



## MEDICAL SCIENCE AND MEDICAL PRETENSIONS

The Question: Who Are the Quacks? Is Answered by Plain Historical Facts.

Medical Fads Dissected by the Keen Scalpel Welded by the Master Hand of Hudson Tuttle.

I have all respect for the honest physician in his earnest, patient combat with disease. I know his heart is in his work, and that he is ready to visit his patients even at the risk of his own life, and to use every possible means for their recovery. It is not this class who clamor for protective laws. They are for a free field where the most successful wins. An envious class of big game hunters, who, for the attention of the various legislatures, that in many of the states laws have been enacted for the protection of medical practice, that have no counterpart except in the Dark Ages. It is made a crime to brew a cup of herb tea, or perform massage, and an attempt is being made to give the doctors exclusive right to mesmeric.

To show how vulnerable, and fallible this medical science is, is my present object, for a system that assigns the right to prescribe remedies for life or death, to the exclusion of all others, should be infallible, and as absolutely demonstrable as mathematics. The history of medicine from Hippocrates' time to the present is interesting as a series of theories of practice, pronounced by the "regulars" as infallible and constantly overthrown by quacks, whose wild theories are received, to be in like manner overthrown.

To come down to recent time, within the memory of not aged persons, bleeding was held by the "regulars" as the first thing to do on visiting a patient. They said they must take away the "bad blood." If the victim was cold it was the bad cold blood, and if in fever the bad blood; if there was full habit, it was to get the surplus blood, and if anemic, to get the thin blood out that the new might be better. The doctor came with lance and cup, and a bottle of leeches, and it was a question which was fiercest for blood—the doctor or his leeches. In fact the honored physician became known as a leech.

After getting the victim well weakened, his stomach had to be "cleansed" with an emetic, and his bowels with a "charlie, and after this, the regular treatment began, in which mercury as the chief remedial. Salvation followed as a "healthy indigestion," general poisoning, a diseased liver, kidney, spleen; dyspepsia, and miserable life. One knew just what to expect if the doctor came. His "saddle-bags" were as much as a man could carry, and a bowl of horrible stuff was a dose!

Now there is no blood-letting. Physicians say in many forms of fever it is to bleed. There is no giving medicines, unless some foreign substance is in the stomach, no cathartics unless indicated, and mercury is most cautiously used. The average length of life has increased!

The homeopaths came and performed wonders with infinitesimal pellets, and the "regulars" concentrated their remedies, until scarcely more bulky, and carried their outfit for blood—the doctor. A very small lozenge, not bad to the taste, is now prescribed instead of the big bowl of steaming herbs. The quack homeopaths brought a good share of this change. Yet if it is had practice now to bleed and purge and vomit, and poison with mercury, antimony—once a lauded remedy—it has always been the same old story of medicine, ignorance and pretension untold millions have been sacrificed.

Coming down to the present time, the discoveries made by the microscope of disease germs, has given rise to an entirely new theory of disease. For ages the cause has been held to be bad humors in the blood, now it is germs, and for every disease a special form. The cure of small pox, by the method of inoculation with cow pox, set the example, and doctors all over the world have been engaged in making "cultures."

Brown-Sequard, in his "Researches," found the elixir of life. He brewed it from the generative organs of the dog and sheep, and Hammond, once Surgeon-General of the United States Army, endorsed him, and he had a large following. I write this to show how little confidence physicians have in old theories, and that they have no scientific method of testing the new.

Brown-Sequard died with this loathsome elixir distending his lecherous veins. On the heels of the elixir came Koch's "cure" for consumption. That disease is claimed to be caused by bacilli, and these he cultivated, and tamed and injected into the blood. The poor victim died a martyr to his misplaced faith.

looking around for something to do, stumbled into the manufacture of poison in a large way, and its laudation as a digestive. How did he meet the increasing demand? The poor and abused hog was called on to contribute. He went to the great slaughter house, and had feeding troughs arranged covered with heavy wire netting. Steaming food was thrown into these troughs, and then the hogs were turned in on their way to slaughter. Hungry and thirsty, they became excited over the tempting food and fought along the netting unable to obtain a taste. After an hour they were killed and their stomachs found filled with gastric juice, secreted by their desire for food. This was purified, bottled and dealt out by doctors as a cure for indigestion, dyspepsia, etc.

It was the "faculty" recommended to be? Will the digestive fluid of a hog digest food in the human stomach? It will, as a food of a hog is digested, but whether it will perform that subtle chemistry as it is done by the gastric juice of the human stomach is another question. The horrible picture of the fighting, hungry, thirsty swine is so repellent that the remedy becomes repulsive.

Talk about the whimsical medicines of the Chinese doctors, as dried toads, snakes' heads, or black cats' eyes, how much more "scientific" are these macerations of the offal of the slaughter house?

Oh, you say, this is "regular" "scientific" practice! I am glad to be informed. I am glad that this wine of iron and beef's blood, this double extract of liver, this refined syrup of kidneys, this elixir of ovaries, this decoction of pancreas, this emulsion of cauliflower, this elixir of tripe, known as pepsin, this steepings of the various organic sewers, of hogs, and cows and sheep, are scientific preparations, and the patients who swallow these steeped essences of nastiness are cured or killed "according to medical science!"

Quackery! Yes, quackery should be put down by law; and the doctors who dose their patients with these new remedies should be protected in their rights to force them down the throats of their victims. They should be allowed to write their prescriptions in unknown characters, for if their patients knew what they were swallowing they would prefer normal death to death by the doctor.

