





















## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Hear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Mrs. E. A. Drullman writes: "At the Masonic Home Temple, 1120 Forest avenue, the good work of a Spiritualist revival goes on. Some may call this orthodox, but why let the orthodox monopolize everything effective? To swell the ranks of spiritual evolution is the motto of this society."

Geo. W. Walrod, the English trance, clairvoyant and spiritualist missionary, has become quite a favorite with the Colorado people. He is now giving a series of Sunday lectures and tests to good audiences in Denver, before he moves further West to fill other engagements. The Denver Sunday Mercury has an extended report of an interview with Mr. Walrod.

Mr. C. L. Wain, the materializing medium, is now in Michigan, and wishes to make engagements in that State and vicinity. Address him at 409 Lion street, Grand Rapids, Mich.

During the month of November Oscar A. Edgerly has willfully successful engagements in Williamette, Conn., and Philadelphia, Pa. During the entire month of December he is engaged with the First Spiritualist Society of Lynn, Mass.

Tr. Grisham writes: "I have reached this country once more, safe and sound from my trip to the mother country. My engagements are: Brooklyn, N. Y., December; Buffalo, N. Y., January; Indianapolis, Ind., February; St. Louis, March and April. Owing to an alteration in my plans, I am left with May and June engagements. At the same time, I am engaged with the Society of Spiritualists in the Middle or Western States. Address, T. Grisham, care of J. Donovan, 114 Jersey street, Buffalo, N. Y."

D. P. Hughes writes from Wheatland, Mich.: "J. B. Jenson, of 425 Tecumseh street, Toledo, Ohio, has been with us for a few days, and we wish to call the attention of the friends everywhere, in need of a good spiritual medium, to the fact that he is a most reliable and given reasonable conditions, he will satisfy the most skeptical of the continuity of life."

Georgina McIntyre writes: "We wish to inform our friends and co-workers of the success of our first social and musical given on Friday evening, November 20, by the Sunday-school of Love, which meets in the Mystic Temple, 1010 Washington boulevard, every Sunday at 2 o'clock. As the writer is the founder and leader of this little band, she can testify to a mother's interest, watchfulness and care for the young people who gather within the sacred fold. Each Sunday our numbers have increased two-fold, and the interest manifested would inspire even one whose heart is less in the work than the writer's. Over forty children participated in the program. At the close of the evening, the spirit of the exercises suggested the wondrous and mysterious. The 'Dance of the Demons,' the 'Trillies waltzes,' the 'Maid in the Moon,' 'Dream Faces' and 'The Mountain Sylphs,' were a few of the vocal and instrumental pieces rendered, all of which added much to the pleasure of the occasion. Our next Divine Social will be given on the 3rd of December, in this hall, to which all are cordially invited. Refreshments extra."

Mrs. M. Gregory will hold a free developing class every Monday evening at eight o'clock, commencing December 7, at her residence, 593 LaSalle avenue, this city.

Dr. T. Wilkins, the magnetic healer, of 717 Third street, this city, contributes a very seasonable poem to The Progressive Thinker this week entitled "The Turkey." There is no doubt that our readers will be delighted with both its sense and sentiment.

Mrs. Mattie Hall has closed her engagement at Allegheny, Pa. She went from there to Boston.

Dr. Rothermel writes: "I am now on my way East. I will be in Omaha for a short time. Anyone desiring to make engagements with me for seances between that city and Cleveland, may address me at Omaha, Neb."

Lynn C. Howe writes from Fredonia, N. Y.: "I am having fine audiences in Buffalo this month, and next Sunday closes my work there. Mrs. Matteson, the famous clairvoyant physician, whose work and money led the building of the brick church, or temple, has been ill for several weeks, and is now away on an 'outing' for rest. She is a remarkable woman, and a terror to the dogmatic dictators who seek to compel the sick to employ them and let them experiment on the human body, which scientific (?) poisoning and carving they can endure and live. Mrs. Swain is feeble, but came to the church a week ago Sunday. She is one of the 'old reliable' mediums, whose gifts were endorsed by Prof. Wm. Denton, thirty-eight years ago. For many years she has been retained as a private medium by Daniel Bailey, whose cottage at Lily Dale is considered the blue house. He passed away about three years ago, and, I am informed, that he left to Mrs. Swain a monthly endowment of \$30, which makes her declining years easy. Mrs. Moor has done excellent work the past two months in organizing a lyceum, drilling the children in the most approved manner, and making it so attractive as to bring the children to hold and endorse them. My health is much better than two months ago. I am open for engagements wherever called. Success to you and The Progressive Thinker."

