

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

CHICAGO, ILL., JULY 4, 1908

NO. 971

THE HIGHER MEANING.

What It Is to Be a Spiritualist.
I hope you will let me speak to the

Spiritualists who read The Progressive Thinker, and I wish all Spiritualists did, for I am sure it is a wonder

God or nature or laws of the universe
a continued conscious existence with
power under the law of returning and
proving its identity, but that we
spirits now, should live the noblest
purest—love justice and virtue, that
we can appreciate or conceive of.
That progression is the law of life
here and now as well as in the future
life, and that we should by all means
in our power strive to unfold our so-
litude to be the better for being a Spirit-
ualist.

us is perfect—who but makes mistakes? And how can we afford cherish unkind feelings toward another? Surely we poison the spring of our own being if we cultivate such feelings.

life, the nobler thought and act here and now. The reward is imminent, you cannot!

Let us live the radiant life, let
make heaven here, for it is sure to
here—let us help to bring it. If
purify our own lives, strive for nobler
attainment, to live the golden rule
it seems to me all the fakes would
weeded out. If all who bear the beau-
tiful name of Spiritualists should

stand before the world as honest and true, as reformers, as striving for growth, as lovers of fellow men, as helpers in every good word and work, feeling that to be in this class must be to be a reformer of one at least—was a grand upliftment would be felt along the line.

Oh, for a spirit of renewed consecration to serve suffering humanity, to aid of the dear spirit friends and to work so unselfishly, so continuously

through which to give expression
their desires. This to me seems
only excuse for our living—to un-
into the divine. I know some
have so much farther to go to
there, but let us all be on the road
all sisters and brothers, loving
aiding all, especially the lowest.

Mrs. Sarah Stone Rockhill
Alliance, Ohio.

THOUGHT A LIVING FORCE

The Science of Telegraphy and
ecpathy.

It is admitted by many of our most critical scientists, who have made a study of the actions of the human mind, that a telepathic influence may be made to be often exerted, regardless of proximity, and that sympathy between minds be established, by affection or interest, the action which takes place is akin to that of wireless telegraphy, when the receiver is kept in a somewhat perfect tone with the transmitter. We should be thoughtful of one may be transferred to the other so as to direct his thoughts in certain lines, and to even unconsciously govern his actions.

It must be understood that we live in a universe of forces. And, that the thought of man is organized into an entity. Worcester defines thought as a "creation of mind capable of an existence independent of the mind that created it." In this lies its superiority above all forces. We are surrounded

receptive we are influenced by the thoughts of others to us as our own. Literature is full of such instances. A wise man once said, "there is nothing new under the sun." And science recognizes this as a basic statement of the truth.

What are sometimes called physical forces, such as light, electricity, magnetism, gravitation, etc., are all influences that

Thought is a living force. It controls all other forces. It binds in bands of iron and of steel makes the engine, the revolution, the dynamo, converts one force into another, and rides over the sea of life and makes the obedient waves of his will. With a kindly power thought commands. The willing brings to him the secrets of all

tireless steam, at his behests,
out the miles, and the terrible
is made the playground of comp
And mind can talk with mind in
pathy regardless of distance or
ical conditions. Thought is the

er of communications of mind to mind. Telepathy binds continents together. And why not worlds? why not states of being?

If ever the claims of the communion of departed spirits with the living shall be established, it must follow along these lines, and scientific method must be applied to the phenomena and not by the disgusting jugglery and tomfoolery of what is known as "physical manifestations."

When a man loses "FAITH" generally begins to think, and those who THINK that move world.—National Ripsaw.
Great minds have will; ordinary wishes.—German.

It Reads Like a Fairy Tale

(Continued from page 5)

Herrmann suggested that Frau Eslinger might have turned round. I said: "She is sitting quietly and I am holding her hands; I am so frightened." Suddenly Herr Heyd said he heard singular sounds, like the stamping of horses; he also could quite distinctly see a floating shadow—there was no mistake about this. And there were sounds as if someone moved a baking tin. The shadow was still hovering about and came back to me, touching my eye and forehead twice, which caused a sharp pain. Then the gentlemen heard noises, which one of them compared to the rushing of a weir, and the shadow floated out of the room. Herr Heyd said he was convinced of the truth of it, and they went away.

Elisabetha Neidhardt, from Neuhausen, stated: "In the night of Dec. 19, at 2 o'clock in the morning, when I was lying wide awake, I heard a singular crash, whereupon the door of the prison opened, and in came a luminous form of a man in white garments, while there was the noise as of the opening and shutting of windows. Then I heard a dragging step, which stopped near the bed of Frau Eslinger, and it said in a hollow, unnatural voice: 'Pray!' I heard Frau Eslinger asking: 'Why do you look so angry?' and in a strange voice the answer came: 'You neglected me last night.' The shadow stayed for an hour, went out, and after an hour, he returned with a dragging step. Frau Eslinger prayed a whole hour with him. When leaving, the ghost said: 'God protect you.' The second time his form was dimmer, the first time shining brightly."

The prisoner, Christian Bauer, from Eschenau, reported the following: "I was ignorant of the occurrences in the prison, not having seen or heard anything. The second night (Dec. 2) of my imprisonment I was wide awake. At 3 in the morning there came a noise like the crackling of paper, and something knocked. All of a sudden a white form stood before me, which said so clearly, 'You are in need of patience,' that the other prisoner (Johann Strecker, from Willsbach), who did not, however, see the form, also heard it. The voice was hollow, rough, and unlike any ordinary human voice. I said: 'I am sure this is my grandfather,' whereupon Strecker laughed at me. On the third Sunday in Advent we first heard a bang, so that the whole house shook, then it rushed and shuffled along the passage, and it was as if somebody rattled with the windows. The sounds seemed to die away in the distance, and we heard a woman praying aloud. After an hour it came back with the same rushing and whirling, passing our cell. At first I was very frightened, but as it came every night I ceased to be afraid of it."

Extracts from the reports of Professor Kapff, from Heilbronn: "We (himself and Kupferstuecher Dullenhofer) heard sounds in the room, comparable to the explosion of a Leyden jar. Several times we felt the blowing of a cold wind, especially on our hands and arms; and more so when the apparition, according to Eslinger, bent towards us. We were often aware of this sensation, before Eslinger informed us of the coming and going of the apparition. When it came through the window near Eslinger, we heard a high, clear ringing, as of a glass bell, made by the medicine bottles standing on the window-sill. Later on I started up from my sleep, awakened by an invisible power, as it were. I sat upright, and saw a luminous appearance of indistinct shape, three to four feet wide, and about the height of the door, where it was standing. At half-past four we heard something like the far-off ringing of bells, then at half-past five a noise as of a wagon came rattling past, and at six o'clock the window near Eslinger was shaken for one to one and one-half minutes so violently that we feared the window panes would be smashed to pieces. We had kept quite composed through all the former sights and noises, but this din was most gruesome. At the same time the window opposite us lighted up again, and afterwards, through the chinks of the door, we observed this light moving along the passage; it got dimmer and dimmer, until at last it disappeared, while close to the door, outside in the passage several loud knocks on the floor were heard. Once I spoke to the apparition, but no answer came. In our presence Eslinger also failed to get an answer." (Annals, April, 1905, p. 220: "The spirit whispered to Regina that he was unable to speak in presence of others than herself," p. 221: "Then he laments that so many strange persons prevent him from being able to speak.")

Dr. Siecherer, from Heilbronn, reports: "Soon we (he and Rechts-consultant Fraas) heard a regular knocking at our windows. Thereupon noises followed like the sound of shot or peas thrown with force. At the same time I felt the flowing of cold air. A repulsive stench, which I cannot compare with anything, disgusted us. It was not the usual prison smell, for my well-experienced nose would have detected this at the moment we entered the room, while that stench stopped and repeated itself just as the other manifestations did. While we could feel, smell and hear these manifestations, I saw a thick, grey mist uniformly spreading over the bed of Eslinger, in the opposite part of the room. After a time this mist disappeared with the smell. At half-past four I heard a violent bang, according to Herr Fraas and Eslinger there were two other bangs, which, however, I did not hear. A few seconds afterwards began a rattling of windows all over the house, such a deafening noise, as if the house would come down upon us. Together with this we heard three steps in the room, and an apparent opening and banging of the door; altogether such a hubbub that I felt quite worn out. The last experience, although it lasted only a few seconds, made me feel somewhat shaky."

Rechtsconsultant Fraas: "He, often than Dr. Siecherer, saw the sulphur-yellow-misty light, of uncertain dimension, moving to and fro, and emitting no brilliancy. Several times he drew Dr. Siecherer's attention to it, who was lying close to him, and pointed out to him the place where the luminous spot just then was visible, while at the same time Eslinger stated that the ghostly appearance was on exactly that place. He also mentions the following: 'By means of peculiar oppressions in the respiratory organs, and also by a special light pressure on a spot as big as a square inch on my forehead (Comp Frau Mayer's report), I could predict the arrival of the apparition by some seconds. Twice, when I had these sensations (and I took care not to make mention of these sensations) Eslinger called out that the apparition was standing behind my head. Although I moved my hand in this direction, it merely came in contact with the top of our bed and the wall. I felt a cool wind, and a very strong stench, which lasted for a minute or so. The violent rattling at the windows, when it arrived, especially in the morning, seemed to suggest to him the sound produced by a chandelier being shaken with violence and shattered to pieces. Doctor Seyffer, from Heilbronn, was present in the prison on the night of Dec. 30. Suddenly, at about half-past seven, sulphur-yellow luminosity floated in, moving horizontally from the curtained window towards Dr. Seyffer, brilliantly illuminating him, as well as a small portion of the foot-end of Eslinger's bed, close to which he sat."

Diener Mayer states: "On the night following that morning, when he had requested Eslinger to send the apparition to me, so that I could feel, but not in the least expecting the fulfillment of my desire, I was awakened shortly after midnight by a sensation as if something had touched my left elbow. I also felt a pain there, and in the morning, when I looked at it, I discovered several blue spots. But I was not satisfied with this. I asked Eslinger to tell the apparition to touch my right elbow, too. This really happened, in the same manner, in the following night. I felt at my right elbow a painful touch, and smelt thereby an insufferable, rotten stench. Also on this elbow I found blue spots." (Annals, April, 1905: "The touch raised a blister.")

Friedrich Gailing, from Roppenbach, and Johannes Stall, from Bonlanden, state: "In the night of Jan. 13-14 (at a time when Eslinger had left Weinsberg) we came into prison. We had not been told a word of the former occurrences. When one of us (Gailing) was wide awake, something came up to his bed and touched his chest with a cold hand. After a few minutes it left him, and then we heard sounds on the floor, as if something had tumbled down from his side. He felt free; but now his comrade (Stall), who was lying on the other bed, called out: 'What is clutching at me?' and he began to swear. He really had the sensation as if somebody had gripped his side. Upon his swearing, this something flew out of the prison with a rustling sound."

Herr Oberamtsrichter Eckhardt had remarked, while Eslinger was questioned, that he wished she would for once send the apparition to

his house. That night Eslinger asked it to go to his residence. This it promised to do, and left her on the stroke of midnight. The same hour Herr Eckhardt's wife, who knew nothing of her husband's request, was awakened by a sound like a hand body falling on the table in her bedroom, and then saw a luminosity, appearing, like a bright pillow of mist.

Oberamtsgerichtsbisitzer Teurer, who had also requested Eslinger to send the apparition to his house, asserts that it soon after made itself perceived in his residence by audible steps, and by a horrible smell of decay. The apparition came several times, and revealed its presence by noises as of throwing sand, and other cracking sounds. A cat, which was in the room, often ran towards such sounds, then sprang back in terror, and hid itself. Herr Teurer resided on the first floor of the house; the apparition, however, came also to the people living on the ground floor and second floor.

The schoolmaster Neuffer, on the ground floor, had never seen Eslinger.

Referendar Burger, on the second floor, had, as he discovered later on, brought this visitation upon himself by his disbelief. For when he was in the prison with Heyd on Dec. 18, he had not been able to see so much, and therefore he could not attain the same positive assurance as Heyd. Eslinger, who heard of this, begged the apparition to bring conviction to Herr Burger also. He reports, among other things, as follows: "As I lay awake in bed during the night, in which, as I learned later, Eslinger had asked the apparition to persuade me of its reality, I suddenly heard in my room a metallic tone, like bell ringing, which lasted a long time, and then came knocks and crackings, and I felt a heavy pressure weighing upon me. At last a savage cry sounded in my ear. From this time on it came often, and mostly at 3 o'clock. One morning I heard fearful clattering. Then there was a sound as if something knocked against a bottle on my table, which was standing firmly, and quite by itself. The most striking experience happened in the night of Jan. 13-14, when Eslinger was no longer in Weinsberg. Waking up from a quiet sleep I saw the wall, from whence those sounds usually came, light up as yellow as sulphur, and in the centre there was a still lighter stripe, as high as a man. This lasted several minutes; then the impression was of a paper being rolled along the wall where the light was, rolling in and out of the window together with the light, making a noise thereby as of a cart rattling round in my room, and then as of human steps running outside in the passage."

Doctor Justus Kerner: "My wife had received the apparition's assurance, through Eslinger, that she would be able to see, and even hear it speak in prison, but I did not wish her to sleep there, and so she did not go, and did not in the least expect the apparition to come to her. Towards midnight she was awakened by a hollow voice speaking into her left ear, but she could not understand the words. At the same time she saw something like a black wall before her, out of which light, misty stripes and a luminous figure seemed to shape itself. For many weeks the apparition came nearly every night, without Eslinger having requested it to do so. It manifested itself by the well-known tones and sights. During the night of Dec. 21-22 there were sounds like breaking bits of wood, then it came towards my wife's bed, knocked at the little table, rustled up to her bed, and pulled at her counterpane, until she looked around, when she perceived a luminous figure, of which she could not distinguish the features clearly. She wanted to call out, but could only make inarticulate sounds, having become quite stiff. This woke me, and I ran over to her; then she felt relieved, and was able to tell me what had happened. In the night of Jan. 24-25 the door opened, and the well-known sound of throwing something was heard. I called out to my wife: 'The apparition is there!' and whilst I was still speaking there came a bang. After an hour's time, sounds were heard, as of pigeons flying through the room, and towards 12 o'clock (the sky was overcast and the shutter shut) I was awakened by a sulphur-yellow light at the wall where my bed stood, as big as a plate, and this light was crossed by brilliant flashes of lightning for some minutes. I wanted to speak, but my breath was too short, and my tongue tied. This condition lasted for some minutes, and when it was over all was quiet; everything had passed away."

Some of Dr. Kerner's opinions on this story, which is thoroughly investigated, may be mentioned here: "Comparing this account with other similar cases (Scherein von Prevorst, p. 290), we must confess that 'rationalistic' explanations, such as fraud, self-deception, illness, infection (thought-infection suggestion)—Translator must be put aside, and even the theory of an exteriorized electro-magnetic nerve-spirit, acting at a distance from its source; so it seems that, at any rate up to now, no interpretation of the phenomenon can be given, except that which is given by itself. (X.)