From the horrible suffering inflicted on helpless animals, it would be reasonable to expect that the zealous doctors would not hesitate to attempt experiments on human beings. We are not surprised that they urged a bill before the Ohio legislature to have all capital criminals given over to them for vivisection that is, to be dissected alive!

For experimentation, with remedies and inoculations, a select class of charity hospitals are at their mercy, and the opportunity is not lost. A physician who had just taken a post-graduate course at a famous medical school, speaking of the methods of the "great" surgeon who presided over the clinics in the hospital, said that he removed a tumor from a woman and wishing to prove his method of closing the smaller arteries, he cut the main blood vessel. What was the result? The next morning the woman was dead from hemorrhage! The new method had been tested and her life taken by the murderous hand of that surgeon!

Dr. Leffingwell, in a paper read before the American Humane Society at its Nashville meeting, October, 1897, on "Scientific Assassination," gives an account of the practice of a physician who unfortunately for his patients, had charge of a quarantine station in South America. He was an M. D. with a diploma showing the world that he had acquired all the knowledge the medical colleges can give. He began a culture for the discovery of the microbe producing yellow fever. His experiments in inoculating animals with the dread disease would not prove his discovery, and hence he did not hesitate to take human beings. He could not hope that any one would volunteer for this sacrifice for the promotion of medical science. He must choose his victims among the poor, ignorant, and those not able to defend themselves. He found these in the newly arrived immigrants, crowded into the quarantine hospitals, and whom as a trusted doctor he was bound by humanity and honor to care for and protect. Yet with a fiendish lust for cruelty, he deliberately selected five victims, and pretending to administer medical treatment, injected into their veins the carefully prepared poison, to which the venom of the rattlesnake, or of the cobra, is as anodyne. Then the "scientific physician" stood by and fiendishly gloated over the writhings of his victims. How well he enjoyed their sufferings his own words reveal. Never an inquisitor was more delighted in the torture inflicted than this doctor. He had given the yellow fever in its most dreadful form. He had discovered that he could inoculate the fever which a fool would have known before hand. He says: "The fever, the hemorrhage, the vomit, the fatty degeneration of the liver, the headache, the backache, the inflammation of the kidneys, the jaundice, the delusion, the final collapse, in fine, all the conjunction of symptoms which constitute the basis of the diagnosis of yellow fever, I have seen unfold before my eyes, thanks to the potent influence of the poison made in my laboratory."

Five immigrants, seeking homes in the new world died, for they all died, to gratify this doctor's lust for cruelty. It may be pleaded that it was in the interests of science; what did science gain? What principle was established? Nothing came of it. No, he was an assassin, who, trusted as a physician, had taken delight in the awful suffering and deaths of his five victims! Yet he was a regular physician and published a detail of his "experiments" for the doctors of the world to read, and his name is heralded by the press without a word of censure!

Quackery! Nay, this is legalized practice! He is one of the men who persistently clamored for the abolition of the exclusive privilege of doctoring the people, and making it felony for any one they do not recognize, to do so.

To such dreadful lengths has this experimentation been carried that in London a Mutual Protective Association has been formed. It has been shown that at one time seven women were secretly inoculated with cancer, that the doctors might try their panaceas! Unnecessary operations were performed to test fanciful theories, regardless of suffering of the victims. Patients were inoculated with leprosy, and syphilis and "cultures" of the same.

Doctors are sticklers on what they call medical ethics. We ask in all seriousness, by what code of ethics are they allowed to trespass on the most sacred rights, and betray the confidence reposed in them, and assassinate those who trust in them to cure?

And now these men, with their hands not only red with the blood of helpless animals, torn and tortured out of life on the dissecting table, to gratify their lust for cruelty; with the crimes more atrocious, committed on hospital patients, claim exclusive monopoly, and would even have a law to make it felony for any one outside their profession to practice mesmeric or hypnotism!

Could hypnotists be so wise keeping? They called Mesmer a fraud and a quack. They have sneered at hypnotists as quacks, and now that quacks have demonstrated the value of their claim, the "Regulars" would seize it as their own, and punish the quacks for its employment!

Quacks! Surely let us have a law against quackery, and let us have a law against medical pretension and assassination. HUDSON TUTTLE.

## BE UP AND DOING!

To the Spiritualists of the State of Illinois.

Now that the great mass-meeting and convention of Spiritualists has convened, philosophized, phenomenized, organized and adjourned; how that a representative organization has been formed in the State of Illinois, with an active executive head and efficient, earnest, energetic officials as his council, all chosen by a harmonious, intelligent, enthusiastic representative convention, will you not support the Illinois State Spiritualists' Association, or will you let it die? Will you give it your financial, your spiritual and your very best possible aid, or will you now relax into inactivity, carelessness and neglect? Will you put your shoulder to the wheel and keep the organization up on the level with other successful religious, social and reformatory associations, or will you try to block the wheels of this new band-wagon with criticism, fault-finding and opprobrium?

Other state associations have been formed and by men of just as good character and with just as much interest in the advancement of the principles of Spiritualism, as is possessed by your present board of officers and workers, and have merely fingered along their way, because you organization, and other effects; hold meetings and only breathing, as it were, because of its existence.