Dr. R. Greer will leave Chicago this week, on special business, for the Gulf Coast of Mexico, and may be away for a few weeks, but while he is gone Dr. William Richmond (husband of Cord V. Richmond), will, as before, have charge of his office work. While Dr. Greer is gone, he may be addressed at Bilozi, Harrison Co., Miss.

Geo. H. Brooks writes from Milwaukee, Wis.: "I close my two months' work with the Unity Society of Milwaukee next Sunday. It has been a very successful two months' labor. I hold a series of meetings, and on the evening of Saturday, December 5, closing Sunday, December 13, my address will be 627 Cornell street. Then go to La Crosse, Wis., for the two

last Sundays of December, and then return to the Unity Society of Milwaukee for January and February, 1897. The socials of the Unity Society are very largely attended and full of interest."

M. C. Sherwood writes from Coloma, Mich.: "There is a growing interest in Spiritualism here, as our beautiful philosophy is so aptly presented by our able and earnest brother, Dr. E. C. Andrews, who is drawing large audiences with each meeting. We have secured Dr. Andrews as our regular speaker for the second and fourth Sundays of each month for a year. He gives good lectures, grand tests and improvisations. He will engage with societies for the first and third Sundays of each month, or week evenings, or for camp work for 1897. He will also officiate at weddings or funerals. Correspondence solicited. Address him at Riverside, Mich., box 45."

Dr. Noyes writes from Atchison, Kas.: "There is no society here, although many Spiritualists, that are anxious to hear from loved ones that have passed on before, as was proved by the large and secure dates and terms for short test seances. The friends are anxious for mediums and workers to visit this city. They will receive a kind welcome, but we are cursed with a city law that compels all mediums to pay a license if they do any private work or hold seances. Mediums dare not advertise, for fear of arrest. I would advise mediums visiting this city not to advertise. I go from here to Chicago for a short time."

J. Madison Allen and Mrs. M. Theresa Allen, general missionaries for Missouri and Kansas, are at liberty to give special attention to the work within the State of Missouri and vicinity for the month of December. Terms for the services of either of them are within easy reach of all who will make an effort to have the cause revived in their respective communities. Write at once and secure dates and terms for short appointments. Address them at 233 Commercial street, Springfield, Mo.

GAL. TWENTY-SIX. Mrs. Tripp, of Minneapolis, formerly of Houston, Texas, having finished with the Society at Bloomington, Ill., is now in this city visiting friends, at No. 79 Hammond street, North Side. She reports that the Bloomington Progressive Spiritual Association is doing a grand work. There are lectures three times a week, and on Sunday evenings many are turned from the door, so intense is the desire of the people to listen to the Spiritual truths and feel the presence of their dear departed friends.

J. C. F. Grumblin goes to Boston to minister at the First Spiritual Temple presided over by Mr. Ayer, during December and January. He will be in Brooklyn during February and March. All mail will be forwarded from his old address, 1000 N. Chicago. See advertisement on last page.

Dr. C. H. Fingers writes from Cincinnati, Ohio: "My engagement here with the People's Religious Spiritual Society as a lecturer and platform test medium, closed last Sunday. I have been very successful as the attendance was large and constantly increasing. I leave for Boston, Mass., this evening, November 20, for a two months' stay, and after that for Lake Helen, Fla. In order to satisfy the inquiries which are coming to me in regard to my mediumship, I will say that my phases are clairvoyance, poetic improvisations and inspirational speaking. I give platform tests, and in my sittings give names and dates. Parlor seances a specialty. My rooms are at No. 707 Main street, Joplin, Mo."