"While the light, sounds, and so on, happened in distant houses, no ecstasy or absence of mind was noticed with this person (Eslinger). She was wide awake, praying or conversing with other people; at all events she was in a somnambulist condition.

"Moreover, that these luminosities and actions of all kinds, such as throwing, banging, audible steps, speech, and so on, should be the work of the nerve-spirit of a living person out of its body, and acting independently on an impalpable body at a distance from it, while not the slightest physical or mental change can be noticed in the person, would surely be a greater marvel than that these manifestations should be the work of a spirit which has lost his body by death. (XXIII.)

"This separation of the apparition from the intermediary person proceeds in the same manner, and moreover, not only a light appears, but there is really a burning flame. (See the story of Besessener Neurer Zeit and Jung's Geistertheorie, pp. 193-210.)

"Constant petition of the apparition to pray with him at a special place (compare the well-authenticated 'A Ghostly Apparition' in Dr. M. Wiener's Selmar (Berlin, Fernbach, 1838), pp. 198-208), cannot be a mere invention of Eslinger's, for this is repeated in a hundred similar examples. (P. 213.)

"The doctrines of purgatory, of prayer for the deceased, and of exorcism in the Roman Catholic Church are based upon such experiences, and have arisen out of nature itself. (P. 237.)

"All nations at all times speak of the same experiences; they are not religious dreams, but are founded on nature itself." (P. 238.) Among all peoples there still lives the belief in supernatural phenomena, in spite of the efforts made by educational bodies to exterminate this, so-called, most harmful superstition.

The common people, who are still gifted with healthy and intensified senses, deserve to be listened to, when they stubbornly insist on the reality of apparitions.

Referring to this popular belief, Du Prel remarks (Mag. Psychologie, p. 186):

"Once more the people are right, when they say a ghost is obsessed by an idea, and we ought to ask: 'What is your wish?'"

And Hermann Schund, who is so well acquainted with the inhabitants of the Bavarian and Tyrolean highlands, relates as follows (Das Schwalberl, B. 4, p. 14):

"The poor soul, who had to leave for eternity with a heavy burden on his mind, finds no rest, and must come back over and over again, until he is released of his burden, with which he may not enter into everlasting happiness."

In the Bavarian highlands the phantom is called Weiz, and in the Styrian Mountains they call it Oneueigl. (In Rommgen's Heimgarten, annual number XXVIII, p. 851, there is an interesting article by Carl Reiterer, "Volksstümliches von Oneueigl.")

Further evidence on the wide extent of this popular belief is given in the monthly paper, Ueber Land und Meer, 489389, No. 4, in an article on Allerseelen und Trauergebräuche in Baskelände:

"The Basques are exceedingly superstitious, especially in the Lowlands of Navarre; they tell you quite simply that the dead come back again, either to avenge themselves on their relatives, or to induce the latter to pray for them, to have mass said, and pilgrimages undertaken, and so on. You must try to get an explanation from the spirit as to its wishes."

"From these examples it is clear that the people are not only convinced of the fact of these apparitions—which unfortunately we cannot yet affirm of our scientists—but they are also dimly conscious of the cause of such phenomena. As the subject of a posthypnotic suggestion cannot find rest until he has performed the action in question, so also the departed spirit, who has taken over to the other side any kind of auto-suggestion, cannot find rest either, until he has freed his soul from this impressive idea, by its realization. (The receiver of

the suggestion, the foreign suggestion as well as the auto-suggestion, is, in both cases, the same—viz., the soul.)

This explanation of Du Prel's, which in a rudimentary form already exists in popular belief, I shall perhaps deal with later on, in a paper on "Monoidism," whereby Du Prel, understands the predominance of a single conscious idea. Now let us try, with the help of Du Prel, to bring these enigmatical phantoms nearer to our understanding:

"Phantoms can be caused by living as well as by departed spirits, which stands to reason, as the agent in both cases is the same—the soul; according to Du Prel, the soul is manifested in the conscious and unconscious life of an individual, and it has the power of thought and of organizing the body."

"As in life the magic function is brought about by the exteriorization of the astral body, or at least by its radiation, so after the final exteriorization of the astral body, at death, essentially the same phenomena must occur. (The receiver of the suggestion, the foreign-suggestion as well as the auto-suggestion, is in both cases the same—viz., the soul.)"

The first case concerns animism, the latter spiritism. With the odic body the psychical essence of man is exteriorizable, its power of life and organization, its sensibility, will, feeling, thought, consciousness—whereby first of all the life power is able to form odic materialization matter, just as in life it forms the physical body, but the modeling of the phantom can be also determined by thought. (Du Prel, "Der Tod, das Jenseits, das Leben im Jenseits, p. 79). Before death, in telepathy from the dying, we often find the actual situation of the dying expressed; for instance, the phantom of the still living man with the deadly wound he has received. There are other examples also of action at a distance, where the externalized odic matter takes its shape from the thought of the agent. (Du Prel, "Der Tod," p. 83.)

So, for example, Regierungsassessor Wesermann could evoke dream pictures in people at a distance. On one occasion he wished to influence a lieutenant, who was at a place nine German miles away. He wished that he should see in a dream the figure of a lady, who had died years ago. This officer, as it happened, had not yet gone to bed; he was still talking to a fellow officer in his rooms, when a form, resembling the deceased lady, and visible to both gentlemen, stepped in at the door, bowed, and went out again. It is out of the question to say this was the real spirit of the lady; rather it came from Wesermann's magnetic influence (Fernwirkung), exteriorizing as a phantom, and modelled by Wesermann's thought. Du Prel, "Magisch Physik, p. 84.)

But also concerning the thought, we must give up the idea that there are immaterial forces; even these apparently immaterial formations may be perceived by the senses, and it must be the fault of the senses that this happens only exceptionally. (Du Prel, (Monist, Seelenlehre, p. 231.)

We cannot deny that mind has the capacity of acting upon us in such a manner that its conceptions can be transferred to us, which any magnetizer can do. At the same time such excitement of our passive imagination by an outside objective cause, even when it takes the form of an hallucination, must not be confounded with the hallucination brought about by an active imagination, determined by some internal disorder (might it not be possible that with this latter kind of hallucination we have also to deal with the externalization of thought?)

The magnetic rapport depends on odic blending; it is a life and soul communion of the magnetizer and the somnambulist, whose sensitive atmospheres unite and form one entity. (Mag. Psychologie, p. 109.)

If in the physical plane the magnetic rapport can be explained by a blending of two individuals, it follows thence that the Od is the vehicle of those capacities, the transmissibility of which are perceived in the rapport. Sensations can be transmitted, therefore the Od is the vehicle of the sensitive faculty. (Mag. Psychologie, p. 107.)

It seems that with a magnetic rapport something real goes over to a foreign organism, to act there in the same way as it acts in the agent—viz., upon the organic and psychical functions. This real something, however, can only be the actual organizing and psychical principle of both the individuals; the physical organs are the mere implements formed and kept in activity by it. In the Middle Ages people called it lifespirit; the seers of Prevorst called it nerve-spirit; the magnetizer, animal magnetism or animal electricity; Reichenbach, odic emanation. But it is always one and the same—a physical, psychical, invisible nucleus of being (Wesenskern). (Mag. Psychologie, p. 105.)

This harmony must be in existence before magnetic rapport can step in, for either both the agent and the percipient have drawn their odic harmony (Bestimmtheit from a mutual source, as for instance twins, who so often show the rapport phenomena; or the subject has received his odic harmony by the agent, as for instance the child from the mother; the phantom from the medium; the exteriorized Od through the somnambulist; and also odic relationship is found on a preceding blending, as the magnetizing of a somnambulist by the magnetizer. (Mag. Physik, p. 70.) That the magnetic rapport is dependent on odic blending and similar tuning is shown by the fact that somnambulists of the same agent constantly get into rapport with one another. (Mag. Psychologie, p. 111.) When the magnetizer begins to do something his will gives motor energy to his muscles of the subject, whom he has infused with his life-power, and who, in so far, is part of his own body. This causes the sympathetic synchronous movements. (Mag. Psychologie, p. 110.) In Echolaly, it is the muscles of the larynx, which move sympathetically. Just as in the transference of thought and perfection, no imitation takes place, so also does it not occur in Echolaly. It is not copied, but simultaneously performed. (Mag. Psychologie, p. 111.)

Not only through witchcraft, but also through the whole of magic, runs the underlying thought that the Od is exteriorizable and transferable, that it preserves its capacity of sensation, and maintains a magnetic rapport with the source of the Od. So also a magnetic rapport is maintained between the distant agent and his apparition, so that when the latter is wounded the former also is injured, of which there are many instances. In magnetic action at a distance the thoughts of the agent are executed by the phantom. Mag. Physik, pp. 79, 83, 84.)

Animal magnetism is of a higher power than physical and chemical forces, and as it arises from the innermost essence of man, so, when transferred, it does not act merely on the surface, but penetrates into the essence of substance, even into the atoms, for it resists chemical processes, which in dissolving molecules, leave atoms intact. (Mag. Physik, p. 67, Jena, Hermann Costenoble.)

The somnambulist Peterson prescribed for herself a sympathetic cure. By burying some of her nails, hair, and blood under the roots of a tree, she came into odic rapport with this tree. After her recovery, she gives a recipe for putting an end to this rapport. (Mag. Physik, p. 75.) When a spirit still in the body, united with the attributes of the same, gets into contact with another body, then, by the reciprocal streaming of the spirits to their bodies, a co-feeding arises more difficult to destroy than that which is created by imagination. (Santonelli, Geheime Philosophie, 26.)

I have copied these paragraphs from Du Prel, almost word for word, to enable the reader to apply them himself to these phantom stories, and to draw his own conclusions. Perhaps these extracts may also show the reader how very valuable the study of Du Prel's works would be for the psychological investigator, because it gives a survey over the whole province of metaphysical occurrences, which it is difficult to get otherwise.

Were Du Prel's works more read, and were they to get their due in spiritistic circles, people would not feel inclined to take into consideration the myth theory of the devil. Paracelsus says: "We must not leave the honor to the devil."

As Von Helmont says, it is the result of boundless idleness to ascribe to the devil all that we do not understand.

In the Pressburg story of a spectre we see the ghost endeavoring to fulfil a promise given before death. The Weinsberg phantom tries to rid himself of painful remembrances by prayer. Both the phantoms make special use of a certain person for their purpose. The desire for the fulfillment of this promise, and the longing for prayer or intercession, were evidently intensely felt by those persons at the hour of death, and the auto-suggestion was taken over into the next condition.

The realization of the intention underlying an auto-suggestion is what the apparitions aim at, and when this aim is attained the manifestations come to an end.

(Continued on page 5.)

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It Reads Like a Fairy Tale

(Continued from page 2.)

However, in many stories dealing with spectres, the phantom makes requests, which go beyond the mere realization of his posthumous monoideism. Such a most singular demand we find for example in 'The Annals for April, 1905, p. 225: "The angel would designate two people, whose feet Regina must kiss, either to teach her humility, or for some secret purpose of the Lord."

Most striking, and not founded on posthumous monoideism, is the demand of the phantom in the Weinsberg story, that a certain person should pray with him in an appointed place. The following sentence is also remarkable: "The phantom often laid his head down quite close to Eslinger, and she had to pray into his mouth, as if he was hungry for her prayer. (Eine Erscheinung; page 13.) Also the request of a female phantom in "Das Mädchen von Orlach" can hardly have been the object of a posthumous monoideism. It was to pull down the house where the girl from Orlach lived with her parents, and to whom it belonged. In case this demand was not fulfilled, the destruction of the house by fire was threatened; and, indeed, the house was often set on fire by an invisible hand, so that the family was forced to move out of it, and to keep a watch. (Cases of incendiarism by a ghost are also told by Alex. Asakoff: Vorläufer des Spiritismus, Leipzig, O. Mutze, 1898, pp. 105-259.) When at last it was pulled down they found that parts of the foundation walls were very old, and having destroyed these, the supernatural phenomena came to an end. Later on, in removing the debris, a wide and deep hole was discovered, containing human bones. According to a second phantom, who appeared in this ghost story, they belonged to people whom he had killed in his earth life about 400 years before.

In all such cases we seem to have to deal, not merely with the realization of a posthumous monoideism, but also with the breaking of an odic rapport, which still exists between the departed spirit and certain odic emanations radiated by him during his earth life; the places of his former abode, and the objects he then made use of, being still impregnated with these emanations.

That such odic exteriorizations are psychically modifiziert (Posthumous Monoideism), is proved by so-called Psychometry. The result of posthumous monoideism is probably a rapport, which brings the departed spirit into an undesirable contact with unclean earthly influences, wherefrom odic emanations radiate, originated in some epoch of his earth life.

For us the breaking of such an odic rapport is completely wrapped in obscurity, since we are quite without knowledge concerning the odic relationship of things; and the demands of the phantoms run the risk of being taken for absurdities, because they appear to us strange and inexplicable.

As the scene of separation between the nun and Das Mädchen von Orlach is in some respects interesting and instructive, especially because of its striking similarity with the one in the Weinsberg story, I will give, in short, the account, written by Dr. Kerner:

"On March 4, at 6 a. m. (1832), the girl from Orlach was in her bedroom and alone (the family was then still living in the old house, which, however, was to be soon pulled down), when suddenly the spirit of a nun appeared in a brilliant light, saying to the girl: "A human being cannot redeem a spirit and bring it to heaven, but through you can be taken from me that which is earthly—and which still holds me down—by enabling me to make known to the world, through your mouth, the sins which weigh upon me. In my twenty-second year I was brought, disguised as a cook, from the convent into the monastery by that monk—the black one. Two children I had by him, whom he murdered each time immediately after birth. This unholy union lasted four years, during which time he also murdered three monks. I betrayed part of his crime—thereupon he murdered me, too. (We see the spirit almost conceives the force of auto-suggestion as a moral or religious duty.) Oh, if only nobody would wait until after death, but confess his guilt to all the world before his passing away." She stretched out one hand towards the girl, who had not the courage to touch it with her bare hand. She only dared to do so by taking a pocket handkerchief into her hand; then she felt a pull at it, and saw it glimmer. The ghost thanked the girl for having followed up all her wishes, and she assured her that now she felt free from all earthly bonds. Hereupon she prayed. The girl heard her still praying when she could not see her any more. While the ghost was standing there, the girl saw a black dog spitting fire at the ghost, who did not seem to be touched by it. In the girl's handkerchief a big hole was burned, like the palm of a hand, and above this hole also five smaller ones, or of five fingers. The burned places had no smell at all even in the moment of glimmering the girl did not notice any smell. The spirit of the monk, who had appeared to the girl first in all kinds of animal shapes, did not leave her until the last stone of the old masonry was pulled down."