Is this to be the fate of your newly-organized association, or will you fill its treasury with your voluntary contributions, your annual dues and fees of membership, personally or through some auxiliary society, in your town? There are many villages, cities and counties in the state without organization, without even work for the cause from any source, where, when reached by a good missionary, some one with ability either as lecturer, or medium; or both, who has authority from the State Association, good auxiliary societies can be formed. But this necessitates travel, expense, time and attention and will require a goodly fund in the treasury. We might as well be understood—start out with the plain understanding that to-day no institution of this kind can succeed without the almighty business god of earth—money. Upon this basis and this alone can this association thrive or even survive. Hence, it must be placed upon this foundation at first and kept there.

Spiritualism in Illinois, and in the city of Chicago has shown herself fairly to the world in the vast attendance, the great enthusiasm, the intellectual representation, the patriotism of the recent mass-meeting, to be one of the potent factors of moral, social and religious reform. It is needless to surmise that she will ever take a back seat in the dignity of her public demonstrations, her promptness to advance the spiritual welfare of humanity and the brilliancy of her intellectual representation of the light in truth's dynamo, ever in motion, ever powerful, ever luminous, eternal.

DR. T. WILKINS.

Evidence of Christian Progress

About the first cause for encouragement in connection with the movement to Christianize the Mongolians in this country, is the report that a Chinaman in Worcester, Mass., has gone crazy through religious excitement. Kansas City Star.

## A DREAM OR VISION.

It Has a Special Meaning.

To the Editor:—I desire space in your paper to make a statement of a singular dream I had a short time ago. It was in the night when deep sleep had fallen upon me, conferring rest and sweet repose to the physical body, the intangible and intellectual ego was aroused into activity by hearing distinctly spoken the word "Come." In response to which I left this physical body and seemed to be floating in the ether surrounding our world, and was enabled to take a birdseye view of different things and objects beneath me.

A grand variety of scenery, of lands and water, of men and animals, could be seen, yet not distinctly. All seemed enshrouded in something which gave forth a pale, dim light. Our aerial journey was brought to an end by a mountain, whose top was out of sight. We descended the base of the mountain, and gliding around it in making the circuit, discovered four archways or openings leading into it. While contemplating the meaning of these, we again heard the command, "Come!" This incomprehensible force carried us on to where the passage ways came together near the center of said mountain where we were ushered into a large, illuminated hall in the center of the hall was a raised platform, and on it was sitting a large monster bearing some resemblance of man. It was not a living entity, but an image resembling gold in color. I saw the words directly above this image, "God, Mammon."

The hall was filled by an intelligent and respectable looking crowd of persons who seemed to be paying their respects to this image by bowing down and prostrating themselves before it. Mentally I asked the question, what did this all mean? I, by impressions, received this answer: "What you first saw was the earth and its inhabitants, living under a shadow cast upon them and their surroundings by this mountain of ignorance. The tunnels leading into this mountain have been dug out by four classes of men, the priests, the lawyers, the doctors and the politicians or rulers. These four classes co-operated together to keep the masses in ignorance and discordant one with another, and by this means enslaving them while they fatten and grow rich off their labors."

This scene faded away and again I heard the voice say "Come." I found myself in a consciousness before I knew that I was kept in motion, in a little while a gleam of light was seen among the broken rocks which led into a cave. Here I beheld a scene I cannot fully describe, giving only an outline of what I saw. A vast cave containing an army of men employed in mining, with no clothing around the loins. All seemed in a hurry, sweat pouring from their bodies. Some were working with picks and shovels, others trundling some kind of ores, throwing the same into large furnaces, while others were working away at large bellows to keep the fire going; others were drawing off the liquid metal from these furnaces and pouring it into molds, other taking the bricks out of other molds and cording them up. This mental had the appearance of gold. While witnessing this scene for some cause, I know not what, I was aroused to consciousness in my old body. My first thought after waking up was of an orthodox hell.

I will leave this picture for the contemplation of the reader, to form his own opinion of the facts as presented. Please read II. Cor., 12th chapter, 1st to 8th verses.

IRA SMITH.

Grand Lodge, Mich.

## Lake Helen Camp, Florida.

The fourth Sunday of this meeting has been a red letter day. At 10:30 a. m., Mrs. Twine delivered one of her practical and pathetic sermons upon "The Handwriting on the Wall," reading a passage of Scripture describing the feast of Belshazzar. She claimed that modern independent slate-writing was of the same nature. The audience listened with closest interest.

In the afternoon Mr. Grumbine spoke upon "Affinity," explaining the laws of the material and spiritual world in relation to evolution, and showed how the proper centralization of the soul could only be maintained by a balance of the forces of attraction and repulsion, which secures true affinity. His lecture was deep and scholarly, and his delivery magnetic and intense.

Mrs. Maggie Walte gave a wonderful test session at the close describing a great number of spirits and pointing out the people for whom they were intended.

Afterwards Prof. Evans gave a public exhibition of independent slate-writing, which electrified the large audience.

The meeting closes March 21. Lectures will be given by Mrs. Sheets, Mrs. Twine, and Mr. Colby, and test sessions by Mrs. Walte, Mrs. Minnie Brown and Mrs. Twine. Mrs. Elsie Moss is holding seances for materialization.

Mr. Colby has made some very excellent addresses this season. At the love feast on Sunday night, February 27, about \$200 was raised for the support of the association.

H. A. BUDINGTON.

## THE CREED QUESTION.

Do Spiritualists Need One?

THE QUESTION ABLY ARGUED IN THE NEGATIVE.

I remember how in boyhood, while living in the vicinity of credulous Adventists, I once feared the crisis of the earth's life, the destruction of the planet as to the abode of mortals and its colonization by the sanctified.