Secretary writes: "Samuel Smith, of Grand Rapids, delivered two lectures before our society in this place on Sunday and Monday, December 14 and 15. He had successful meetings both public and private. Elgin is still interested in Spiritual work, but the support financially is not what it should be with the number of people in attendance at our public meetings. I find plenty of work here, but financially a medium cannot find the support needed. In private classes and spiritual readings there is plenty of work, but coming from the outside ranks, not entirely. Brother and Sister Claman have given two public meetings here. The attendance was good, but the fees very inadequate to the work done. Mrs. Claman is a good speaker, and, I feel, as honest as the spirit-world itself."

Mrs. S. C. Scovell writes from Elgin, Ill.: "I am at home once more from a week in Southern Dakota. We had successful meetings both public and private. Elgin is still interested in Spiritual work, but the support financially is not what it should be with the number of people in attendance at our public meetings. I find plenty of work here, but financially a medium cannot find the support needed. In private classes and spiritual readings there is plenty of work, but coming from the outside ranks, not entirely. Brother and Sister Claman have given two public meetings here. The attendance was good, but the fees very inadequate to the work done. Mrs. Claman is a good speaker, and, I feel, as honest as the spirit-world itself."

Mrs. G. A. Wilson, vice-president, writes from Galveston, Texas: "The First Spiritual Society of Galveston is in first-class condition. We have just held a meeting at the Central National Association and feel that to be an important link in the chain of union which is soon to bind all Spiritualistic societies. The ladies some time ago organized a Wednesday afternoon circle, which is doing even more than expected in convincing investigators, helping to sustain the sociability of the medium, and making it so attractive as to bring the children to hold and endorse them. My health is much better than two months ago. I am open for engagements wherever called. Success to you and The Progressive Thinker."

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last Sundays of December, and then return to the Unity Society of Milwaukee for January and February, 1897. The socials of the Unity Society are very largely attended and full of interest."

Mrs. Lora Holton, phenomenal musical test medium, and clairvoyant, will accept calls to hold parlor musical test seances, in or near Chicago, upon reasonable terms. She is located at No. 83 Thirty-first street.

Ellis Woodward writes from Toledo, Ohio: "I would like to say a few words on the necessity of urging the organization of the children's progressive lyceum. My attention was forcibly called to this question when, on the 8th of November, at the Central Congregational Church of Toledo, hundreds of little children listened to the story of the sacrifice in a city that shed on the temple, and were each given a paper with a picture of the altar and the fire, wherein the live animals were placed, tied and burned, as a sacrifice to please God; and they were told by their teacher that God accepted what they had given him, and blessed them. 'Was this not enough to shock their sensitive hearts?' And to those that we had tried to teach to never kill a living thing, what must have been their thoughts? Then who knows what the effect may be on that class of little ones who are so hard to teach anything to in a humanly way? Who knows how many of them may gather in some old shed or common and build their fires and sacrifice someone's pet kitten, or bird, perhaps, because the idea has been given them by their Sabbath-school teacher? Oh! why will not the Spiritualists of this country look at this question more seriously? It is not enough to shock their sensitive hearts; it is not enough to give them the children's progressive lyceum."

Gorman Spiritualist Church, 755 S. Halsted street. Services every Sunday evening at 8 o'clock.

Will C. Hodge, whose lectures are at various interesting and suggestive, is now stopping in the city, and can be addressed for engagements at No. 3 South Elizabeth street.

Mrs. Myra F. Paine has been holding meetings at Bolivar, N. Y., and doing an excellent work. She writes: "We are having well attended meetings every Sunday, and much of the prejudice against Spiritualism is being melted away. As my lectures present a different kind from what they had in their minds, and judging by their breathless attention, it looks as though we should have material for a society here after a while."