The black dog, which spat fire at the ghost, without reaching her, as well as the flock of terrible animal shapes which rushed past Eslinger, seems to me to symbolize the breaking of the union with unclean earthly influences. Perhaps also the burning of the pocket handkerchief and other burning occurrences which happen in such supernatural manifestations may play an important part in the annulling of the odic rapport. At all events, big and strong masonry, not being exposed to sun-rays, seems to be very favorable to an accumulation and preservation of odic emanations, and therefore the destruction of such odic accumulations might be an important factor in the annulling of odic rapports.

In his Geschichte der Magie, Ennemoser quotes a paragraph from the Kabala, which speaks of material objects becoming defiled by odic emanations:

"Just as with material defilement, so also with the spiritual defilement of the soul (Tumah), it magically radiates a power, which has a defiling action on other people as well as on outer objects. This is the reason why the pure man is conscious of a disagreeable, repulsive, loathsome sensation in his intercourse with the impure man. Each wrong deed, each immoral word assumes at once an abiding magical existence, soiling all that surrounds it. In a country where great crimes are rampant all things, houses, furniture, animals, plants, even the earth and the air, become defiled."

When death takes its normal course, being an odic essenceification as well as a kind of purification process, it will lift the soul above such low, earthly influences. However, under some circumstances, as, for example, in consequence of a posthumous monoideism, the departed spirit may remain in rapport with unclean earthly life-streams, which belong to an epoch of his past earth life; in which case the soul will receive the same repulsive impressions, as a somnambulist does who is brought into contact with defiled objects. The departed spirit, who by death has broken all rapport with his psychical earthly residue, seems to be able to get again into contact with it, in dying, a posthumous auto-suggestion is carried over to the other side. Similar odic connections are also created in hypnosis between the hypnotizer and his subject.

Such posthumous monoideism, which may have an earthly thought, sentiment, or intention as an object, must lead to a kind of splitting of the consciousness, if this object is entirely out of accord with the departed spirit, when a sort of secondary personality is brought about, whose outer representation, when it is projected by the soul to the earth, is the phantom. In consequence of a strong union with a certain place, such a projection may often happen spontaneously, and this secondary personality imagines it bound to that place. The secondary personality being founded on the posthumous monoideism, receives its psychically shaped odic emanations left from the earthly personality, whilst the individuality on the other side in which it is rooted lends its powers and capacities as far as it is in need of them for the realization of its posthumous monoideism.

Considering that in the objectifying of types in hypnotism, a single word denoting a personal characteristic suffices for the soul to create a lifelike personality, worked out in detail; we may anticipate that she will also succeed in uniting into a single personality these more richly endowed, but somewhat heterogeneous individual elements.

With the realization of the posthumous monoideism, and with the breaking of the rapport, the splitting of the consciousness is annulled and the supernormal appearance, having carried out its purpose, comes to an end.

The other manifestations, in the Pressburg story, such as visions of

angels, of the Holy Virgin, heaven, purgatory, and so on; might be explained by hallucinations of the secondary personality transferred to people susceptible to such hallucinations. Just as the imaginary torments which the phantom asserts that he suffers are a consequence of the posthumous auto-suggestion in question, so are also these hallucinations. We find an analogy to this in hypnotism where a mere suggestion can cause pain, and even organic change—e. g., stigmata; as also the positive and negative hallucinations, which may be post-hypnotic. However, hallucinations in the ordinary sense of the word cannot be stretched to cover all manifestations; something material must be presupposed, when, as it is often the case, motor energy is projected.

According to Du Prel and Kant, we have with these manifestations, to take into consideration three possibilities:

I. The real materialization (or, according to Kant, the true apparition).

II. The morbid hallucination of active imagination (or the empty fancy spun by the seer's own brain).

III. The healthy hallucination of passive imagination (according to Kant, such manifestations, though delusions of imagination, are nevertheless caused by a real spiritual influence). (Comp. Kant; Traume eines Geistesehers, and Du Prel; Kant's Vorlesungen über Psychologie.)

When in the Weinsberg story we see the phantom coming with a big dog, or two little lambs, or with forms exactly resembling the people who in fact came into the prison afterwards, and when we see such apparitions change, and furthermore, when we see actions performed by them, as for instance the pulling of a cover, the moving of furniture, then it is difficult to determine which of these apparitions we have to consider to be a hallucination—and which a materialization.

If each thought represents a centre of force, and if there are no quite immaterial forces, it follows that we cannot deny that hallucination may have something material. Perhaps each thought is an odic formation, odic substance, which is brought into form by the soul's fashioning power, then hallucination would be nothing more than exteriorized thoughts, which under certain conditions condense; that is to say, they become materialized, either altogether or only partly. Du Prel, in his Magische Physik, relates the following case:

"At the International Congress of Spiritists in Paris, 1889, the Engineer, MacNab, showed a photograph representing a young girl. It was the picture of a materialized phantom, which MacNab and six friends of his had seen, felt, and photographed. The medium in trances was seen, on the same picture. It was found out that this phantom was not really spiritistic, but a materialized reproduction of a picture several centuries old, which had greatly interested the medium before the sitting. (Papus: Traite Methodique de Science Occulte, p. 881.)

To this Du Prel remarks:

"Thus by his exteriorized Od the medium supplied the matter, and at the same time, by his thought, shaped the phantom's forms, just as a vivid impression on the senses may inadvertently become realized; in this way also stigmatization is explainable by the Od-stream having been unintentionally directed to the spot."

Comparing this case with the one before mentioned by Wesermann, we shall find that in both cases we have to deal with some incidents—viz., with an exteriorization of thought; but in the latter case, in consequence of more favorable conditions, a higher degree of condensation was achieved." (Studien aus dem Gebiete der Geheimwissenschaften, II., u. 73.)

Du Prel calls the apparition in Wesermann's story a hallucination; moreover, he adds:

"No reason can be given why the Ober-lieutenant, who was accidentally present, shared the hallucination. However, considering hallucination to be of odic formation, which, under some circumstances, can assume all degrees of density up to the consistency of our coarse matter, the fact is easily explained by the density being of such a degree that the apparition could be perceived by persons of small susceptibility, supposing there was a difference between the two men."

The following description in Dr. M. Wiener's "Selma" gives an instance of such a condensing process in the shaping of odic formation:

"It was a female figure, broad shouldered and extremely thin in the waist. She could not distinguish the face, for it seemed to her to consist altogether of living dots, which darted promiscuously to and fro. It was dressed in pure white drapery, and her head was wrapped in a veil, which came down to her eyes, but at the back it floated far down. Through the figure, as through a luminous mist, she was able to see distinctly its shadow thrown on the opposite wall. This shadow was like that of smoke (p. 203). When I got up and tried to seize the light, she saw me, to her horror, walking right through the figure; this divided, as it were, and joined again behind me, just as when we cut through a dusty sunbeam with our hand."

Also the following account, by Diener Mayer, of the apparition in the Weinsberg story is in striking accordance with the above-mentioned one:

"At three o'clock I saw suddenly, standing at the shut prison door, a luminous shade of a man, who was surrounded by a quantity of little stars darting to and fro, exactly as I had seen them before. (See p. 17.)

I have already mentioned that the so-called spectre can be projected, not only by deceased, but also by living beings; it follows that as the agent of such magical telekinesis, in both cases, is the same—viz., the soul—the manifestations, too, are essentially the same. Some examples may suffice to convince the reader of this:

"Kerner relates of the poet Lénau: 'Once we were at supper, he, I and my wife. Suddenly he stopped in his conversation; we looked up and saw him sitting on his chair, stiff and deadly pale; meanwhile in the adjoining room, where nobody was, some glasses and cups on the table gave forth ringing sounds, as if somebody struck them. We exclaimed: 'Niembach, what is the matter with you?' whereupon he started and awoke as from a magnetic sleep; and when we told him of the sounds in the adjoining room, he replied: 'This has happened to me several times already; my soul is then, as it were, out of my body.'" (Schurz, Life of Lénau, p. 190.)

"It is really like reading 'Ghost Stories,'" say Du Prel, "when we see what is reported of somnambulists. The auto-somnambulist, Sissette B., often paid ghost visits both by night and day. There were knockings or bangings in the room, or the bedcovers were pulled, or something rushed like a paper dress. She appeared to her brother in his dream, at a foretold hour; at the house of her friend, Dr. Ruffi, to whom she had announced a visit; she entered the bedroom in a nightdress and blew out Frau Ruffi's light. Ruffi and his wife were awake and saw her quite distinctly, and they wrote at once to her parents. During this occurrence Sissette lay in a deep magnetic sleep just like a corpse." (Du Prel, Fernsehen und Fernwirken, II., 265.)

Another somnambulist, whose mother went into the kitchen by night to make tea for her, said she would accompany her. The mother knew what was intended, and begged her not to come and frighten her. But when she walked down the stairs the light was blown out, although there was no wind, and coming back she was accompanied by the spectre. There was a rustling like paper as it passed her and slipped through the door into the room, whereupon the somnambulist asked laughingly whether the mother had noticed her. Once, when the brother and sister refused to wake the sleeping mother, by whom the somnambulist was nursed, she forced them to do so; a piece of bread lying on the oven jumped up, as well as a medicine bottle and other objects on the table, and finally the chair, with the sister, who was sitting on it, was lifted up. Kerner, Magiken III., 199.)

The somnambulist (Dr. Meier and Dr. Klein, "Most Remarkable Story of Auguste Müller," p. 95), Auguste Müller, told her friend she would visit her in the following night. The friend paid no attention to this, and went to bed at the usual hour. The door was locked. In the night she awoke and saw a luminous cloud before her. Rubbing her eyes, she recognized Auguste in her night-dress, smiling kindly at her, and surrounded by light. The phantom encouraged her not to be frightened, came into her bed, and she went to sleep. In the morning she awoke freed of her toothache. She went to Auguste, and heard to her astonishment that she had not left her own bed.

Kerner mentions the annoying telekinesis of a somnambulist, who by clenching her fist in a magnetic sleep, caused a clergyman to feel blows. He lived some miles away. (Kerner, Magnetische Kuren, II., 182.)

In the report of a seance held with Eusapia Paladino in Turin (An-

nals, April, 1907, p. 307), I find an analogy to this:

"There was another instance of synchronous raps; and the medium raised her hand with that of the controller on the left, and made the action of striking the air; at once with absolute synchronism, blows resounded on the table inside the medium's cabinet."

This reminds us of a well-known case of a double, where all movements executed by the person in question were simultaneously made by the double, in consequence of the solidarity existing between the two.

Emilie Sägee, a French governess, was constantly seen double, in fact she lost her situation by this. When she stood before the blackboard giving lessons she was often seen with her double, both alike in appearance, making the same movements, the only difference being that the real person held the chalk in the hand, while the phantom merely made synchronous movements. Once when fastening the skirt of her pupil, the girl turned round and saw two Miss Sägees at work which frightened her so much that she fainted. Du Prel, Monistische Seelenlehre, pp. 259, 260; M. S., 231.)

The same sympathetic movements we also find in hypnotism and in somnambulism, where the subject is compelled to make all movements at the same time as the operator.

"Also in Echolalia," says Du Prel, "the muscles of the larynx are moved sympathetically."

Kerner's somnambulist explains this effect of the rapport, in these words:

"So I must do what you will me to do, for as soon as you will it, that part of your nerve-spirit that is united with mine in me forces me thereto." (Kerner, Geschichte zweier Somnambulen.)

The parallelism between phantoms of the living and the dead, says Du Prel, can be followed up in detail. So it often happens in spectre stories that locked doors spring open, and the same is reported in "Christian Magnetism," to have occurred by the magical influence of living people. The Abbot Tritheim writes to the Emperor Maximilian of a boy who walked in his sleep, and wherever he went the doors sprang open before him. (Tritheim, Liber octo quaestionum.)

Jaccoliot knew a fakir who could open and shut distant doors by his will, and before the magnetizer Potet doors opened without his being able to give an explanation thereof. (A. Krakon, 604.)

The negro Lewis once magnetized a girl at a public performance, and told her to find herself in her house. She said there were two people in the kitchen, occupied with housework. Being told to touch them, she replied she had done so. A deputation then went to the house, and there one of the two persons asserted she had been touched by a ghost. (A. Krakon, 604.)

Dr. Recamier was once consulted by a man who complained of the persecutions coming from his enemy, a blacksmith; the whole night through he could hear him hammering at a distance of two miles. As the strength of the patient visibly failed, the doctor went to the blacksmith and threatened him with a lawsuit, when the smith confessed and promised to cease his magical action at a distance, and in a few days' time the patient was well." (Mirville, Des Esprits, V., 91.)

A shepherd at Ciderville, who had taken up healing, fell out with a clergyman, who, meeting him by chance at a sick person's house, forbade him to continue the treatment. As the patient died soon after the case was brought before the law court, and the shepherd was put into prison. A friend of the shepherd, called Thorel, threatened the clergyman that he would avenge his friend on the children, who lived with the clergyman, and were much beloved by him. Thorel explained that he intended to persecute them until they were forced to leave the house. Soon one child began to complain of constantly seeing the shadow of an unknown man in a blouse; once another clergyman, who happened to be present, asserted that he saw a big column, like smoke. Soon after the child complained of receiving a box on his ear by a black hand. Nobody else had seen the hand, but they had heard the sound and soon the red cheek the impression of five fingers. Also inexplicable noises were heard in the room. Following someone's advice, they slashed the air with swords in the room where noises were heard, and after having done this for some time without any success, all at once, during a sword thrust a flame flared up, and such a smoke filled the room that they were obliged to open the window. But they went on with it until they heard the word "forgiveness" being sighed. The condition was insisted on that the culprit should come in his body the following day, and apologize. Thorel really came, was very uneasy, and tried to hide the bloody scratch on his face. The child, who had never seen him, exclaimed at once: "This is the man who has followed me all this fortnight." (Mirville, Des Esprits, pp. 319-389.)

In all these cases where the spectre emanates from the still living person, we look upon it as a consequence of the extra-corporeal action of the soul.

Although the connection between soul and body seems then to be considerably loosened, yet we find the soul, in virtue of the existing odic rapport, still under the full control of the living person, who gives character to the magical operation.

As the spectral phenomena, which we attribute to the departed, exhibit a character quite analogous to the preceding, we find ourselves justified in assuming that even then the soul is still in the sphere of power of its individual earthly influences, in consequence of an existing rapport with the psychical residue of its earthly personality.

In witchcraft and magic we see that the odic rapport is intentionally brought about, being one of the essential conditions for a successful magical action. (See The Annals for August, 1906: "Relative to the Astral Body and the Magnetic Rapport," pp. 120-125. In this essay we find the following lines: "The fluid escaped from the VERTEX of Mrs. Lambert," and so on, to which I add, for the sake of comparison, a paragraph taken from the report of Das Mädchen von Orlach, by Kerner: "The phantom walked up to her and gripped her neck with a cold hand. She lost consciousness, and then it seemed to be inside her (p. 41). She felt as if five fingers of a cold hand gripped her neck, and with this grip it rushed into her (p. 32). Thereupon her consciousness failed, and, in fact, her individuality disappeared too." If phantasms caused by telekinetic action of witches and wizards are dependable on an odic rapport between the exteriorized Od and its source, we may assume that a rapport must also play a similarly essential part in cases of phantasms caused by the departed.