This change was to come in one August night, and although my parents were unbelievers, I feared the change and dwelt much upon it; so when the day after the appointed night dawned clear and beautiful, and in going to the pasture with the cows I heard the birds sing sweetly, felt the soft breezes kiss my brown cheeks, saw the meadowbrook sparkle as it danced along in the sunshine, I thought of the folly of fear, and the terrible, crippling, peace-destriving demon of credulity.

That morning, with its benediction of sunshine, zephyr and bird-song was to me a "bow of promise," and the promise was this, that while my reason remains, fear and trembling, doubt and despair should never be and abide with me.

Because of this youthful experience, not one wave of trouble crossed my peaceful breast when Brother Loveland's article had been read and thought about by me.

This half-century since the advent of Modern Spiritualism has seen, among other things, the utilization of the force of electricity as a common carrier of illumination, and in many other offices acting as the rapid and potent agent of the human will.

It has seen the abolition of chattel slavery throughout all Christendom, and it has seen the movement of the factors in the infant religion, avowed believers in the infant religion, by woman toward the place her due by Nature, by the side of her brother man in whatever position or walk of life she chooses to move.

Lastly, the past fifty years has seen more radical changes in the creeds and teachings of the churches of the western world than had been made in the five centuries preceding; so much for the progress of the world's material, mentally, and spiritually, since the advent of the new doctrine.

The Professor says: "A cursory knowledge of the law of evolution should teach us the lesson that real progress cannot be achieved by the promulgation and acceptance of partial truth."

It seems that even "a cursory knowledge of the evolution of the race should teach the value of 'partial truth,' and that in installments have come those reforms that make us, the dwellers of the twentieth century, richer in those things that make life worth living than were any of our predecessors.

Furthermore, the entire truth is not known, the jury of the people cannot yet render its final verdict for the evidence is not all in; nor can the great world unite on any decision as yet—witness the many creeds and shades of beliefs.

Partial truths constantly come to the unbiassed, and the favored possessors of such minds are as constantly changing their beliefs; this change may be in seemingly unimportant things, yet the aggregate makes the difference between the Catholic and the Agnostic.

While there may be some Spiritualists that are content to go on and on like Tennyson's brook, with slate and spelling-book of phenomena, the great body of avowed believers are awake to the great movements, and take active honorable part in them, too.

While I would claim to be a radical in politics as in religion, I would not mix them, for the very men that would otherwise assist in the securing or maintenance of what we thought best would not agree with me in either the one or the other, and because of this prejudice would withdraw the needed support.

That the upbuilding of such a Utopia as Brother Loveland pictures is to be the work of the Idealist (the great evolutionary factor in society) in the future is most pleasant to contemplate, but I doubt if it can be brought about by the dissemination of mixed truth, that of religion and politics by one body; of course we believe that when such condition obtains, one belief only is broad and tolerant enough to include, to fraternize all.

Much fraud is charged in the doings of mediums, and no one in the ranks deprecates this fraud more than myself, but honest, earnest workers conscientiously strive to eradicate these weeds, and our efforts give promise of their final demerit. The existence of this curse, while it brings discredit upon the Spiritualists, does not in the least lessen the truth of Spiritualism itself, and the persistent investigator is sure to be rewarded for his patient and continued search.

Now, as to the adoption of a creed by the Spiritualists; I think that creeds may be all right to determine the slight differences between the members of the churches, but the greatest difference between any one of these and us is the knowledge of continued life and the knowledge or belief in the communion of the living and the so-called dead.

As criticism on Brother Blodgett's creed, I would say, as I did to the sentiments of the earlier article, that I do not deem it advisable to mix religion and politics; also that the basis, and as it seems to me the only essential of a Spiritualist's belief, the communion of the living and the dead, has been omitted.

Should anyone care to know what I would substitute for the churches' creed, I would answer, Yankee-like by asking a question: "Who would you give a man to replace a tumor that had

long troubled the body corporeal as the creed has the body ecclesiastic? Nothing. Well, that is what I would give the Spiritualists for a creed; and above all things no shackles to bind the oncoming generations in their search for truth and peace.

Likewise, the best legislation that can be enacted, often, as Charles Sumner said, "Consists not in framing new laws, but in repealing old ones."

In a republic where each man is the equal of every other and the officers of the nation are the servants, not the rulers, of the people, the responsibilities of government and of morality rest alike on each individual rather than on the king and the court on the one hand, and the archbishop and his minions on the other.

The unthinking voter bound by party ties can be reckoned on to act with his organization, but the thoughtful man heedless of the epithets "turncoat" and "mugwump," treats each election as a new issue rather than a rehearsal between two parties, to one of which he owes allegiance; so in religion as in politics I ask the right to maintain my personality, and prefer to be left free and unbound by any statement other than the belief in communication of the living and the so-called dead.

When I avowed my belief in such communion, the world called me a Spiritualist, and I have ever since been called in other religious or ethical matters different from those I held at that time. I claim that so long as I retain that belief I am a Spiritualist, nor do I wish to bar or expel others from our ranks because of their refusal to subscribe to for observed facts.

The forming of creeds by which to measure men belongs to that period of the world's history when phantoms strove to find facts favoring pot theories, rather than the true scientific method of erecting theories to account for observed facts.

Let us then, unbound by articles of faith, give our support to the business organizations of our fellows, endeavoring to so teach and live as to lead men, in whatever sphere or pursuit of life, to liberal, honest, thoughtful action; eager ever to turn our brother man to the light, that unfearing he may know of his future, that we may acknowledge the omnipotence of love, that our lives may be earnest, active, yet patient, since

"Heaven is not reached at a single bound."