S. N. Aspinwall writes from Minneapolis, Minn.: "During our absence, Mrs. Clara L. Stewart, of Stevens Point, Wis., an able speaker and test medium, took charge of our meetings, and I would say that any societies needing a good lecturer, a good medium, and a quiet lady in their midst, would do well to correspond with her."

R. Ward writes from Denver, Col.: "The Colorado Spiritual Association meets every Sunday at A. O. U. W. Hall, corner Champa and 18th streets. It gives me great pleasure to inform you, my friends, that I have secured the services of George W. Walrod, a great inspirational lecturer and test medium. His lectures are fine, and his tests are clear. It is a pleasure to hear him. We also have Prof. W. S. Gray, who is one of the best speakers I ever listened to. His psychometric readings are the best I ever heard, and I have heard a great many. Those two speakers fill the hall every Sunday. The music of our society is quite an attractive feature; we have a very fine choir. We have quite a number of good test mediums, among them, Mrs. L. J. Bicknell, Mrs. Galbraith, Mrs. Baymonde, and several others. We have a host of good talent in our society. We are spreading the gospel of Spiritualism to the people of Denver, and they are flocking to hear it. On Thursday evening, November 19, we started our weekly socials for the winter, at room 209, Charles Block. We had a concert, dancing and refreshments. Everything was donated to the social by the ladies of the society. Mrs. L. J. Bicknell and Miss McKenney sang a duet; Miss Russell, Mrs. Raymond and R. Ward sang solos. The social was a grand success. We have all the friends of all societies. They are good for the cause."

T. D. Kayner writes from Independence, Iowa: "I will be in St. Joseph, Mo., for the months of December and January, and will attend calls to go out during the week in any direction, fifty miles or so from that city. Will also officiate at weddings or funerals."

Mrs. B. Hasekewer writes: "We would like to inform our many friends that we have moved to a more central location, 924 W. Madison street, where the Doctor and myself will be pleased to have all the friends of all societies. They are good for the cause."

Many of our best mediums have been destroyed by their own ignorance of the simplest laws governing the manifestations produced through their powers. The manifestations have appeared questionable. The mediums have suffered, and the cause itself fallen into disrepute.

It has been argued that a certain class of phenomena is much more convincing when obtained through ignorant mediums than when coming through an intelligent or cultivated one. This is, however, open to question, as I venture to assert that no manifestation can take place for the production of which the medium has not the latent power independent of help from the outside spiritual sources. I am now referring to clairvoyance, drawing and trance speaking mediums.

The spirits who are able to control a medium are limited to the latent power; consequently, the knowledge or ability displayed by the spirit is subject at all times to considerable restriction.

If we improve the instrument, foster its latent powers, develop its best qualities, adapt it especially for the end in view, the work will be the better and more satisfactory done by it.

We educate our clergy for the work of the church, our teachers for our schools, but to the present our mediums have had to get along as best they could; have had in many cases a hard fight with the world and got the worst of it.

Sensitive and subject to influences of all kinds, both favorable and adverse, mediums have not known nor understood how to protect themselves. They have allowed their mediumship to be used by investigators as ignorant as themselves, who, when something happened, seemed to reflect on the medium's honesty, have been the first to throw a stone or act the part of the Pharisee, and the medium, often innocent, has been left to sink into the mire to be trampled upon.

Our mediums should be Spiritualists who are not always the case. Their aim should be to increase the knowledge and spiritual well-being of their fellow men; they should be above suspicion in honesty of purpose, thought, and deed; their aim and motto should be to "do the right, happen what will."

Home and training school for mediums: 1. The object of the new Home to be the education and development of mediums through whom the inhabitants of the spirit world can work for the redemption of humanity.

2. To educate children from earliest infancy in the knowledge that all life and goodness are from God, and that communication with God and His spirit messengers is the first aim of earthly existence.

3. That in order to become a medium a pure, holy life, that is consecrated to this end, must be led.

4. That the great object must be to attain the perfection necessary to become a medium for faithfully transmitting the messages from the spirit world to this.

5. That no creed nor dogma is to be taught, but that the whole education be directed to the existence of a Supreme God and Creator, the immortality of man, and the possibility of communication with angels.

