternal sea of life out of which all forms come; nor can we perceive when nature first began moulding forms. Forms were; forms are, and forms shall ever be.

But forms in nature are not all of one kind. It seems that within these ether seas lies the emic germs, capsules, nuclei or force-centers of which was moulded every form of life that ever did exist, does now exist; or ever shall exist, be that form a human, an ox, a horse, an acorn, an apple, a sea-urchin or a whale.

Why this is so; it seems no one can tell. That this is nature's unfolding seems self-evident; if not, how came nature's varied forms? Spontaneous generation, if such could possibly be, it seems, would produce only a conglomerate mass with no definite form. Yet we have a myriad forms of objective life on earth to-day, with myriad such forms existing in the past, and analogously loudly proclaiming shall exist in the far future.

Why were Nature's life forces thus made objective?

This question perhaps no man can answer, yet corporeals, entities, and as Prof. Henry of the Smithsonian Institution would say, "Nuclei or force-centers have in nature, even as far away as Washington, D. C., the objective life in trillions of different forms."

But where shall we find data on which to base an opinion as to the origin of form?

This is a necessity in the direction of right conclusions, and I can do no better than to assume the fact of self-evident necessity of eternal life forces. Each of such forces possessing the inherent power, on some propitious day, of unfolding its nature objectively, enacting its own heart with negative corporeals of its own nature, thus to fill its mission, as it were, in Nature's economy that never could have been filled in any other way.

Nor could the corporeals that aggregated to mould the human have been aggregated to mould the form of the ox or other forms of life.

Eternal life has necessity, as it were, to be gained through evolution, and as evolution is Nature's law, necessities in the economy of Nature will follow each other.

The wheels of evolution never turn backward, but ever forward, ever bringing the virtues of Nature into economic use, and thus, in my opinion, lays the claim of reincarnation in the shade.

But do facts warrant the claims I have made? To some extent at least. We have knowledge of life beyond the grave. From where did these

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These three volumes have been prepared by J. R. Francis. They contain invaluable data.

4—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.

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9—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.

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spirit forms come? Like all other forms of objective life, from out the deep seas all forms come—Science.

way of life, we see evolution's wheels, step by step, to meet the necessities of one progression's days. Eternity, consists in days, or epochs of progression, and each such day has its needs, which must be supplied from the preceding flame of life.

But different souls with an ordered force-centers form intelligence?

Defining intelligence to be conscious relationships, I answer in the affirmative—conscious of existence on that plane of life, and it may be to all that pertains to it; but on reaching a higher plane of life to some extent, on entering oblivion's night.

But as evolution had new days to come, the retentive powers of the unfolding entity grew stronger until now those who have preceded us to the next unfolding can return to us and speak of things of the past and also of the prospects of the future.

I have met those who claim that nature is an eternal round of repeating itself. That man runs his epoch race, fills his complete mission there, and then sublimates almost to annihilation, finally drifting back to the cosmic seas; and takes his place as a force-center, there to again, at the imperative call of necessity, take its place in the unfolding columns of evolution, repeating itself. My spirit friends deny this claim as far as they know, but it seems that men of science might find an analogy in the philosophy of life that might have some bearing one way or the other on this question.

WM. PHILLIPS.

Clackamas, Oregon.

"The Searchers."—A most entertaining book by Stephen K. Szynowski. This interesting story of a series of pathetic experiences which take place in the city of Los Angeles, extols the noble sentiment of family duties and love for family and country, on an entirely new and attractive attention of the general reader, the timely reflections upon the deep problems of life are bound to interest a thinker. Many up-to-date subjects such as occultism, metaphysics, re-incarnation are discussed in a most instructive manner, while a beautiful, pure love story runs through the whole book. Published by the Southern California Printing Co. Price, \$2.00.

"How to Train Children and Parents."—Mrs. Elizabeth Towne takes the position that many cases it is the parents that breed the feeble-minded children, and that the parents to look to themselves. Twenty-five cents could not be better spent than in buying the book. Anyone that has the care of children should read it. Price, \$1.00.

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## Sowing the Seed—Soul-Growth.

"A sower went out to sow his seed, and as he sowed, some fell by the wayside, and of was trampled down, and the fowls of the air devoured it."

"And some fell upon a rock, and as soon as it was sprung up it withered away, because it lacked moisture."

"And some fell on thorns, and the thorns sprang up with it and choked it."

"And others fell on good ground, and sprang up, and bore fruit an hundred fold."

"He that ears to hear, let him hear."

Viewing the universe as a whole and in particular, the mind becomes amazed in that it is able to comprehend its vastness and its purposes. As the consciousness of the human develops its capacities, there comes into view very many conceptions of the conditions, operations and developments of the soul into higher and vaster explorations.

The process of soul-growth seems to be the theme for contemplation in the text quoted. The illustration of the parable shows how the germ-principle in the seed sown is developed favorably, or unfavorably, for lack of proper conditions for its expanding into "fruitfulness."

The grains that fall into congenial soil take root, flourish, and fulfill their growth in all respects; so with the soul-germ that descends into the proper environments, fulfills its destiny in its traveling in the world, and leads to godliness. The seeds that meet with unfavorable conditions become unfruitful and serve no purpose designed by the sower. On the spiritual side of the subject it is found the soul-germ has not reached a state proper for progression.

The indifferent, the sluggish, the worshiper of material things, are likely to become extinct unless some, peradventure, comes to the rescue and speed the offender on the way to loftier attainments.

The incarnating ego descending into the realm of matter, comes for experience to fit it for citizenship in the various planes of existence following the changes in its pilgrimage, and unless rightly developed, it may meet obstacles that will retard its growth for ages, and if persistent in its refusal, to expand into godliness, may be deprived of its personality and have to begin over again its career in the far-off ages of the future. How many souls in the past may have met this fate cannot be estimated, and perhaps it is for this reason there has been no communications received from the world they decline to progress in.

"The soul that sinneth, it shall die," means just this: The complete extinction of its personality, because of its pertinacity in refusing to accept the means of progress; yet there is the possibility of rescue for the impenitent if it accept the condition.

"Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways, and live?"

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

This is certainly an incentive for the disobedient soul to halt and consider the perilous situation it is in, and still pursuing.

The fact that opportunities arise to save the soul from perdition may be likened to the current of a rapid stream, on which float the debris and flotsam, and carried to the ocean; at the same time the lighter particles work their way to the shores, and there lie until some fresher sweeps all on the surface before its mighty waves, and so with the lagard and indifferent soul who, by an ordered force-centers form intelligence?

Defining intelligence to be conscious relationships, I answer in the affirmative—conscious of existence on that plane of life, and it may be to all that pertains to it; but on reaching a higher plane of life to some extent, on entering oblivion's night.

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