We build the ladder by which we rise from the lowly earth to the vaulted skies.

And this mount to its summit round by round.

ARTHUR C. SMITH.

N. Newburg, Me.

## Illinois State Spiritualists' Association.

In view of the fact that there are many Spiritualists who do not understand how it is that a state organization could be organized at the recent mass-meeting when we had one already, it may be fitting that we explain the matter to such readers who are slightly puzzled on the subject.

In order to make our Association, chartered July 16, 1896, (I think that is the date) more effective and productive of the best results, it became necessary to obtain representatives from outside cities, thus making a practical state organization.

Some of us began figuring upon the feasibility of a midwinter convention to bring about the above result.

The N. S. A. also by its representatives conceived the same idea about the same time and made a call to that end soon after Mr. Warren's letter was published in "The Progressive Thinker."

The official board of the I. S. S. A. agreed at a special meeting to co-operate with the promoters of the convention and commissioned two of its members to tender the charter and outline effects of the association to the proposed new board of managers that might be elected by said mass-meeting. The writer was legally authorized to make this tender, as secretary of the board of directors, which he did at the proper time, Wednesday evening, delivering the charter to Mr. McGrath, under the advice of Hon. L. V. Moulton, of the N. S. A. board of directors.

The committee of which Mr. McGrath was chairman took the matter under advisement and prepared a new constitution and by-laws to meet the requirements, and so reported Thursday morning. The writer made a formal tender of the effects and guaranteed the resignation of the old board and officers.

The new officers were elected and constitution and by-laws adopted. Under the advice of Mr. Moulton, a special meeting of the old board and members was called at Mr. Jenifer's, 358 W. Congress street, March 2, 1898.

The report of the committee was accepted and the resignations tendered in and duly accepted by the members present. The new officers were elected and constitution and by-laws adopted, and the final transfer was declared complete. The former secretary, Mr. D. G. Hill was instructed to send to Martin H. McGrath, the present secretary, at Fulton, the entire effects of the association. The present flow is, Dr. Geo. E. Warner, 3492 Prairie avenue, Chicago; vice-president, Col. James Freeman, Bloomington, Ill.; treasurer, Ervin A. Rice, corner 17th and Clark streets, Chicago. These men are the newly elected officers of the old association that a few have clung to so long.

G. F. PERKINS.

## AN EPIGRAPH.

This is the silent age, where death stands warren, Which opens Into God's celestial garden. His soul passed through, bearing white seeds of duty, Into that summer realm of fadeless beauty, From whence he visits us, to guide and strengthen When life seems dark, and sorrow's shadow lengthens. EMMA BOOD TUTTLE.



**A Discourse Delivered through Mrs. Cora L. V. Richmond, at Washington,  
D. C., November 14, 1897.**

You may say, this is not new. We do not claim that is; but it is a reversal of the teachings you have been a

But aside from all this; the basis being right, society will be right when it adopts that basis, and the majority

Read again the ethics of the Sermon on the Mount and the teachings of Christ to His disciples, and then read their application for the last hundred of years and see if a new statement of spiritual ethics is not needed in the world. We do not condone the crime of murder, we

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PART II.—PHYSICAL PHENOMENA.  
 Chap. 28, Nebulae; 31, Air Pressure and Air Motion; 32, Motors; 31, Air and Orbital Motions; 32, We Made to Run up Hill; 33 Philosophy of Canyons, W and Ho Formed; 34, Glacial Phenomena; 35, Mountains and Their Motions; 36, Ethnological Phenomena; The Colored Man.  
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## THE SOUL—ITS NATURE, ITS HOME.

Man the Living Intelligence, the Embodied Deity.

It may be truthfully said that there is nothing in all the universe but has an abiding place—a home. To the wandering exile the word "home" is ever fraught with the tenderest emotions, carrying his mind back to the halcyon days of his youth, to his own dear native land, where love's young dream first opened wide the windows of his soul, letting in vision after vision of loveliness, of that life which lay before him. To his tired and weary life, as he treads the sands of a foreign shore, the sweet strains of that tender, loving song, "Home, Sweet Home," come as an ever recurring lullaby, an everlasting benediction, that time nor distance may hush.

"Let us go home," may be heard in every vibration of ether throughout universal nature; far, far back to that morn when the stars are said to have sang a new song for very joy because a new world was born of multitudinous life through the evolving ages.

Man the living intelligence, the embodied deity in material form, responds to this universal sentiment, by building unto himself a dwelling place—a home, upon the material plane, where he may gather and garner the fruits of his love; while his soul is making ready its flight to its home. Where? Oh, where? asks the wandering child of time. This is the problem we would solve, and its solution we seek from the standpoint of a mortal working along the lines of our Spiritual philosophy.

On every side we are met by conflicting theories concerning the soul, its nature and destiny. Whence? Whither? Momentous questions, that have engaged the attention of earth's wisest children, through all the ages, and yet no answering voice from scholastic shades or fields of rustic nature has ever come to quiet the inquiring, anxious mind; in vain do we ask of prophet and priest, or the oracles of Diana, for they are dumb, and the doors of her temples are forever closed. Whence? Whither opens and closes every life history. 'Tis writ on every leaf and spear of grass. 'Tis engraved on every stone and moving sand. We hear it in the billow's play and the surges' moan: Whence? Whither?