The true character of the soul is never revealed in apparitions—only its powerful forces and capacities come to the light here and there, and even these we find misused for egotistical purposes by the earthly will, as for instance in witchcraft.

Only the working of genius, and in the last stages of magnetic sleep, does the soul sometimes betray its real essence, and then it always seems to be of a truly divine nature.

We might compare the soul with the Mädchen aus der Fremde, of whom the poet says:

"In einem Thal bei armen Hirten
Erschien mit jedem jungen Jahr
Sobald die ersten Herden schwirrten,
Ein Mädchen schoen und wunderbar."

"Sie war nicht in dem Thal geboren,
Man wusste nichte woher sie kam,
Und schnell war ihre Spur verloren,
Sobald das Mädchen Abschied nahm."

"Beseligend war ihre Naeh
Und aller Herzen wurden weit
Doch eine wurde, eine Hohe
Entfernte die Vertraulichkeit."

"Sie brachte Blumen mit und Fluechte,
Gereift auf einer andern Flur,
In einem andern Sonnenlichte,
In einer gluecklichen Natur."

—Schiller.

That a being of such loftiness is liable to such misrepresentation as it undergoes in its earthly body may be explained by what Du Prel says, that in this material life the spirit life is governed by matter, which condition becomes reversed by the change from this existence into that of the "astral" body.

The conviction that such a being, so contrary to our earthly personality, is hidden in us, nobody will deny who has ever experienced

(Continued on page 6.)

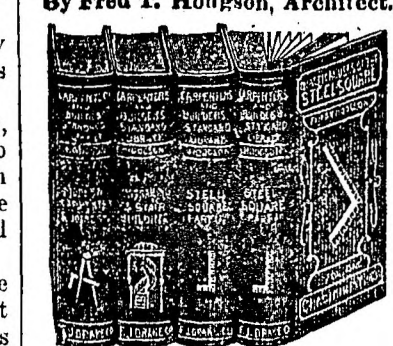


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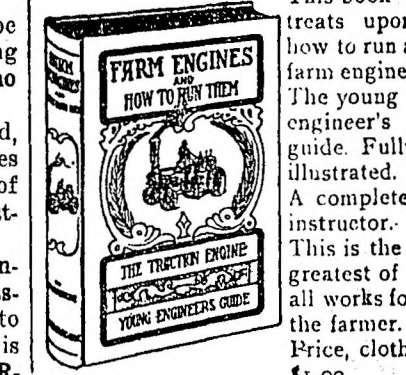
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THE POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence,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

Victims of Christian Missionaries.

All thinkers abhorred from business cares must necessarily at times turn their thoughts to the Orient, and inquire: "What is the character of the people to which Christian missionaries are sent to convert the natives to their faith? Are they, indeed, sunk in vice, unworthy of trust, and hastening to destruction, ignorant of truth?"

Probably the late lamented Max Muller, for many years and until his death professor of Sanskrit in Oxford University, was the ablest of modern scholars, and the best posted of any regarding the inside history of the Asiatics. We hold in hand as we write, "Muller's India: What Can It Teach Us?" The little volume was thoughtfully read several years ago, and passages were underlined by the pen to attract easy attention. As we are all often besieged for donations to send missionaries to educate these so-called barbarian people, and lift them into the light of the Gospel; and as Prof. Muller was a scientist, laboring only to know the truth and proclaim it, we are sure our readers will enjoy a series of brief quotations from his interesting volume.

Our copy is from the United States Book Company, New York. The whole book merits a careful reading, as it consists of lectures before his Sanskrit class; but we have space for only fragments which betray the character of a people the missionaries are anxious to convert to their faith. Quoting from page 53:

"A fact it is—according to statistics, the number of capital sentences was one in every 10,000 in England; but only one in every million in Bengal. Of the 332 sentences of death 64 only were carried out in England, while the 53 sentences of death in Bengal were all carried out."

Col. Sleeman, says Prof. Muller, assures us "falsehood or lying between members of the same village is almost unknown. Speaking of some of the most savage tribes, Gonds, for instance, he maintains nothing would induce them to tell a lie. . . . They have not yet learned the value of a lie. . . . Public opinion, in its limited sphere, seems strong enough to deter even an ill-disposed person from telling a lie."

Continues Col. Sleeman: "I have had before me hundreds of cases in which a man's property, liberty and life has depended on his telling a lie, and he has refused to tell it."

It was an excellent superstition, inculcated in the ancient law-books, that the ancestors watched the answer of a witness, because, according as it was true or false they themselves would go to heaven or to hell."—Extracted from pages 58, 59, 60.

"So," continues Prof. Muller, "I could go on quoting from book after book, and again and again we should see how it was love of truth that struck all the people who came in contact with India, as the prominent feature in the national character of its inhabitants. No one ever accused them of falsehood. . . . Those who have known the Indians longest have always the best opinion of them."

Prof. Muller cites with approbation the following quotation of Warren Hastings, wherein he wrote of the Hindus:

"They were gentle and benevolent; more susceptible of gratitude for kindness shown them, and less prompt to vengeance for wrongs inflicted than any other people on earth; faithful, affectionate, and submissive to legal authority."

Then the professor cites from Bishop Heber, author of the well-

known "Missionary Hymn," who was a resident of Calcutta, when he wrote: "The Hindus are brave, courteous, intelligent, most eager for knowledge and improvement; sober, industrious, dutiful to parents, affectionate to their children, uniformly gentle and patient, and more easily affected by kindness and attention to their wants and feelings than any other people I ever met with."

Elphinstone, the well-known Scotch grammarian of the past century, and author of a "History of India," pages 376-381, wrote: "The Hindus are a mild and gentle people, more merciful to prisoners than any other Asiatics. Their freedom from gross debauchery is the point in which they appear to most advantage; and their superiority in purity of manner is not flattering to our self-esteem."

Sir Thomas Munro wrote, quoted by Prof. Muller, page 72: "If civilization is to become an article of trade between England and India I am convinced England will gain by the import cargo."

Let it always be remembered these Hindus claim "All life is divine." No animal bleeds to supply them food. We shall never forget the expressions of horror which fell from the lips of Hindu scholars, in attendance at the Columbian exposition, after visiting the Chicago stock yards and the shambles in 1893.

It is to such a people with such commendable virtues, our Western civilization is sending missionaries, at an enormous annual expense. Bible in hand, to teach them Christianity, with all its terrible fallacies, of course including Paul's lying for the glory of God, that he may by all means save some.

We believe it a fact that the native religion of every country has features better fitted to the needs of that people than any religion imported from abroad. Even their gods are barbarian concepts of the divine which can only be corrected by greater knowledge. Why it is we do not know, but the vices of the white man everywhere follows along the trail of the Christian missionary.

Still Searching for Truth.

The honest theologian, desirous of knowing the truth, and the truth only in regard to the beginnings of Christianity, is embarrassed at every step he takes in his researches. He receives the four Gospels as divine authority; but he finds instead of harmony they are everywhere discordant. A biography of Jesus based on either of the Gospels will be found discrepant in every page with the others, and almost in every statement.

Then recall the fact that there are upwards of forty apocryphal gospels, each a competitor with the four accepted Gospels as canonical, and each of these forty are as discordant as are the four accepted ones; then where are we?

Instead of forty apocryphal books, it said there were upwards of one hundred and fifty. The Manicheans had their gospels. So had the Gnostics, and so had nearly or all the pioneer Christian sects. Paul had his gospel, and he anathematized those who used any other. That eminent English divine, Jeremiah Jones, of the seventeenth century, wrote:

"It is not an easy matter, as is commonly imagined, rightly to settle the canon of the New Testament. For my own part, I declare, with many learned men, that in the whole compass of learning I know of no question involved with more intricacies and perplexing difficulties than this."

Richard Baxter, author of Saints' Everlasting Rest, of whom says the Encyclopedia Britannica, "No more diligent student ever shut himself with his books," put himself on record in regard to these apocryphal books by saying:

"Few Christians among us have any better than the Popish implicit faith, nor any better argument than the Popish to prove the Scriptures to be the Word of God. They have received it by tradition. Godly Christian ministers tell them it is impious to doubt; therefore they believe it. We all abhor that piece of popery, as most injurious to God, yet we content ourselves with the same faith with this difference: The Papists believe the Scriptures to be the Word of God, because their CHURCH says so. And we because our church LEADERS say so."

In the opinion of The Progressive Thinker the whole Christian world has been villainously deceived, not only as regards the apocryphal books of both Old and New Testaments, but in regard to the canonical books. They are all frauds, monk written, at a much later period than is generally supposed, and all of them for fraudulent purposes.

What sort of a Jesus would we have if any one of the gospels, either canonical or apocryphal, was accepted as truthful to the exclusion of all the rest?

It has been proposed to harmonize the gospels; to rewrite them, eliminate contradictory parts, and make one harmonious whole. Possibly that thing could have been done, when learning was confined to the priestly few, had those books been in existence at that time, but it is impossible now, and it is well it is so, for the contradictory statements carry on their face evidence they are not what they are claimed to be.

The Septuagint, the Old Testament Scriptures translated into Greek, need the searchlight of truth turned on them. They are not what even scholars suppose. Accepted by Jew and Christian as genuine, and Josephus quoted as authority for their Hebrew origin, and Kitto saying: "It has been inquired whether the

translator followed a Hebrew or Samaritan code," and then: "The Septuagint and Samaritan harmonize in more than a thousand places, where they differ from the Hebrew." And yet:

That scholars may have something to think about, The Progressive Thinker ventures the opinion, and in due time will strengthen that opinion with incontrovertible evidence, that the Septuagint is neither a translation of Hebrew nor of Samaritan Scriptures, but is a stolen history of another people; that if Moses, Joshua, David, Solomon, etc., were real characters, they were connected with another nationality or people other than the Jews.

The higher critics have been laboring for years, showing the fragmentary character of the Old Testament literature; but they have failed to detect a class of facts which strike at the very base of the whole matter, and prove that such literature came from a very different people than the barbarians of the Lebanon mountains.

They Don't Think.

The thoughtlessness of the average Bible reader was illustrated in a remark casually dropped several years ago by the writer to an old doctor, an active member of the Baptist church. We had been comparing ideas on some Greek literature, when we remarked:

"Doctor, we do too much reading without thinking. Take, for instance, the Bible which we are taught to revere; and yet should we stop to think we would see we are misled. Open to the title page of the New Testament, which it says was 'Translated out of the original Greek.' You have read that a hundred times, and yet as a Greek scholar do you believe as a Christian that the several books of the New Testament, with Epistles written by Hebrew and Aramaic scholars, to people using their own tongue, were originally written in Greek?"

To which he replied: "You are right. I never gave a thought to the subject; but I see in an instant the title page is false, yet I am hopeful the book itself is not as deceptive as is the title page."

Years have passed, but the last we heard of Doctor Eddy he was exposing the fraud on the title page of the Holy Book, whilst scholars who had critically investigated the contents of that book found in its pages ONE HUNDRED AND TWENTY-SEVEN THOUSAND ERRORS AND FALSE RENDERINGS.

It is the learned who make these terrible discoveries; but the church has a happy way of curing such defects. They charge the scholar with heresy, and excommunicate him, and the Old Book continues to be the inerrant "Word of God."

A few years ago the churches of Europe and America appointed a commission of scholars to correct the more prominent errors of King James translation. They accomplished a noble work, tied back as they were by inflexible instructions; but the Revised Oxford Edition has fallen still-born from the press. The falsehoods corrected, Christianity would be a beast of another color.

Good Neighborhood in Grave Yard.

The New York Sun tells of a woman, while negotiating for a lot in a cemetery, making special inquiries regarding the character of prominent persons buried near. She was desirous of getting a lot in "a good neighborhood," and was willing to give extra consideration for such a location.

The Sun says the agent collapsed. "Has it come to this," he inquired, "that people consider the character of their next door neighbor in a grave yard?"

The whole system of burying families together had its origin with the Egyptians, who expected a general resurrection at the sound of the great trumpet, when the Angel would announce: "Time shall be no longer." It was a Christian inheritance from Egypt, the mummifying of the dead to prevent decomposition being a part of the religious exercises.

Good Riddance.

Still the current of dissatisfied humanity flows Europeanward from America, and we are all glad of it. Two thousand steerage passengers on a single ship eastward is a novelty. Until the last few months such movements were all westward.

Within the last few years southern Europe has contributed most largely of her surplus population to people America, but the tide has settled in the opposite direction. Over half a million adults have gone out from us during the last six months.

We could profitably return to Southern Europe the entire population we have received from that quarter.

I CLASP HANDS WITH THEE, MY BEAUTIFUL WIFE.
But one rare being in the universe holds allegiance from me. None other responds to life's dreams, my heart's throbs, none other but thee.
While high over us, sweet Nature's banner unfurled wide to life's breeze
Waves vibrant in our loves, that bear us swiftly on beyond earth's seas.
Who says we're not married in highest heaven, dreams in cloistered cell
Of true, pure, noble and trusting womanhood doomed to endless hell.
But the God above and truth around us, best to our radiant life
As across life's chasm I clasp hands with thee, my beautiful wife.
A. B. S.

BLIND TOM.
A Great Musical Medium, Passed to the Realm of Souls.

According to reports in the daily papers Blind Tom is dead, and the ending of this childish black pianist, at whose wonderful playing thousands have marveled ever since our grandmothers were girls, was full of pathos.

Three weeks ago as he sat before a piano in the home of Mrs. Eliza B. Lerche, the widow of his old master in Hoboken, singing the old melodies with which he had thrilled great audiences before the civil war, he suddenly stopped and fell face downward on the floor.

Mrs. Lerche, who had cared for him over twenty years, ran into the room, and, helping him up, found that his whole upper right side was paralyzed. But Tom couldn't understand that he was different and soon went back to his piano. When he found that his right hand could not strike the keys he said, with his voice quivering:

"Tom's fingers won't play."

Wept Over Inability to Play.

Again and again he tried. Finally when he realized it was useless his big blind eyes filled with tears and he wept like a child. Each day he returned to the piano and with his left hand started some favorite piece. Quickly, however, and then with tear-moistened cheeks he would rise and pace the floor until late into the night. His old mistress sought to comfort him; but he would only sob out:

"Tom's fingers won't play no mo'."

Last Saturday night Tom went to his piano again and began softly his old lullaby, "Down on the Suwanee River," but his voice broke. Sobbing he rose and said:

"I'm done; all gone mislous."

The next day he was found with a faint cry and a thump near the bathroom door. He had dropped dead from a second shock.

Prodigy of Slave Days.

"Blind Tom's" real name was Thomas Wiggins. He was a prodigy with an uncouth figure of almost gigantic proportions and an intellect approaching that of an imbecile to which nature had joined a divine gift of music. Back in the slave days when he was but two years old and clothed only in an old shirt he sat beneath the window of his first master, Gen. James Bethune, a Georgia planter, and heard the "sound of a piano."