6. The inmates of the Home must be the children of "heavenly parents" who have led honest, God-fearing lives, and whose progenitors, as far as can be ascertained, have committed no crime. This is necessary, in order to save the teachers from having to contend against any hereditary tendencies, physical or moral in child that might be brought up to the service of the Almighty and His angels.

7. The children must be given willingly by their parents as early an age as consistent with health, and every facility must be afforded to such parents to assure themselves of the little ones' well-being.

8. The Home of the children to be plain, simple, but comfortable. Clothing to be strictly in accordance with health, to be fruits, grains, and vegetables.

9. Physical health is to be considered as important as moral purity for the proper understanding of God and His works.

10. If, after a time, a child shows signs of being entirely unsuitable for the work for which it is being educated, either through the development of any physical or moral infirmity or disease, it is to be given up to its parents and another child substituted.

11. The education of the children to be as comprehensive as possible, including

## ITEMS FROM LIGHT, LONDON, ENGLAND.

"We have received, from the publisher (Mr. James Bowden), Colson Kermans' old little work, 'The Child, the Wicked Man, and the Devil.' It is, in one way, a beautiful, and touching book, but in every way, it is an aggravating one. Intensely religious in subject, it nevertheless has nearly all the vices of the impossible and sensational shocker. It sets out to show, with a horror, the world would be if the results of Christ's coming were blotted out; but it does not at all do that, and it omits everything on the other side, the persecutions, all the 'religious' wars, all the havoc between man and man, man and woman, mother and child."

A writer in "The World and the Next" draws attention to the warning that ought always to be given to inquirers. It may be almost a commonplace, but how necessary it still is! He says: "There is great danger, in connection with Spiritualism, to which the experienced and inquiring ones are exposed. The danger lies in placing too much reliance upon communications received from the other side. Anxious inquirers have often been repulsed through contradictory phenomena as bosh and humbug, through not having properly understood the conditions necessary to receive truthful information and teachings, compatible with the claim that Spiritualists maintain as to the high order of their truth. It appears to me, therefore, that not a little care should be bestowed to point out to such inquirers that they will be able to reconcile them with Nature and reason—that they should clearly understand that the transition of a soul from this sphere to the next does not alter the personalities of the individual. That a clairvoyant will be a liar still, and that a clairvoyant person transferred to the next stage of existence will still manifest the same propensities of character and temperament as in the one just left. At the same time, while we entirely endorse this, the beginner needs quite as much to be on his guard against an over-zealous state of mind, and especially against a state of mind which almost assumes falsity or mischievous. That may possibly attract it."

As it is the mediums who must ever be the teachers of our cause, it behooves us to see that they are fitted for the work before them and understand what they are doing.

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ing all branches taught in the best schools. If any child shows a talent for a special work of art, every facility is to be given for its study."

12. The whole education of the children to be based upon the fact that, as it is by the will and love of God that all things exist, it is the clear and imperative duty of all to study and work to fulfill His laws and devote the talents given them to the service of God and His creatures. They should be taught that to work for fallen humanity is the greatest service they can render to God, and that it is their special duty to prepare both their souls and their bodies to be fitting instruments for this end.

I have long carefully and conscientiously studied spiritual phenomena. Not only am I convinced of their irrefragable reality, but I have also a profound assurance that they are produced by the spirits of those who have left earth; and further, that they only could produce them. I believe in the existence of an invisible world corresponding to the world around us. I believe that the denizens of that world were formerly residents of this earth, and I believe in the possibility of inter-communication between the two worlds.

At a sitting, the following month, Rosetta materialized and threw long folds of it stretching across the room like a hammock. The face was very distinctly seen by most of the sitters, the medium being visible apparently in a deep trance, as the form walked about the room. The striking feature of the form and the features. Every sifter was delighted. A child, not recognizable, was seen with Rosetta and spoke to my wife, addressing her by name. The same form played about my two boys for some time, and took a handkerchief out of the pocket of one of them, after which I felt a small hand placed in mine, but not distinctly enough for me speak with certainty as to the size of it. Several sitters declared positively that they saw what appeared to be my little boy playing about the two brothers. When my wife says it was the most satisfactory materialization of him she ever witnessed. She also heard him say, "I'm papa's boy! I'm mamma's boy!"