Whether the soul is the product of evolution or of its antithesis involution, or the result of the two forces working in unison, matters not so much, for the object we have in view: the nature of the soul, and to determine from its nature, its proper home. In this discussion we have assumed the "monad theory," of the soul's origin as the correct one. In doing this we may well join with Samuel and his school of prophets, in their rendition of the old fables and traditions concerning the creation, as given in the Book of Genesis, that "God breathed into man the breath of life—a living soul, that is, the life in man is God—the soul—the breath. The soul then, is God clothed upon with materiality, for the purpose of individualization only—God manifest in the flesh, a manifestation of God, one of a thousand modes of his manifestations.

This, then, brings us face to face with what is God: for if the life of man is his soul, and it must be so, for when the soul withdraws there is no life left in the body, as in transition, it is only matter or rather spirit in its lowest vibrations, seeking new relation by dissolution; then when we reach an apprehension of that we call God, we will find included in that apprehension a knowledge of the nature of the soul—the breath, the life in man; and if once able to determine the nature of the soul, then may we locate and give it a home, an abiding place, and follow its destiny through the cycles of eternity.

All definitions of an infinite by a finite being must of necessity be partial and incomplete. Yet when with the eye of reason we discover a something which is universal in its manifestation, and yet a unit: of the nature of the sum and substance of all things, its attributes infinite in number as well as in scope; being the all-thinking, and source of thought; being thought itself; but without form, form being but the highest condition of matter; therefore not matter, but spirit in its highest significance, in the sense spoken of by the Nazarene—the "over-soul" of Emerson, the unseen, unknown and mysterious influence ever present and active in its creative energies; forming worlds and systems of worlds, yet never tiring in its directing energies. This we may well call the God—the Creative, the Father principle—the universal intelligence, from which issues forth all life on the material plane. Man, the ultimate, standing at the summit of all created life, representing all things, being the epitome of universal nature, God, Spirit, Matter; being of the perfect whole, the same in nature, the same in substance, but a part, only a part, of the whole of universal life.

May we not now follow the path of Universal Being—the beginning of a human soul—this in embodied form—the highest product of the creative energy, up and along its pathway beyond the boundaries of time and space, for the soul knows, in its freedom from the environments of matter, neither time nor space, being of that unseen, unknown essence which permeates and fills the vastness of the infinitudes? The ascent is indeed steep to mortal eyes, but by the aid of reason, which throws out for our guidance bright rays of light, lighting up this rapidly ascending pathway of the soul into the beyond, by this light, as we now see it illuminating the soul's pathway, we behold, forever disappearing the spheres and zones of the Spiritualist, as well as the material heavens of the orthodox Christian. To the newly disenfranchised soul space and time are no more, it is now in the infinitude of universal ether, its nature is that of the creative principle, and being of the same nature it must of necessity occupy and fill, so far as it may, this infinitude, and just so much of this infinitude in universal ether as it has unfolded its soul or creative powers, and no more. The undeveloped soul, forced from its material body without knowledge of the laws of its being, its creative energies dormant, finds itself enveloped in darkness, and apparently limited in its prison bound. Yet it is in the vastness of the infinitudes filled with the ever-living ether.

Yet this soul—God power asleep and in darkness. And so it remains until moved to action from within, by the vibrating laws of its being; and then commences that uniting, expanding process, which will forever force the soul's creative energies into action.

The enveloping darkness becomes light, the landscape so narrow and limited to his vision, enlarges and he beholds what were once the waste places of his existence, blooming with flowers of every hue and variety, and upon his newly awakened vision beautiful mansions arise.

This is soul progression; the soul or God-principle, has at last entered upon its work, which is creative and expanding.

The scenery of to-day is not the scenery of to-morrow. The beautiful mansion of yesterday has disappeared forever, and a new house not made with hands opens its doors for your entrance.

The work of creation begun by this soul, God in the darkness of earth life or in the early period of its transition goes on, forever encompassing worlds and whole systems of worlds, enlarging and forever enlarging its home, its vision expanding, reaching the most distant sun in yon far away space; comprehending all below it as it reaches out and upward in its ever-expanding energies. This soul has now truly become a God, it lives in the world and system of worlds it creates; in this its home it is God, responsible alone to itself. How grand is human life; what a glorious destiny awaits every human soul, in this the home of its own creation. It is truly God in its every attribute; unlimited in its possibilities; with the eternities as its abiding place, its home.

This soul progression—expansion is along a line that knows no break—as regular as the clockwork of Time; for in nature all things grow—no springs from sphere to

sphere, from zone to zone, but the unfolding process of the opening rose. God comes not, neither does he go, but manifests himself! Neither do our spirit friends come or go, but they make their presence felt. And thus we say the home of the soul is the home of the God-principle, the vastness of the infinites.

Cincinnati, Ohio. JACOB R. MCGARRY.

## Spirit Odd Fellow Gives Signs and Grips.

To the Editor:—I belong to the I. O. O. F. Three weeks ago Mrs. E. E. Long was giving tests here before a large audience, and giving names of spirits who manifested. Among others she said: "A spirit comes here who doesn't give his name, but he gives me this sign." She then gave one of the secret signs of Odd-Fellowship, which was recognized by every member of the order present, five in number, but none of us answered it.

Next day I got the impression that it was a dear friend who passed out without a moment's warning about sixteen months ago, a lame man named Ira Grason. He was an Odd Fellow, and I understood from the sign given that he was in distress. So I went to the medium and told her I thought I knew who it was, and asked her to try through her guides to have the same spirit manifest at the next meeting, and she promised to do her best. I did not give her his name or tell her he was a lame man, nor did I give her the least possible clue of any kind or description.