Thrilled, he crawled trembling up the steps into the parlor where the music was. Gen. Bethune saw how apt the child was and said:

"The child is music-crazy. Poor little thing."

Then he placed him before the piano and let him strike the keys. To his astonishment the child after hitting the keys clumsily for a few minutes began to play slowly with one finger the air he had just heard.

That Blind Tom was a most remarkable musical medium—one of the most wonderful the world has ever seen—is now generally acknowledged. In many respects an imbecile, yet he possessed a brain so attuned that Mozart and other master musicians could control it, producing music that has charmed thousands in every part of the country. Certainly the brilliant career of this remarkable personage should become a part of the history of Spiritualism.

A curious incident occurred in connection with Blind Tom's life when, on one occasion, his marvelous powers were being exhibited at Charleston, S. C. Senator Douglass, the famous little Giant of Illinois, was there, stopping at the same hotel where Blind Tom and his master had quarters. The Senator was called out on the balcony and made a short address to his enthusiastic admirers. Blind Tom heard him, and during the evening the colored domestics in the hotel gathered around him in the kitchen, and there he repeated with dramatic effect, and in the same tone of voice passages from the eloquent address of the renowned Senator.

CALLS RELIGION BAD FOR YOUNG

Professor T. G. Soares Sees Peril in Appeal to Child's Emotions.

Current methods of religious education for children were characterized as "utterly morbid and unhealthy" by Professor Theodore G. Soares of the University of Chicago, in a lecture on "The Process of Religious Development" at Haskell Hall. The professor scored the tendency to force religion on young children and urged that no appeal to the religious emotions be made until a later period.

"There is a normal religious development," he said. "Freecity is not such to be desired. It is easy to mistake the childish extraordinary imitativeness for actual experience in the child that goes beyond the natural healthy development. The utmost that should be expected in a young child is a healthy life, the gradual appreciation of the law of the world into which he has come and the love of the persons around him."

There is grave danger in making an appeal to the religious emotions in a child of from 6 to 9 years of age. The attempt to awaken religious experience too early is utterly morbid and unhealthy. The doctrine of the atonement is not for children, no matter how good the theory may be.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—lifting the world with mercy, justice and joy.—Robert C. Ingersoll

Gospel for To-Day.

To Affirm Is to Attract Strength, to Achieve Success, to Win Victories.

Affirmation is always better than negation. Denial is the source of innumerable weaknesses. It lessens one's will power, and eventually undermines his faith in himself. To affirm is to attract strength—to achieve success—to win victories. To doubt is to open the door to a multitude of ills, against whose assaults both mind and body are powerless. They give way to fear, and retreat into the caves of weakness and lassitude. To affirm adds to the powers of the will, and brings confidence to the one who declares his affirmation and repeats courageously.

Disease (lack of ease) has long been considered catching, because people have said it was, almost from time immemorial. They have allowed their fears to dominate them until they have come to consider sickness and disease as entities having an actual existence. They have even gone so far as to tremble at these figments of their own imaginations, and cringingly invited them to assault their creators. People have been in the midst of the most virulent of the so-called contagions, and escaped without even a moment's illness, because of the fact that they did not know the name of the malady they were confronting. Many persons who are above fear can and do approach the worst cases of small-pox, yellow-fever, and diphtheria without injury to themselves or any one else.

Fear, therefore, must be considered the prolific mother of the many ills that now beset the human family. Fear is developed through inertia and negation. Doubt always weakens. Affirmation brings power by awakening courage. Such being the case, why not affirm health, and WILL it into being by the daily and persistent use of our mental faculties? If disease be contagious by reason of denial, then health can be made doubly so through the mediumship of affirmation. It is safer and better to be master of one's mental and physical conditions, than it is to be mastered by them. No person is safe who permits his will to be dominated or controlled by another. The highest and best control is self-control. No one can guide another, with safety to either party. The negative soon becomes a burden to the positive, and ultimately saps the mental and vital forces of the dominant one. A chronic invalid often makes an invalid of his nurse. A hypochondriac frequently undermines the health of those from whom he elicits sympathy.

The "magic staff" of Andrew Jackson Davis, "above everything, maintain an even mind," is the quintessence of power. Its daily use brings peace, tranquility of body and mind, a divine calm, a serene spirit, a benignant mental poise. Possessed of these weapons, a mortal is fortified against all ills, all possible dangers. They are the treasure-troves of the soul. They are not the special property of any one individual, or body of individuals. They are the common possessions of all of the children of men, if they do but WILL to reach forth and take that which is their own. Then let them doubt not themselves, if they would have their own. Let them cease denying their own possibilities, if they would stand upon the Mount of Power and Soul-illumination. Men are what they will to be, and no more.

The old trite saying, "As a man thinketh in his heart, so is he," is a truism. Those who think that they cannot get out of the swamps, bayous, miasmatic marshes and fetid dungeons of earth, belong there until they come into recognition of their own soul-powers and use them for themselves.

Schopenhauer's repeated declaration that ours is the worst possible world, and the people in it the worst possible, made his statement seem real to himself. His own eyes were peering through colored glasses, hence he thought everything about him had the same shadow as was that which was over him. Von Hartmann's assertion that this is the best possible world, and the people in it the best possible people, which best was so very bad as to make the annihilation of both a duty and blessing, is simply the outcome of negative thinking—of looking at things through imperfect lenses. LIFE IS. No one can get outside of or away from Life. He is enfolded by it, even as the atmosphere encompasses the earth. Life is purity, sweetness, beauty, goodness, joy, power! Evil, as an entity, cannot, therefore, exist in Life. At the most, it can only be a negation, and all negations are subservient to the stronger forces—the affirmations, whose wills they ultimately obey.

He who affirms his own soul powers is already the victor, even if the clouds about him be dense and dark. Zertoulen says, "I proclaim the gospel of Myself." These are the words of a master. What one soul has attained unto is possible for all souls. The law of progress and unfoldment is the same for all living creatures. There can be no special edicts for one to the exclusion of all others. All beings, therefore, have within themselves, in latency perhaps, the potencies and possibilities of supreme attainment. They are neophytes in wisdom, gods and goddesses in power! If they persist in looking downward in despair, in entertaining doubts of themselves, of their fellow-men and of God, they will be obliged to retreat life's pathway until they reach the Mount of Recognition through their own efforts to climb upward. The roadway of experience is set with sharp stones, with cruel thorns, and blood flows freely from bruised and bleeding feet, because those who possess them did not will to look upward to the sunshine of Love and of Promise!

As life is everywhere, it is Infinite. If Infinite, it is God. If God, it is the involution of all possible conditions, seen and unseen. If it involves all things, then all things are evolved from it. All finite beings, therefore, are evolutions out of Infinity, or God. The Infinite is perfect health—perfect power—perfect understanding. A clear thinker and lofty soul-reasoner says: "God is health, so there is nothing about you but health. You breathe health. You are in it. You are one with it. You are perfect health. You are whole like God made you, for you are His image. You are well, for God enfolds you. His 'Everlasting Arms' uphold you. You have dominion over all flesh. Speak the word of power, and it shall be done. You are absolutely free! You are full of courage and sweet peace. The sweet Spirit of Comfort is all around you. It is in you and through you. You are bathed in Joy, in Peace, in Love, and in Sunshine. You are resting in the arms of Love. Nothing can harm you; nothing afflict you. You have Infinite patience, Infinite tenderness, Infinite Love! You are never alone—no, not for an instant. God takes care of His own!"

These affirmations are creators of health, joy, peace, love, happiness, power! They are worthy of constant repetition. They deserve an honored place in the economy of every person's thought. Affirm, and you are strong. Deny, and you are weak. Purity of thought and rectitude of conduct develop the muscles of the soul, even as fencing and boxing develop the muscles of the arms. Affirm purity, and it is yours. Affirm rectitude, and you possess it. Aspiration is the prompter that inspires men to think purely, live cleanly, and act nobly. Aspiration is prayer. Prayer is that which makes the soul receptive to truth. It is the soul-seeker's child in action. It makes men Galahads, Percivalles, Rolands, yea, even Christs! "He that ruleth his spirit is better than he that taketh a city." He rules himself who affirms his own soul-seeker's actual powers. Progression and retrogression—he can choose between the two as to the way he shall go. Affirm health, cheerfulness, kindness, good will, brotherly love, and you are already far along Progression's upward pathway. Deny, and your path is downward, even into a worse inferno than was the one of which Dante speaks. Says Emerson, "Let your greatness educate the crude and cold companion. If he is unequal, he will presently pass away, but thou art enlarged by thine own shining; and, no longer a mate for frogs and worms, dost soar and burn with the gods of the empyrean!"

Mortals, why stay you in the valleys of Doubt and Despair? The great horizons of Beauty and of Power stretch away on all sides of you, even around and about you! Above you tower the lofty Mountains of Endeavor, whose tops are oft encompassed by the shining mantle of snow, indicative of stainless purity. At the equator of High Resolve these mountains are as plateaus, adorned with garlands of gold set in pictures of silver, and fringed by the emerald of enduring life! Upon the summit is the ever-expanding bungalow of Rest, which is only attained by surmounting and overcoming all untoward and imperfect conditions in life and in thought. Man can be what he wills to be! Let him, therefore, live in the sunny optimism

of Affirmation, and he becomes "Worthy to stand beside the tallest angel that ever dipped his wing in the light of glory, or warbled a note of praise around the throne of God!"
HARRISON D. BARRITT,
Portland, Oregon.

Important Announcement.

Great Victory in Portland, Oregon.

The friends of clean Spiritualism have scored a signal victory in the metropolis of Oregon, through the passage of what some good people are pleased to call the "Burrill-Cottell ordinance," which became law June 19, upon being approved by Mayor Lane. This ordinance has been published several times in The Progressive Thinker, for it is an exact copy of the measure now in force in Chicago, Ill., enacted there in November, 1907. A few minor changes were made by the Portland authorities to make it conform to the laws of Oregon in every essential particular.

This ordinance was earnestly advocated by the two local Spiritualist Societies in Portland, "The First Spiritualist Society," and "The Ministers and Mediums' Protective Association," and was most bitterly opposed by the president of the Oregon State Spiritualist Association, and a few others who sympathized with that officer. The Spiritualists of Portland, and of the entire state of Oregon, and of the United States of America are under lasting obligations to the officers and members of the local bodies of the brethren for their brave and loyal defense of the Cause of right and justice.

Revs. Mr. Allen and Mr. Lucas, of "The Ministers and Mediums' Protective Association," have rendered valiant service in defense of honest mediumship in their advocacy of the adoption of the Chicago ordinance. They were backed also by a solid vote of the members of the Portland Spiritualist Society, and of the entire state of Oregon, and of the United States of America are under lasting obligations to the officers and members of the local bodies of the brethren for their brave and loyal defense of the Cause of right and justice. Restorers of lost love, finders of "pots of gold," creators of "new oil wells, mines and hidden treasures of all sorts," discoverers of "remedies for flea bites," pullers of "Catholic spirits out of people's spines," bogus "business" mediums, counterfeits in all phases of mediumship—trumpet, materialization, clairvoyance, telegraphic frauds will now have to either give up business, or leave the city, or—be prosecuted! Portland will be all the better for their going. If they do not go, or quit, two or three vigorous prosecutions will soon prove that the law means something and that the law-breakers must obey it, or GET OUT!

It has been a long, hard fight, but honest Spiritualism has triumphed and the victory is worth all that it has cost those who won it, even though they were the targets of abuse and misrepresentation. The addresses of Mrs. M. A. Congdon and Rev. G. C. Love before the committee on police and health were masterpieces of logic, philosophy and good, sound sense. It is to be regretted that they were not stenographically reported that our brethren in other cities might also have the benefit of them.

The writer and all who have worked with him have carefully refrained from personalities and recriminations. They have made no attacks upon any one individual or body of individuals who opposed them, but have stood boldly and bravely for principle at every point. As a result, they have gained a magnificent victory, have won the respect of the city officials and that of the thinking, progressive men and women of Portland.

The Chicago-Portland ordinance has been favorably reported upon by the chiefs of police of the cities of America at their recent national convention in Detroit, Mich. Speed the day when it shall be the law in every city, town and hamlet in America. Its adoption will dignify Spiritualism and protect honest mediumship everywhere.

Yours for real Spiritualism,
HARRISON D. BARRITT,
Portland, Ore.

GIRLHOOD'S HOUR.

Oh, the joy and the freedom of living,
The brightness of girlhood's swift hour,
When the pathway through life's winding meadows,
Seems as bright as a newly blown flower.

There's work, but the mere joy of living,
Makes it seem but as playing to me,
For with laugh and with song I soon finish
Whatever of duty there be.

Then, hurrah for the wide-spreading meadows,
With their windrows of sweet-smelling hay,
And the stubble forlornly uplifting
Its face to the beauty of day.

Then away to the banks of the river
Where it dashes by moss-crested stones,
And wanders at will through the canyons,
Or through wondrous pine-shadowed zones.

In the evening with moonlight soft shining,
To wander through glens dark and wild,
Where fairies hold revel at midnight,
As was told me when I was a child.

The roadway, by pines and by oak trees,
Is fair for a stroll with the stars—
Shine softly through all the long distance,
Twixt this and the heavenly bars.

I rejoice in the blessings of nature,
When magic gives wondrous power,
And I live for the mere joy of living
Through the moments of girlhood's sweet hour.

ELSIE RUSSELL.

Murphy, Cal.
The law is printed on the hearts of all men is to love the members of society as themselves.—Roman

It Reads Like a Fairy Tale.

The Annals of Psychical Science, the Organ of the Psychical Society of London, England, has the most illustrious Directors, Editors and Committee the world has ever seen in connection with the investigation of Spirit Return, and we take especial pleasure in spreading before our readers one of its leading articles on the "Well Authenticated Metaphysical Phenomena of Recent Days." It reads in many respects like a fairy tale, yet is no doubt true in all respects, and we are sure it will deeply interest our readers, as it places them in touch with "The Annals of Psychical Science," and illustrates comprehensively the great work which those engaged in Psychical Research are doing for Spiritualism.

FROM THE ANNALS OF PSYCHICAL SCIENCE.

A Monthly Journal Devoted to Critical and Experimental Research in Metaphysical Phenomena.

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Price, per year, \$3.00; single copy, 25 cents. Address, The Annals of Psychical Science, 110 St. Martin's Lane, London, W. C., England.

"The character and type of apparitions are so decided and singular that the expert can easily judge whether the story is invented, based on optical illusion or whether it has been a real vision."—Schopenhauer, Parega and Paralipomena.

"If all ghost stories were invented, it would be inexplicable why at all times and in all countries the free imagination of thousands of narrators should have always invented the same characteristics."—Du Prel, "Die Magie als Naturwissenschaft."

If we try, in the spirit of Schopenhauer, to form a judgment on the account of an apparition, related by Professor Richet (in April number of The Annals, 1905), under the title "Metaphysical Phenomena of Bygone Times"—that is to say, by comparing it with other stories of the same kind—we must admit that it possesses many of those characteristics which give to such stories a stamp of genuineness.