There are some who think it wicked to attempt to penetrate into these occult things; but, if so, the Bible is a wicked book, for it is full of occult lore, and is saturated with astrology. Even the great and comparatively modern astronomer, Kepler, was a believer in it. But, in these days, the subject has fallen from the high places to the low, where men in high places, unlike the wise men of old, will not look at it.

This is a subject which keenly concerns Spiritualists. We have it on record that a leading lunacy-doctor declared his readiness to certify to the insanity of any one who professed to hear spirit voices; and only lately we had incentives to incarceration publicly put forth by another leading lunacy-monger, with strong hints as to the greater facilities given on the continent. We are persuaded that there is real danger here, and it is our grave duty to watch it and worry it to the best of our ability. Publicity and public opinion are the best safeguards here.

As regards prophecies, I cannot say that I have much faith in them. "Sunshine," an Indian spirit, prophesied wonderful things to my family, several years ago, but they have not been fulfilled, and I find the safest way to go on doing one's best without paying much attention to them. I was present when Mr. Slater predicted, most confidently to a certain lady that she would pass her examinations, about which she had been very anxious, and I was afterwards sorry for her sake to see that she had failed. Perhaps the prediction made her relax her efforts, whereas if she had looked upon it as an encouragement to persevere, but without overworking herself, she might have succeeded. In this case the prediction was wrong, but Mr. Slater knew her surroundings, etc., from her handwriting.

The First Spiritualistic Temple in Europe, Professor Lucian Pusch writes "Thanks be to God and the high spirits that through their influence it has at last become possible for us to have a temple in one of the most beautiful parts of Europe, at Bodensee, Ober Wald, St. Gallen, Switzerland. It is at the same time an academy for psychological research in every direction, and this fills a long-felt want. It will be open summer and winter, and will possess all conveniences for visitors. Private rooms, with excellent board, can be had very reasonably. The building also possesses large halls for lectures, etc. For all particulars address Professor Lucian Pusch, Director, Ober Wald, St. Gallen, Switzerland."

On reflection, it will be seen that the advanced view which regards the physical body as a useless encumbrance is logical and reasonable in its basis, and in its end. The doctrine of reincarnation, whether true or not, leaves to the one who believes it no alternative but to take all the means available to prolong physical life, inasmuch as he might save enormous trouble and time if he could so prolong one incarnation as to render another incarnation unnecessary.

Spiritualism has consorted thousands upon thousands by temporarily withdrawing the veil between two planes of existence, showing the continuity of life under other conditions than man is ordinarily accustomed to, but that does not affect the fact that there is an overwhelming longing to prolong physical life, at all events till its capabilities are exhausted. And to suppose that this can be done in a paltry seventy or hundred years is palpably absurd. Day after day new possibilities dawn upon the developmental individual, and when he has cultivated the power of travelling in the etheric body, and acquired a thorough mastery over it, he has comparatively little ground for complaining of being hampered by the physical body. So that, when prolongation of life is being considered as a possibility, it must not be taken for granted that the invader of necessity a standstill in the evolution of spiritual powers.

To talk of prolonged existence for animal forms in the spiritual world is to leave out of account that the form is nothing but the manifestation of life for a definite purpose, and when that purpose is attained the form necessarily disappears.

There have been members of Spiritualistic societies, members of the Society for Psychical Research, and persons belonging to such as Theosophists, Mystics, Occultists, and last, but not least, as a source of support, readers of "Borderland" who, induced by what they read there, have begun to try to develop automatic writing and clairvoyance in themselves and received encouraging indications of those gifts.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

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12. The whole education of the children to be based upon the fact that, as it is by the will and love of God that all things exist, it is the clear and imperative duty of all to study and work to fulfill His laws and devote the talents given them to the service of God and His creatures. They should be taught that to work for fallen humanity is the greatest service they can render to God, and that it is their special duty to prepare both their souls and their bodies to be fitting instruments for this end.