Well, at the next meeting she was giving tests as usual, when she said: "There is a spirit here who is in distress, not because of any sins committed while in the body, but because he doesn't understand the condition he is in; he is a lame man and I hear the name Grason." She then walked to the rear end of the hall, giving I. O. O. F. signs as she went, and shook hands with several Odd Fellows, strangers to her, and gave them the grip; then returning to the rostrum she gave myself and another brother the grip of the third degree, then took her seat. I then arose and addressing my brother Odd Fellows, told them they all understood it to be our duty to assist a brother in distress while in the body, and that our duty did not end at the grave, but that I considered it our duty to assist a brother on the other side as well as on this; that I did not know what to do, but possibly the medium could enlighten us.

I then sat down, and the medium arose and suggested that we hold a seance composed of Odd Fellows and their wives and daughters, and that course was adopted, and a time and place set for the seance.

When the time arrived we had eight Odd Fellows, some of them skeptics, two men not Odd Fellows, and about an equal number of ladies. The circle was arranged, a song sung, and the demonstrations began. First the medium was controlled by her little Indian girl, who described some of the fixtures of the lodge room, so that all Odd Fellows understood it, but no one else did. The Indian control then withdrew and the spirit of our Brother Grason actually entranced the medium, but unfortunately could not speak a word, but turning to the brother sitting nearest seized his hands, when the brother began talking to Brother Grason, telling him that he had left his physical body and was now an immortal spirit on the spirit side of life; and while the brother was talking there was such a look of surprise, wonder and astonishment depicted on the countenance of the medium as I never saw before on a human countenance, but when the brother ceased talking the medium arose and greeted in the most kindly and affectionate manner every Odd Fellow in the room, giving them nearly all the signs and grips of the order, then turning to the table; seized a pencil and wrote the initials of some of the passwords, and going to one brother, a skeptic, gave him a private secret sign known only to him and Brother Grason, then turning and limping across the floor took her seat and the spirit of Brother Grason withdrew, and the medium was taken by her regular guide, who informed us that we had greatly benefited our brother and had enabled him to make the first step in the life in the summer land. The seance then closed, but I feel sure all present were fully satisfied that they had greeted our brother Ira Grason.

Another seance for the same purpose was held later, but the conditions were not so good, but Brother Grason again entranced the medium and was able to talk in a very low tone and thank us for the interest we had taken in leading him out of darkness into light.

Since the above occurrences several messages and greetings have been received from our departed brother, showing that he still lingers near us but is now happy.

These occurrences have caused more people to think and talk and investigate Spiritual philosophy than ever before in this little city. Mrs. E. E. Long is simply grand as a medium, giving tests with full names in most cases.

Council Bluffs, Iowa.

## LIFE'S ESSENCE.

Fair are the flowers and the children, but their subtle suggestion is fairer;  
Rare is the rosebud of dawn, but the secret that clasps it is rarer;  
Sweet the exultance of song, but the strain that precedes it is sweeter;  
And never was poem yet writ but the meaning out-masters the meter.

Never a daisy that grows but a mystery guideth the growing;  
Never a river that flows but a majesty scepters the flowing;  
Never a Shakspeare that soared but a stronger than he did unfold him,  
Nor even a prophet foretells, but a mightier seer hath foretold him,

Back of the canvas that throbs the painter is hinted and hidden;  
Into the statue that breathes the soul of the sculptor is hidden;  
Under the joy that is felt lie the infinite issues of feeling;  
Crowning the glory revealed is the glory that crowns the revealing.

Great are the symbols of being, but that which is symbolized is greater;  
Vast the create and beheld, but vaster the inward creator;  
Back of the sound broods the silence, back of the gift stands the giving;  
Back of the hand that receives thrills the sensitive nerve of receiving.

Space is nothing to spirit, the deed is outdone in the doing;  
The heart of the wooer is warm, but warmer the heart of the wooing;  
And up from the pits where these shiver, and up from the heights where those shine,  
Twin voices and shadows swim starward, and the essence of life is divine.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Bobbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover 15 cents. For sale at this office.

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## THE IDEA OF GOD.

Some Interesting Philosophical Thoughts on the Subject.

Man—in his more primitive state—sought for the solution of his being and his relation to his environment in nature. The same inquiries, in modified form, are asked to-day by those who prefer to be guided by knowledge, rather than by faith in tradition. Traditional scholarship is to be admired, but to be petrified in its results in the misfortune of delay.

In the hypothesis that mind is the only substance in the universe, we find a striking analogy in the imprisonment of man in ancient dogmas, and the imprisoned conscious life-forces that make up the hoary mountains, the moss-covered rocks, and the fields of ice awaiting the touch of more active mind-forces.

The statement that all life is but dimly comprehended by man at the present time; yet it is one of the grandest truths that ever awaited man's recognition. The universe is, in reality, but one immense family, and the smallest conscious entity plays its part as properly as its bigger brother called man—the difference being only in the degree of mind-power and embodiment possessed by the infinite conscious centers that make up the substance of the universe.

Each conscious life-entity or mind-unit has the power to choose and decide, or, in other words, seek its affinity, and at the same time is dependent upon its immediate environment and the universe as a whole.

The diversified life-forces or substances that make up all the family group called elements, are by no means infinitesimal entities, but, rather, large fellows, who make up the coarse elements of this planet, which is accounted for by the planet's rate of vibration and stage of evolution.