If, however, we isolate the story and judge it more by its evidential value than by the account of the apparitions, and try to facilitate thereby the solution of the extremely difficult problem, we may either deny the facts or assume that they are only partly proved.

But in this way we do not rid ourselves of the troublesome problem, which seems to allow of no reasonable solution, for not only are there a great number of "ghost stories" of all times and nations, the conformity of which, in their essential characteristics, is an important argument in favor of their trustworthiness, but also there exist reports on such phenomena which are SO WELL AUTHENTICATED THAT THEY WITHSTAND ANY CRITICISM.

One such report is left to us by Justus Kerner, doctor of the prison in Weinsberg, in his book, "Eine Erscheinung aus dem Nachgebiete der Natur," confirmed by numerous attestations and documents.

I should like to emphasize the great importance of this work by a quotation from a well-informed writer:

"Hardly ever before has an apparition been watched by so many witnesses. Among them were several thoughtful and scientifically-educated men, who carried out the investigation with the greatest exactness and circumspection; and they unanimously came to the conclusion that fraud and deceit must be excluded, the fact of the apparition having been proved undeniably. From the evidence corroborated, as it is, by reliable witnesses, of various grades of intelligence and education, it follows of necessity that those who will not accept the reality of the apparition cannot prove that it is not one, since there is no other way of explaining it, neither can they deny its possibility—at any rate not until some other satisfactory, scientific explanation of these enigmatical phenomena is forthcoming in the future. One proof of the unprejudiced attitude of the scientific men concerned with this story is that they merely tell what they see, hear and feel, leaving it to the reader to draw his own conclusions; all they ask for is belief in their statement, that they are not deceived nor trying to deceive others. It is certainly somewhat humiliating to human reason, which is so much extolled for insight and wisdom, that after thousands of years of effort, it has not yet satisfactorily succeeded in solving scientifically the difficult problem of the appearance of departed spirits in this earth-life; and when it is nevertheless forced to acknowledge their reality, it is met by such a host of incredulities, that it almost despairs of itself."

We find the above cited words in a copy of Dr. Justus Kerner's "Eine Erscheinung aus dem Nachgebiete der Natur" (Stuttgart and Tübingen. Verlag T. G. Cotta'sche Buchhandlung, 1836). They are written in red ink on the margin close to the report of Dr. Kapff, and if he has not put them down himself, certainly some scientifically educated man has done it.—A.K.

This work offers such a wealth of interest and scientific evidence that in order to do justice it should be repeated word for word. We must not be astonished at the fact that such a work has not yet met with the consideration it deserves, when we reflect that, to the greater part of its disciples, knowledge is merely *Die tuchtige Rut, die sie mit Butter versorgt*, and only to the few "Die here und himmlische Götterin." If ever a man of science and knowledge revered the sublime goddess, and served her as a true priest with all his soul, it was Justus Kerner. But, alas! he also experienced how far from easy such a worship is because of those of whom the poet writes:

"O, wie viel Feinde der Wahrheit! mir blutet die Seele,
Seh ich das Eulengeschlecht, das zu dem Lichte sich drängt,"

and whom Dr. Kerner describes in his classical foreword as those elucidators, ignorant of these subjects, who prevent the investigation of Nature's most important side by their rationalistic fear of ghosts, and by their empty cry: "Who still believes in ghosts in the nineteenth century!"

As this account of an apparition will hardly be known to the reader of this paper, I will give it in short, and also Frau Eslinger's individual experiences put down by Kerner.

It was in the beginning of September, 1835, that Elizabetha Eslinger, a widow of thirty-nine years of age, from Baurenlauren, was imprisoned in Weinsberg, because of a small offense which was never quite cleared up.

Soon afterwards, on Sept. 12, Diener Mayer reported that the prisoner Eslinger complained of being tormented by a ghost every night. Thereupon the doctor of the prison, Kerner, was asked to examine her. In his report of Nov. 21, 1835, to the law court, Kerner, after careful observation, which lasted eleven weeks, made the following statement:

That Eslinger's mental condition and senses were thoroughly

healthy; that she was not afflicted by any fixed idea; that, nevertheless, quite inexplicable phenomena happened near her, of which he convinced himself twice during the night of Oct. 15 and 18, which phenomena were, moreover, witnessed by the wife of Mayer and six prisoners.

On the night of Sept. 17-18 Oberamtsrichter Heyd was with Referendar Burger in Eslinger's prison cell, and they convinced themselves of the reality of the ghostly occurrences. The following night similar manifestations took place at the house of Oberamtsrichter Beckhardt, who had previously asked Eslinger to send the phantom to him. Again, in the course of December, six female and five newly-arrived male prisoners became witnesses of the apparition. These prisoners bore evidence to the fact, and the protocol was drawn up. Dr. Kerner's son passed the night of Dec. 26-27 in a cell of the prison, and he, too, perceived the strange phenomena.

When Dr. Kerner, in his report to the Oberamtsgericht, pleaded for a further and thorough investigation of these phenomena, the lawyers thought it advisable to ask some other educated persons, and also several scientific, unprejudiced, trustworthy men to join in the inquiry. In consequence of this decision, the strange manifestations came under the observation of the following people: Professor Kapff, Kupferstecher Dullenhofer, Maler Wagner, Pfarrer Stookmayer, Rechtsanwalt Frass, Dr. Med. Sacherer, Baron Hugel von Eschenau, Pfarrer Maguin, Dr. Med. Kerner, Dr. Med. Seyffer, Oberamtsrichter Heyd—all of whom found themselves obliged to admit the truth of the occurrences.

Besides this most valuable evidence, there is also that of Diener Mayer, of the soldier Krust and of three male prisoners, all of whom during the night of Jan. 13-14, 1836 (at a time, therefore, when Eslinger was no longer in the prison), witnessed these ghost-phenomena and bore testimony to them. On several nights, between Dec. 19, 1835, and Jan. 28, 1836, the phantom appeared, invited and uninvited, in far-off houses, even in Heilbronn, which is three-quarters of a German mile distant, and made itself perceptible in the same way as in the prison. Several of the manifestations occurred at a time when Eslinger, who was released from prison on Jan. 11, 1836, had left this part of the country.

The following are the names of the receivers of these ghost visits: Oberamtsgerichts-Besitzer Theurer (30-12-1835).

Lehrer Neuffer (30-12-1835), to whom the phantom came by chance; that is to say, on the occasion of another visit it paid in the same house.

Referendar Burger (30-12-1835) and 1-1-1836), to whom the phantom showed himself twice by request.

Burger Kugel and his son.

Landschaftsmaler Dorr, at Heilbronn (29-12-1835).

Professor Kapff, at Heilbronn, to whom the phantom came four times uninvited.

Baron Hugel von Eschenau.

Dr. Kerner, at whose house it often appeared in order to convince Kerner's wife and sister-in-law (Dec. 19, 21, 26, 1835; Jan. 20, 21, 24, 27, 1836).

Accounts of Witnesses.

Frau Eslinger's Experiences (abridged).—She was, at the time of her imprisonment, thirty-nine years of age, and a widow. She had several children. Although she had always to work hard to earn her living, she never had been ill. She possessed the ghost-seeing faculty from her childhood, but up to this time she had never come in close contact with "ghosts." (Comp. Annals, April, 1905, p. 211: "Often enough already spectres had alarmed the mind of Regina.")

The ghost which disturbed her in prison had once before appeared to her in her home, when it was also perceived by her fourteen-year-old daughter. The phantom, which had first shown itself as a misty column, appeared now to her in the form of a man, wrapped in long drapery held together with a belt, and on his head he wore a four-cornered cap. His complexion was like that of parchment; he had prominent cheekbones, a projecting chin; he wore a long beard; he had a high forehead and deep-set, glistening eyes. From this misty figure a hollow voice could often be heard, demanding her to offer up constant prayer for his redemption, which could be brought about by praying for him in the cellar of a woman in Wimmthal, to which spot he was banished. The phantom also imparted to her that he was born in the year 1414, had been a Roman Catholic priest in Wimmthal, and his name had been Anton. AMONG OTHER CRIMES, ONE COMMITTED WITH HIS BROTHER—VIZ., DEFRAUDING HIS BROTHERS OF THEIR MONEY, WAS WEIGHING SPECIALLY HEAVILY ON HIM. HE COULD NOT FORGET IT; IT HINDERED HIM.

She did not know whether it was all true, but the apparition had said it, so she had to believe it. She would not deny having thought it might be possible to discover treasures through the spectre. Often she put it before the ghost that she was only a poor sinner too. He had better turn to the Redeemer of all mankind—to the Savior—and he ought not to insist on her praying in a certain place for him. Such remonstrance always made him very sad, and more and more insistent.

The ghost comes often two or three times a night; yet he never comes before the evening bell, and never after the morning bell. Often he enters through the shut door, and at other times he comes through the barred windows, when you then hear a crash; and several times the door seems to be shut with a bang, as if it had been open. There is a dragging sound and a rustling paper also when he walks about in the room. Often he draws attention to himself by an intolerable mouldy smell, principally perceptible in his breath (Comp. Annals, April, 1905, p. 214: "The blood exhaled a stench like the blood of the dead"). Often he would sit down on the edge of her bed or on those of the others. First he distinctly would put aside the cover, and then sit down on the bare wood. She never could touch him; she only touched the empty air; but he could touch her, and then she felt him (Comp. Annals, April, 1905, p. 211: "The spirit precipitated himself on her with a violence, as though to embrace her." Page 218: "Regina's father advised his daughter to try and seize the spirit, and hold him when she saw him. She did so, but she held nothing save space and vain shadow"). The sensation of icy coldness, which she perceived with his touch, decreased in proportion as the apparitions increased in brilliancy. At first he touched her with his hand on her throat or chest, to draw, as it were, attention to his presence, which gave her the impression of cold, hard wood. By this touching she always got a spasm and attacks of suffocation. When he talked, which seldom happened when others were present, she never saw him move his lips (Comp. Annals, April, 1905, p. 211: "Then he laments that so many strange persons prevent him from being able to speak." P. 220: "But the spirit whispered to Regina that he was unable to speak in presence of others than herself"). When she said the name of Jesus, his mouth was always open—otherwise shut—but she could never see when he opened it. His moaning and groaning was that of a man lost in utter despair; it was heard, too, by other people (Comp. Annals, April, 1905, p. 218: "Many people heard him utter heavy sighs and groans"). While he was groaning the woman (Eslinger) often talked to other people, or she prayed.

One night the spectre came with an enormous dog, which opened its mouth widely. It jumped at once on the bed of the prisoner with an audible bump; the prisoner saw it, too, and screamed aloud. Then, quite as audibly, it jumped down and up to another woman. This woman was horrified and screamed, but the ghost said: "Do not be afraid, this is my father." The spectre came several times with the dog; one such occasions all the women in the morning felt wretchedly ill and nearly dead with fright.

Later on instead of the dog, a black human body without a head appeared. This one came also with two lambs—seen as well by other people. These lambs often floated up on the apparition's shoulders, where they turned into stars. Most likely this had a symbolic significance. In this symbolic fashion the figures of still living persons predicted their visits, for they afterwards came to see her in prison—for instance, Oberamtsrichter Heyd, myself and others.

Later on, Eslinger saw several gentlemen, mentioned in the record, whom she insisted upon having seen previously through the personifications of the ghost, and she was astonished to see the same figures in reality. Another manifestation of a premonitory nature occurred when on several nights the figure of Heyd, appearing quite lifelike, came with the ghost. Eslinger looked at him with astonishment, for in an instant he grew black from the feet upwards and above his face.

Eslinger told me this in the morning, but neither she nor I were able to find any explanation for this turning black. After a lapse of several months the same manifestation repeated itself with the difference that this time I appeared also with Heyd and the ghost and we walked up to Eslinger's bed. Heyd shook my hand, and in an instant he again became black from his feet to his face. I made Eslinger ask the ghost what was the meaning of this getting black, and the answer came: "Mourning." And after some days a child of Heyd's died quite suddenly, and then I remembered that after the first spreading of blackness over Heyd his father died; this death was therefore predicted by the blackness.

When the time approached for Eslinger's release from prison, the ghost told her that, after she went home, he would continue to visit those homes where he had been before. The nearer the time came for Eslinger to leave, the more the ghost urged her to pray with him. She succeeded in persuading the ghost to give up his wish, that she should pray with him in the cellar of a certain Frau Singhaas in Wimmthal; however, he insisted on her being at an appointed place, not far from Wimmthal, on Feb. 11, at 3 o'clock in the morning, to pray with him there, kneeling under the open sky.

Unfortunately, I (Kerner) was prevented by my professional duties from being present at this meeting, but I persuaded Eslinger to go there, as I know by experience that by exactly fulfilling the request of such apparitions, you get rid of them the sooner. So she made up her mind, and betook herself on Feb. 11 to the appointed spot near Wimmthal, accompanied by her sisters, some friends, and Frau Christine Wormer, who possessed the power of second sight, and was well known, as thoroughly reliable, to all the inhabitants of Wainsburg. The account of this witness was afterwards recorded in the protocol, drawn up by Heyd, she having sworn to the truth of it by God and her conscience.

Witness Christine Wormer: "On Feb. 11, at 3 o'clock in the morning, I drove with Frau Eslinger and her companions to the place appointed by the apparitions. The weather was very stormy: When we arrived Eslinger knelt down on the spot indicated; we stood about thirty feet behind, and kept deep silence. Eslinger prayed aloud for half an hour, and what I then say can also be testified to by the others, although they were not able to see everything so distinctly. I am not related to this person (Eslinger), and neither spoke to her nor saw her before, and do not know why I should say anything in favor of her that is not true, but I saw during the prayer that a luminous figure moved towards her, in appearance like a man, which was soon followed by two other luminous forms, small, like little clouds. When the prayer was finished I could hear indescribably sweet singing, coming from one of these little clouds. I saw the large apparition approaching Eslinger still nearer, at which moment a light, like a shooting star, flew onto her, and then I did not see anything but a white cloud of fair height, which floated down to the earth and up again. Whereupon it grew dark round Eslinger. We waited another quarter of an hour, but as we did not hear nor see anything more we walked up to Eslinger, and found her lying on the ground, cold and unconscious. Brought to herself again, she said that the apparition, in bidding her farewell, had asked for her hand, but before giving it she first wrapped it in a cloth. Then a little flame appeared and flickered up, and we found holes (without smell) burnt in the cloth, perhaps where the fingers of the apparition had touched it" (Comp. Annals, April, 1905, p. 219: "Taking the letters between his three first fingers, his hand being doubtless a hand of flame, he penetrated them as though by a contact with a flame—see illustration"). (Comp. also: Das Mädchen von Orbach, pp. 40, 41).