I have long carefully and conscientiously studied spiritual phenomena. Not only am I convinced of their irrefragable reality, but I have also a profound assurance that they are produced by the spirits of those who have left earth; and further, that they only could produce them. I believe in the existence of an invisible world corresponding to the world around us. I believe that the denizens of that world were formerly residents of this earth, and I believe in the possibility of inter-communication between the two worlds.

At a sitting, the following month, Rosetta materialized and threw long folds of it stretching across the room like a hammock. The face was very distinctly seen by most of the sitters, the medium being visible apparently in a deep trance, as the form walked about the room. The striking feature of the form and the features. Every sifter was delighted. A child, not recognizable, was seen with Rosetta and spoke to my wife, addressing her by name. The same form played about my two boys for some time, and took a handkerchief out of the pocket of one of them, after which I felt a small hand placed in mine, but not distinctly enough for me speak with certainty as to the size of it. Several sitters declared positively that they saw what appeared to be my little boy playing about the two brothers. When my wife says it was the most satisfactory materialization of him she ever witnessed. She also heard him say, "I'm papa's boy! I'm mamma's boy!"

There are some who think it wicked to attempt to penetrate into these occult things; but, if so, the Bible is a wicked book, for it is full of occult lore, and is saturated with astrology. Even the great and comparatively modern astronomer, Kepler, was a believer in it. But, in these days, the subject has fallen from the high places to the low, where men in high places, unlike the wise men of old, will not look at it.

This is a subject which keenly concerns Spiritualists. We have it on record that a leading lunacy-doctor declared his readiness to certify to the insanity of any one who professed to hear spirit voices; and only lately we had incentives to incarceration publicly put forth by another leading lunacy-monger, with strong hints as to the greater facilities given on the continent. We are persuaded that there is real danger here, and it is our grave duty to watch it and worry it to the best of our ability. Publicity and public opinion are the best safeguards here.

As regards prophecies, I cannot say that I have much faith in them. "Sunshine," an Indian spirit, prophesied wonderful things to my family, several years ago, but they have not been fulfilled, and I find the safest way to go on doing one's best without paying much attention to them. I was present when Mr. Slater predicted, most confidently to a certain lady that she would pass her examinations, about which she had been very anxious, and I was afterwards sorry for her sake to see that she had failed. Perhaps the prediction made her relax her efforts, whereas if she had looked upon it as an encouragement to persevere, but without overworking herself, she might have succeeded. In this case the prediction was wrong, but Mr. Slater knew her surroundings, etc., from her handwriting.

The First Spiritualistic Temple in Europe, Professor Lucian Pusch writes "Thanks be to God and the high spirits that through their influence it has at last become possible for us to have a temple in one of the most beautiful parts of Europe, at Bodensee, Ober Wald, St. Gallen, Switzerland. It is at the same time an academy for psychological research in every direction, and this fills a long-felt want. It will be open summer and winter, and will possess all conveniences for visitors. Private rooms, with excellent board, can be had very reasonably. The building also possesses large halls for lectures, etc. For all particulars address Professor Lucian Pusch, Director, Ober Wald, St. Gallen, Switzerland."

On reflection, it will be seen that the advanced view which regards the physical body as a useless encumbrance is logical and reasonable in its basis, and in its end. The doctrine of reincarnation, whether true or not, leaves to the one who believes it no alternative but to take all the means available to prolong physical life, inasmuch as he might save enormous trouble and time if he could so prolong one incarnation as to render another incarnation unnecessary.

Spiritualism has consorted thousands upon thousands by temporarily withdrawing the veil between two planes of existence, showing the continuity of life under other conditions than man is ordinarily accustomed to, but that does not affect the fact that there is an overwhelming longing to prolong physical life, at all events till its capabilities are exhausted. And to suppose that this can be done in a paltry seventy or hundred