Eslinger said that as the apparition had warned her beforehand, this did not frighten her so much as did a crowd of horrible animal shapes, which came rushing past her after the apparition, together with two little luminous forms of children, had floated up on a cloud that came from above; then she had dropped unconscious to the ground." From that hour, neither by Eslinger nor in the prison nor in other houses was anything heard, seen, felt or smelt of the apparition in question.

There remains only to give the narrations of the impressions made on other persons by that which, according to Eslinger, professed to be a departed spirit. Considering the great number of witnesses, and the manifold impressions of the apparition which they received and described, we find ourselves compelled to make a careful selection, enough to give a clear representation of the whole affair.

The wife of Diener Mayer, an honest and trustworthy woman, who, together with her niece, seventeen years of age, passed the night of Nov. 10-11 in Eslinger's prison cell, saw, towards midnight, a light floating in through the window. "The light was yellow like sulphur, and floated softly. I felt with it a soft, cool breeze, although everything was shut up. Soon the light and the cool breeze came nearer, and the cover of my bed became so lighted up, that I saw it clearly, as well as my arms and hands. At the same time, however, there came into my nose an indescribable, repulsive, rotten smell, and in my face I had a sensation as of ants running over it. The light withdrew from me, and floated softly to and fro, and I perceived, over the locked prison door a quantity of sparkling stars, more beautiful than anything I have ever seen before. Soon both of us distinctly heard speaking—a sound not to be compared with anything else; it went on while the woman (Eslinger) prayed, and while she talked to us. The words sounded as if spoken into hollow space, and as if they were lifted up, so speak, from the floor to the ceiling. I thought it strange that I always felt beforehand when the ghost was going to speak." (See p. 22, Herr Fraas' report.)

Dr. Kerner put down the following account from the experiences of Frederike Tollin from Lowenstein: On some nights the apparition bent right over her, saying into her ears that she should get out of her evil ways, now that she had a last chance given her, and that she ought to consider that he was not a common human being who was telling her so, but one who had tasted that which comes after death. Once, when the apparition stood near Eslinger's bed, she, Frederike Tollin, was swearing in her sleep; at once, like an arrow, the spirit shot over to her, and touching her with a finger, caused a cramp in her chest, and woke her; a luminous column of mist stood before her bed, and made her say a prayer. When the spirit had left, both of them had the impression as if a swarm of pigeons was flying through the room, making melodious sounds with their wings.

Christine Mosnerin heard something running about, as if in stockings, and it did something to the skirt, hanging on the wall, as if it shook it. At 12 o'clock so hard on her bed that the bed trembled (Comp. Annals, April, 1905, p. 211: "First of all he knocked three times on her bed" At 11:30 it knocked once, then it seemed as if it scraped on the floor and put itself into her bed; she felt it touching her back. Getting up again, it made a bump, as if something was falling on the floor. Then again, some nights after this, something had been pulling at her cover, but she held on so tightly that her nails ached, whereupon it had lain down on her.

Frederike Welling, from Grossbottwar, states: It seemed to her as if a grey shadow was bending over her; and she had the feeling of something stroking her neck, and her hair stood on end. She, too, noticed a disgusting stench, which made her sick. In the following night a hollow sigh came right into her left ear, which woke her, and for some time after she suffered there from pain and a swelling.

In Margaretha Leibesberg's (from Lachweiler) diary, which she kept during her imprisonment by Dr. Kerner's wish, we read: "One night I heard three crashes, like shots, with no after sound, and then something came shuffling in. Next night there was again a crash, accompanied by superhuman shrieks and knocks on my bed, where I slept by myself. On the night of Dec. 16 I was very frightened. Frau Eslinger noticed this, and she called out: 'Come here, in God's name and look at him; he won't hurt you.' Then I looked out from my bedclothes and saw on the floor two white forms, like two little lambs, and they were so beautiful I could not take my eyes off them. In their midst I saw a shadow, as tall as a man, but I was unable to look at him for a long time, my eyes failed me. On Dec. 17, at 11 o'clock, Oberamtsrichter Heyd came with Referendar Burger, and they lay down on the other bedstead. At 12 o'clock the shadow came through the window near our bed. It came quite silently; it only floated quietly through the room, remained outside for some time, and came back. It floated round about the head of Frau Eslinger, and then over to my side, reached over me, and pulled my cover violently away. I screamed. Herr Heyd asked why I screamed like that, and I answered: 'The shadow has taken away my cover; but the gen-

(Continued on page 2)

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General Survey.

The Spiritualist Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT ON WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

The sixth grand picnic will be given by the Spiritualists Society Light and Truth, assisted by the singing society, "Eintracht," on Sunday, June 28, 1908, at Horst's grove, E. Belmont avenue, Chicago, Ill. Bowling, foot-races and all kinds of amusements for young and old. Western, Cuyahoga and Belmont avenue cars run direct to the grove. Everybody welcome. Tickets, 25 cents a person.

Julius Wagner, from Allegheny, Pa., writes: "We had two splendid meetings at the Church of Life, June 21st, at the G. A. R. Hall. The writer gave his opinion in regard to the location of the spirit world, and was followed by the Rev. J. M. Francis and Mr. Hansel and a few others. In the evening these were tests by some of the local mediums, all doing splendid work."

Mrs. C. Berger writes: "The Fraternal semi-monthly social, which was held at the home of Mrs. J. Stamer Adams on Wednesday, June 24, was also the occasion of the 15th (wooden) wedding of Mr. and Mrs. Adams, was certainly a lovely and profitable affair. A goodly sum was realized for the Daughter's treasury. The wooden ceremony of the couple was performed at 8:30 p. m. by our President, Dr. Caird, holding meanwhile a wooden paddle, a present sent to sister Adams, and which served to make the ceremony more impressive. A hand-painted plate given the Daughters by Mrs. W. A. Bloom, was raffled and brought a satisfactory sum. With the liberal donations of Sons and Daughters, the couple were presented with a beautiful commemorative bookcase and writing desk, which pleased them mightily. Presentation speech by Mrs. Caird. An appropriate and beautiful song by Mrs. Lilly Goldstein was applauded and encored. The next social will be held at the home of Mrs. Goldstein, 420 Ogden ave., West of a Robey street, on Wednesday afternoon and evening of July 8th. We hope all will come and bring friends."

Correspondent writes: "The Elgin Picnic was a howling success in every way. The weather was good, the attendance was large, about three hundred good appetites, plenty to eat, plenty of good coffee, water that was pure and cold, perfect harmony, and love—a veritable feast for soul and body. Good short speeches and splendid messages of comfort for all who were fortunate enough to receive them. The Lyceum work came in for its share of attention from Miss Roubie, Miss Loebel of Milwaukee, Mrs. Bloom and Mrs. Hilbert and others. Not many children from the city of Chicago were there, but Miss Roubie enrolled in the thirties, and the outlook is cheering for a Lyceum in Elgin. Mrs. West of Elgin, under the influence of her guides, delivered the address in a beautiful and beautiful style and in the sweetest of the angel world. This was responded to by Dr. T. Wilkins, President I. S. S. A. and Dr. C. A. Burgess, President of the Chicago Spiritualist League. Mrs. Nora E. Hill gave the invocation, and then (after a very happy hour) Booth of Rockford, Judge Wm. Smith of Janesville, Wis., on education and the Morris Pratt Institute; Mr. Wilde of Genoa, in a foreign tongue; Mr. Sidwell, secretary of the Chicago Spiritualist League. The message bearers were Mrs. Bloom, Mrs. Harriet Weaver and Miss Susie Thompson of Chicago and Mrs. West of Elgin. These picnics are to be an annual affair from this time on, and may be expected to increase in interest. No doubt there will be 500 people on hand at the picnic, and the time as to date. Missionary influence is thus exerted, even though the weather may chance to be a little torrid, and the cause enhanced accordingly. The poem by Dr. Wilkins for the occasion, will be found in another column. But the part of the program that riveted the large audience to the bosom of Mother Earth were the two recitations by Mrs. Niver, teacher of oratory in the Morris Pratt School. Many handkerchiefs were in use during the pathetic part of the last recitation, and all felt in love with the little daughter of our Moses." (Such he is still.)

John M. Cook writes from Zimmerman, Minn.: "I get my Progressive Thinker regularly, having missed only one copy a year. I think it is one of the greatest papers in this or any other country, and every man, woman and child should read it. If I were able I would have a million for gratuitous distribution. Yes, clean out the fakes, and then let the bright lights cut off the 'REV.' in its place—Progressive, Thought, Progressive Teacher, yes!"

Thos. S. Kizer writes from Decatur, Ill.: "We have had the Rev. J. Madison Allen of Springfield, Mo., with us for four weeks. He left for Springfield on Saturday. His guides gave us some fine lectures, messages and tests which were highly appreciated by all who enjoyed the same. The attendance was not what it might have been in a different season of the year. We feel that our glorious cause will be benefited by his labors among us, and would cheerfully recommend him to any society as an earnest worker in the cause of truth. Brother Allen is also a good musician, performing on piano, organ or violin. He sang and played some of his own compositions."

There will be a circle at the home of Charles A. Thompson every Thursday evening, 8 p. m., 615 Monroe st. Phone Ogden 3928. Admission 25c.

Mr. E. Harper, medium, writes: "I wish to thank the good people, one and all for their assistance, during the past months, while I was in the hospital and while convalescing, and especially Mrs. Jackson of Syracuse, N. Y., who donated so liberally to my aid, through her old acquaintance, Miss Roubie, Secretary of the State Association. These aids shall never be forgotten, with consciousness intact. I want to again thank one and all."

Dr. T. Wilkins writes: "The Elgin Picnic Group Pictures are said to be good, and all wishing one, mounted can have the same for fifty cents, by sending your order to me at 40 Loomis Street, or to Miss Eugenia Roubie, 667 E. 62nd Street, Chicago."

A black silk parasol, with ivory handle, mounted with silver and with two tassels, was lost at Elgin picnic, perhaps taken through mistake, and as it was a gift to the owner from her son now in spirit life, it should be returned, if not for the honor of the act. Send to Dr. T. Wilkins, or drop him a card, at 40 Loomis street.

Mrs. Cora L. V. Richmond's summer engagements: Unity Park, Waukegan, Wis., July 12 to 21; Mt. Pleasant Park, Clinton, Iowa, July 26 to 30; Corry, Pa. (probably), July 31 to Aug. 4; Lily Dale, Aug. 5 to 12; Cuba, N. Y. (probably), Onset, Mass., Aug. 13 to 23.

Harold D. Barrett writes from Portland, Ore.: "President Warner reached here June 22. Our local Spiritualists purpose giving him a welcome that will cause him to cast when he returns to Chicago. It will be a gala week for us while he is here. Oregon Spiritualists are alive, and are loyal to REAL SPIRITUALISM."

Correspondent writes: "The Dedicatory services of the new Hall to be hereafter occupied by the Progressive Spiritualist Church (colored), at 2555 State Street, was a grand success, and the good people into their new home feeling that the spirit world is back of the move, and at the rate of growth of the society, they may soon have to move again. Short speeches were made by Dr. T. Wilkins, President of the State Association, Dr. C. A. Burgess, President of the Chicago Spiritualist League, Dr. A. Caird, President of the Fraternal Order of Spiritualists, Mrs. Nora Hill, who also offered the invocation and the words of dismissal, Rev. J. H. Demby, pastor of the Church, Mrs. B. Hill, who offered the benediction, and Mrs. Campbell, Mrs. Weaver and Mrs. Lyons, and all did remarkable work. This starts these people off in good shape for the summer, and much good is expected to be derived for the cause in this new home. Rev. Demby will take a short vacation in Kansas this week and will, no doubt, be re-energized by the fresh air and sun of the Sunflower State. His daughter sang beautifully at the dedicatory services. She certainly has a beautiful voice, and the audience appreciated her introductory song."

Later in August or September Mr. and Mrs. Richmond will probably visit friends in the Catskills. The Church of the Soul resumes its services Sunday, September 13.

Hattie F. Peet, corresponding secretary, writes: "The next 'Summer Social,' given under the auspices of the Band of Harmony, will be in the form of a picnic, at Lincoln Park, Thursday, September 18, and will be held at 2 p. m. on the lawn at 6 p. m. as usual; coffee cakes, 10c. Ladies will bring lunch for themselves and friends; also cup, plate, fork and spoon. Meet at 2 p. m. at the Center Street entrance to park. All members and friends cordially invited."

"Saturday, July 4, the Illinois Sunflower Club will hold a picnic at Lake Bluff. Spiritualists of Chicago and vicinity are cordially invited. Do not fail to avail yourselves of this opportunity to enjoy the lake breeze. Bring your lunch and coffee will be served free. The fare from Evanston will be 40 cents for the round-trip. Come and bring your friends. The club will hold its monthly business meeting, July 14th, at 70 E. Adams street, Lincoln Hall."

Mrs. Laura G. Fisen writes: "All Spiritualists and their friends, and friends' friends, cordially invited to join the Sunflower Club and spend the Fourth of July at Minnetonka Cottage, Lake Bluff. Take the Northwestern Elevated, Evanston branch to Evanston; fare 10 cents; then the Milwaukee Electric to Lake Bluff. Round-trip, 40 cents; time, 55 minutes. Cars run every 15 minutes. Leave cars at station near Northwestern Depot; go east towards the lake. Someone will be at the station during the early part of the day, to direct the friends. The walk to the cottage is a delightful one. Bring your lunch and coffee will be served free of charge. Bring your family and friends. Come early and have a good time. A special brand of fine weather has been reserved for the occasion."

Notice—P. J. Metcalfe, speaker and message bearer, who has just come from England, desires platform and missionary work. He has had 24 years' experience. Will be glad to hear from societies at once with terms, etc. Address him in care of Box 432 Magog, Quebec, Canada.

Dr. James Doty writes from Rochester, N. Y.: "Mrs. May L. Price has been assisting in the work at Plymouth Spiritualist Church, of Rochester, N. Y. Since the State Convention she gave a very able and instructive lecture the first night of the convention, and her tests and messages Sunday afternoon, following Lyman C. Howe's address, were of an excellent quality, clearly stated and recognized by all to whom they were given. Mrs. Price is before the public as a platform worker, and we consider a society fortunate who can secure her services. She goes from here to serve other societies, but any letter addressed to her at Morton, N. Y. will reach her."

Mr. H. E. Howes having just finished a four months' engagement with the Spiritualist Society of Tacoma, Wash., would be pleased to book dates with societies for Sunday and week night lectures, followed, if desired, by tests and spirit messages. All letters should be addressed to H. E. Howes, New Era, Oregon, as he is booked for the New Era Camp from July 11 to August 3; at liberty after that.

Laura La Flower writes from Port Angeles, Wash.: "Last week Mrs. John Murry of Seattle dropped in unknown and unexpectedly, and gave to a favored few many unmistakable evidences of future life in the possibility of communication with the dear ones. Her mediumship is of a high order, and the friends who were so fortunate as to meet her, are anxious for a repetition of her visit."

The Hyde Park Occult Society saw fit to close its doors and quit, on Sunday, June 29. This society has had a struggle for existence for the past year, and at times the outlook was extremely discouraging. Mrs. O. B. Wilson has been faithful, as have all the workers who worked, but the officers cannot make a society a success without the enthusiasm of the attendance. Mrs. Wilson contemplates moving to St. Louis in a short time.

Mrs. E. Harper, medium, writes: "I wish to thank the good people, one and all for their assistance, during the past months, while I was in the hospital and while convalescing, and especially Mrs. Jackson of Syracuse, N. Y., who donated so liberally to my aid, through her old acquaintance, Miss Roubie, Secretary of the State Association. These aids shall never be forgotten, with consciousness intact. I want to again thank one and all."

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SPIRITS DISAGREE.

To Believe or Not To Believe, That Is The Question.

If two or more equally reliable persons make statements in plain contradiction to each other, would not a person be foolish to accept any of their teachings as a fact, without corroborative proof? We find that apparently wise spirits through tried mediums disagree on many points in regard to natural law governing in spirit life. We have heard the spirit control say that there was no such thing as reincarnation, and another spirit control through another medium state that spirits were reincarnated. We have asked many questions which the spirit refused to answer, and once on being told that it was the control's place I would answer the question, the quick reply was that if you did you would not be here very long.

In answer to the question, "Is the bible true?" after some delay the answer came that "the 'its,' and 'his' in it were all right," and the above was repeated through a medium under thirteen years of age. The reader is left to judge for himself whether the answer about the bible came from an old head or from the child-medium.

Between the refusal to answer some questions, the delay in answering others, and the disagreement in world statements, it would appear to be the safe way to listen to all said, and believe nothing in regard to details of life in spirit land.

There is good reason to think it is about the same as it is here. The wise man and the fool will be there. The controlling politician and dictating priest will be there.

The royal families and titled nobility will be there, and in numbers millions of times greater than here, and if there are no impositions permitted, no injustice shown, all earthly desires, earthly ambitions, individual gratifications all surrendered to a heavenly host, then I want to know it, rather than take any word for it.

I cannot think that a long life of viciousness, seventy years of selfishness, with the masses under religious and business rule, and a world of women muzzled and slaves to sentiments enacted into laws that they had no voice in, will all be blended into one harmonious whole by the change called death.

On awakening, the writer often remembers what he has heard during sleep. Recently, the following was received: "If you could reach the infinite source of all being, and get an answer back, you would not know where it came from, any more than a goat would know who his father was."

This would indicate that a state of uncertainty exists in all states of life. You do not know who you are, what you are, or where you are.

W. W. JUDSON.
Los Angeles, Cal.

ANTOINETTE.

To My Dear Niece and Her Baby.

There's a treasure in your household money never brought. 'Tis the mystery of creation through your beings wrought; Dimly a little darling, who once seeing could forget.

Treasure of the household, precious little Antoinette?

Mystery 'tis, her coming I can scarcely tell, and Antoinette, who once seeing could forget.

Seems to be a union of the Father's Love and thine; With your home, to hold the treasure He the jewel set.

You now call, the lovely trinket precious Antoinette.

Perfect seems the household with you, happy, jolly three, I but hope that Joy and Peace may always follow thee;

Just you love your babe and never once you stop to fret, God is keeper of thy treasure, darling Antoinette.

JOHN W. RING.

OPPORTUNITY.

That I knock but once upon your door Is a mistake that you often hear, For all day long I stand and knock.

And bid you banish fear, And call you out to meet mankind In the struggle and distress, And if the fight you enter in I'll lead you to success.

I play no favorites in the game of life, I've only one purpose in view To help all those who heed my call, And that is to be honest, brave and true.

Then, talk not of misfortune, And what other men can do, Fortune is a lazy goddess, She will never come to you.

Waste not your days lamenting The years you've lived in vain There is no time like the present, And it will never come again.

Envy not your fellow men Their honor, wealth or skill, For all that matters I'll bring to you If you bravely say, "I will!"

Then do not be discouraged, If at first you don't succeed, If your struggle with the selfish, And the struggle with the cred, Of mistakes that cause you pain, And with the bright and rising sun Knock on your door again.

But when I've led you to success, This favor I shall ask, That you kindly help your fellow man In life's unequal task.

And then when death shall call you, And you need my aid no more The help you gave your fellow man Will open heaven's door.

J. L. SHEPHERD.

"Spiritualism and the Law." A Series of Papers, Compiled from Legal Authority by the Hon. Charles R. Schirm of Baltimore, Md. This pamphlet is one that every Spiritualist should read. It is a subject that people are not familiar with. Price, 25 cents.

"In the World Celestial" by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price \$1.

"Evolution, the God and Christ Ideas." By Hudson Tuttle. Price \$1.25.

A NOTABLE RESIDENCE.

SanDiego, Cal.

This unique and splendid residence, located at 2845, K. st., was the scene of a grand reception and old-fashioned house-warming on the evening of June 10.

This magnificent house was built by the friends and admirers of Jesse Sheppard, the far-famed musical medium and violinist, who died in 1904. It is in elegance of appointments, at least on the Pacific Coast; standing as it does, in a class by itself—Jesse Sheppard, whose wonderful seances are remembered by many old-time Spiritualists, has lived abroad for the past twenty years, and this temple of music has been devoted to the more ordinary uses of life. It has now been leased by the well-known mediums, Mrs. Montgomery and her daughter, Mrs. Smith, and on the evening mentioned, more than two hundred of their friends and patrons assembled to re-dedicate this temple to uses for which it was designed. The program consisted of short speeches, recitations and musical numbers, after which light lunch was served.

A happier and more merry crowd it would be hard to find, and festivities continued to the hour of midnight.

The seances of these mediums are growing in popularity and are largely attended by our town people, but out-of-town people, from La Jolla, and other near points.

The Sunday afternoon seance, held June 14, was remarkable for the clearness of the voices and the number, as well as length of personal messages given; many of which were given to persons with whom the mediums are entirely unacquainted, and I have to leave out the slightest dissatisfaction by any of their patrons.

Again, let me say that these physical demonstrations (tabooed in certain high (?) quarters) continue to present the most indubitable proof of the continuity of life, notwithstanding the skepticism of our good sister, Hawley-Gordon, and others.

I am credibly informed that intellectual seances of a high order regularly held by the guides of our esteemed brother, A. R. Gibbs, at 1361 Tenth St., while the parlors of Isa Wilson-Kaynor, 1054 Tenth st., are on Tuesday evenings filled to overflowing. Each and all mentioned are in their private readings giving great satisfaction. Our temple work goes on uninterruptedly, harmoniously and satisfactorily; with Mrs. Kaynor as present speaker.

Surely it does seem that as never before, have spirit intelligences in this sunny land combined in demonstrating the continuity of life and the immortality of man. Let the good work go on. WM. C. HODGE.

SanDiego, Cal.

Message From an Old Worker, Now in Spirit Life.

Since coming to the spirit world I have found many conditions existing on earth that were undreamed of by myself. I was a common, ordinary man, who lived on a farm. I worked hard, yet found time to inform myself upon the things that pertained to a future life. Now I am glad that I had a little knowledge; it is better to have a little, than none at all.

I came to this life a little over a year ago. I have visited earth every day since, coming here and, am surprised at the condition of things among the rank and file of Spiritualists. The cause is a just and true one, but it is hampered and abused by a class of people calling themselves mediums, who are no better than the traveling fakirs, who advertise to do such wonderful things, when in reality they are but charlatans, who feed the gullible. I am astounded when I see people flocking to this class of mediums to know whether they are going to get married, and if so, when and to whom. Then they want to know where that mine is located, and a thousand other things that are of no value whatever. I have seen one of a thousand ever ask how they can be better fitted to enter the next life. Their whole minds are taken up with worldly matters, and things that pertain to earth.

Now, when this class of gullibles approach me, and ask me to do this or that, I tell them that I am on the same plane of thought, viz.: worldly affairs, and what is the consequence? Truly, Mr. Gullible is faked or cheated out of from one to ten dollars of their sometimes hard-earned money. Then they wonder why they ever went to that medium; yet, when another fakir hangs out a single, they are taken in again, and so it goes, on and on until they lose any faith they may ever have had, and consequently pronounce Spiritualism and its teachers frauds.

While on the other hand, if these tricksters were not allowed to carry on their nefarious business, and only true spiritual mediums were in evidence, no one would be cheated out of one cent; all would receive more than value received for the amount paid. Now when the fakirs are true, and none but the pure in heart are allowed to commune with the spirit world, the fakirs will be put out of business and hundreds of men and women calling themselves spiritual mediums will have to seek other employment.

Then, and not until then, will Spiritualism lift up its fair face of truth and stand boldly forth. Then will the cause of justice and right prevail, and all will know that when they receive a message from a loved one who is represented, a message to you from a father, a mother or other loved one. Now may the time hasten when this condition will prevail on the earth; and now may the angels attest the truth of what has been written through the hand of this medium, my daughter. Yours for truth only, J. RIGDON, a Spirit.

Through Edith M. Hufford, St. Johns, Oregon.

"The Widow's Mite and Other Phases of Phenomena." By Rev. I. K. Funk. Price \$2.00.

"Continuity of Life a Cosmic Truth." A powerful argument along scientific lines. By Prof. W. M. Lockwood. Price \$1.00.

"Materialism." By Mme. E. d'Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

"Aphorisms and Other Occasional Notes." A collection of poems on everyday subjects, by Emma S. Tuttle. Price \$1.50.

"The Hindu." By John E. Remsburg. A book of 100 pages, creditably compiled. A large book for 10 cents.

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DR. T. WILKINS' POEMS.

This long-looked-for and anxiously sought book is now almost ready for the press. This is an announcement that will please thousands of the readers of this paper, in whose pages for many years the Doctor's poems have appeared and been devoured with such appreciation. Some have written him already for copies, telling him of having clipped and pasted over 135 of them into a scrap book.

This book will contain about 250 pages, all put into type by himself on a Linotype machine, made up of himself, will be bound in good style of cloth binding, contains many cuts, (small and large half-tones) and is destined to be the coming book for poetry lovers. The book will go to press as soon as the first 500 names are received (no money to be sent till the book is published) and placed on file. Send names and addresses to Dr. T. Wilkins, 40 Loomis st., Chicago, Ill., care The Progressive Thinker. Send in your names for the book, but send no money till requested to do so. The price will be \$1.50, but those sending orders for a copy will get it for ONE DOLLAR. One hundred gilt-edge, souvenir books will be published, at \$1.50 each, if that number are ordered ahead. So state if you want one.

N. S. A. Convention at Indianapolis, Ind.

It is somewhat premature to announce the convention of the N. S. A. to be held at Indianapolis, Ind., Oct. 20 to 24, 1908, but it is early receiving so much attention, and so many are interested that it is best to state the exact date, as above.

The convention will begin on Tuesday morning, and conclude not later than midnight of the following Saturday. Many who are now arranging to attend, and as delegates desire the facts of the coming important assembly, will appreciate this advance notice, if my correspondence warrants such a conclusion.

The early interest in the annual convention is certainly an indication of a grand one to be held this year. Announcements will be made soon; and these supplied to all who may desire. The addition of a Monday night reception, and the following Sunday mass-meetings, will increase the desire of many to attend.

GEO. W. KATES, Secretary.
600 Pennsylvania ave., S.E.
Washington, D. C.

IMPORTANT NOTICE.

In Reference to the Indiana State Association.

The Indiana State Association of Spiritualists, through the management and kindness of the Chesterfield camp organization, has been granted the privilege of holding a Grove Basket Massmeeting on Sunday, July 19. This is just one Sunday before the beautiful grove is opened to the public proper for the camp season.

The Indiana State Association is working hard to make all arrangements for the coming N. S. A. convention, which will be held at Indianapolis, Indiana, Oct. 20 to 24. The best of talent will be secured, and message bearers will be present.

The camp season is short this year, and this will afford an opportunity to visit the beautiful grove early and hear speakers who are not at the camp program. The State Board desires a full attendance, that they may present their state work to the people of Indiana. Remember the date, July 19.

E. A. SCHRAM, President.
Peru, Indiana.
MRS. CARRIE H. MONG, Secretary.
Muncie, Indiana.

IMPORTANT NOTICE.

As chairman of the committee appointed at the last convention of the N. S. A. to prepare an up-to-date book of music, crisp and modern in its words and tunes, intended to promote harmony and awaken the higher inspirations of attendants at all kind of Spiritualist services, I am able to report substantial progress in the work. Some appropriate music, and also excellent words for arrangement to notes have been already received.

Any one having suitable words or tunes, either or both, are invited to forward them right away. Remember, we cannot use anything upon which the copyright has not expired, without permission of the author or composer, which risk runs for 28 years, and may have an extension of 14 years more, or 42 years in all. Much interest in the outcome of this undertaking is being manifested. We hope our fellow Spiritualists all over the country will send us their suggestions and contributions of a helpful nature. Let us join hands to do the work in such a way, that the book will be a subject for pride, and set all our people to singing Spiritualism, not only with the lips, but from the heart, with the spirit and the understanding.

Any one wishing to give substantial encouragement to the committee's labors, is invited to forward me at Centerville, Michigan, pledges of financial contribution towards the expense.

SOLOMON DILL, Centerville, Mich.

OBITUARIES.

Passed to spirit life from his home in Newville, Indiana, on May 25, Mr. B. F. Blair, age 74 years. He was well known throughout the country and highly respected by all. He was a true Spiritualist and a constant reader of The Progressive Thinker for years, and thoroughly understood the Spiritual philosophy. He leaves to mourn his loss, a wife, one daughter, one son, and a host of friends. Funeral services from the home on May 27, at 2 p. m. Mr. Fred Dunakin of Cecil, Ohio, officiating.

WHAT IS LIFE? A transient day, Hurrying from the world away Like fleeting clouds or fragile flower That comes and goes within an hour.

What is Youth? A pleasant dream Flitting o'er Life's troubled stream; A sunbeam shining on the river, Sparkling now, then gone forever.

Haste thou! Oh, haste, nor idly stray; Life's joys are fleeting, hopes decay; Fond growth departs; its dreams are o'er;

'Tis gone, and will return no more. FRED CHARD, Protestant Home, Milwaukee, Wis.

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FREE.

ASTROLOGICAL READING.

Do You Want to Know About your Business, Love Affairs, Journeys, Speculation, Marriage, Religion, Changes, your Luck, or unlucky days, etc. For 20 years I have been guiding people to SUCCESS and HAPPINESS. Send for FREE READING. Give your name, address, birth-date (if possible), state sex and whether married or single. If you wish you can enclose 10 cents (silver or stamp) for postage. Address ALBERT H. POSTEL, Room 1064 No. 126 West 24th st., New York, N. Y.

DR. J. M. PEBBLES' PUBLICATIONS.

What Is Spiritualism, and Who Are These Spiritualists? A book of 132 pages, elegantly bound in paper. Price 35 cents; postage 5 cents.

Spiritualism vs. Materialism.—This volume, cloth bound, contains a series of essays and arguments against materialism from the point of Spiritualism. Price 50 cents; postage 8 cents.