The species of life called elements, man has found to number over sixty, and forms a mind-aura not so dissimilar to greater aggregations of life belonging to the species called man, animals, etc.

These infinite, differentiated mind-forces make up our globe and its astral life, constituting a colony in the universe influencing other colonies, and, in turn, acted upon by the whole.

Substances are driven by conscious forces acting upon and being acted upon—demonstrating the constant activity of the universal mind pervading all things.

In reality there is not so much difference in the density of a planet, and the so-called etheric space around it, as man's limited sight suggests to him. Our earth's wisdom is no greater than the product of all its infinite mind-forces, plus the foreign aids from its environment as a part of the whole.

The phenomena presented by the earth's turbulent, conscious elements, and the conscious warping life-forces upon its surface, including man, does not present a probable possibility for the realization of the much-prayed-for millennium.

The infinite planets, worlds, stars, etc., might be called states of one republic, whose government is the universe. The social group called the State of New York is held together by mind-unity constituting a combined force or power, called Law of the State, in which each member of the State is a responsible factor.

Any wrong done a member by a member of the State is a wrong to the whole social body. A wrong-doer is a part of the law, therefore cannot escape the punishment of his errors. This mind-force or law, emanating from the infinite members in the social group called Nature, is not a personality at all akin to the Christian conception of a "God" who is apart from the universe and ruling over it.

The whole theological conception of "God" is incompatible with a larger and truer understanding of Nature. Were it true, every pulsating, conscious, infinitesimal entity up to man, would have no freedom inherent in itself and of itself; no freedom of conduct such as the imagination pictures in an ideal republic—a government of the people and by the people—the true home of every sentient form in Nature.

The old theological heaven is a monarchy—the outgrowth of the form of government to which the people were accustomed.

Members of the social structure called the State of New York live above the law; therefore it may be truly said they are a law unto themselves or at-one-ment with the State, or the Universe, as may be said of those who have attained to man's high estate.

The State cares for its helpless children, the decrepit in mind and body, as well as for many of the lower animals in its membership. This guiding and protecting interest will extend to the minute life-forms, as the brotherhood of all the life-forces of this globe and of the universe is perceived and realized by the more fortunate in the chariot of evolution.

Man will then be no longer recreant to his duties to himself, as he is the constructor of his own temple—the God that should know no error. Any conception less than this makes every sentient particle of the universe a mendicant. The at-one-ment of a true family, State, or Universe, depends upon the inherent unity of all, and no one to say: "Thou shalt," or "Thou must," which is incompatible with every conscious center of life, as demonstrated in physics and the higher orders of thinking forms.

The following lines express the whole essence, compass, duty, liberty, and justice manifested in Nature:

"All that thou hast thought,  
All that thou hast felt,  
All that thou hast said and done to others,  
Thou art that—that art thou." ALCINOUS.

## BEAUTY OF SPIRITUALISM.

I looked far behind through the vista of years,  
Till vision was lost in the gloom;  
I eagerly searched for some proof to my soul,  
That life does not end at the tomb.

How could I believe the beautiful clay  
That received my last farewell kiss,  
Still held the fair soul of an angel—too good  
To dwell in a cold world like this.

So I searched for some light—mid deepest of gloom,  
My soul torn with grief and despair;  
Oh, Spirit of Light, but give me some proof  
That my loved one still lives—is my prayer.

Then a calm, holy hush, like a veil of mist, fell  
On my heart, so long bruised and sad,  
And I heard a loved voice saying, "Darling, I live;  
Look up now, rejoice and be glad.

"If you only could grasp it, this grand truth, that Death  
Is the beautiful gate to a far  
By the hand of an angel who bids you go on  
To the beautiful regions afar."

Then the words of sweetest song were wafted to me:  
"Life only begins at the tomb,  
Look and rejoice, ye mourners of earth;  
Death wraps not the spirit in gloom."

Oh, sweet revelation! Oh, glorious truth!  
No longer in doubt do I roam.  
I wait but the time to pass through the gate  
And be with my loved one at home.

Orleans, Iowa. ALICE S. TERWILLIGER.

"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.

## INVOCATION—TO "ALMIGHTY DOLLAR."

Almighty Dollar! Governor, benefactor, friend;  
All our invocations to Thee we hereby extend,  
And ask Thy presence in every quarter of the land;  
Rule us with Thine ever loving and powerful hand.  
Without Thee we are naught but a drop in the deep, deep sea,  
In sickness, in jail, in church, naught without Thee, only Thee.

We are Thy humble slaves, Thy servants, lowly, meek and mild,  
Dependent on Thee for food, for drink, and are unreconciled

Till the glory of Thy brightness we behold, then we know  
No harm can come to our bodies or souls from high nor low.

And in Thine all-potent power, that makes the lawless men

And women laws obey, we praise Thee, Lord, again—again.

Surrounded by all tempters, delusive signboards and snares

Of selfish corporations, and of multimillionaires,  
We feel that we are in the midst of Thy chosen few,  
Under the bright light of Thine all-seeing eye, born anew;  
Therefore we raise our voice to Thee in gracious thankfulness.

That out of Life's eternal fountain Thou hast come to bless.

Thou art above all juries and judges esteemed most high;  
In every teardrop, every smile, in every sigh,

In every palace, every bank, in every spire,  
In every church-house, every school, and never tire

Of the poor man's prayers for more of Thee in his own purse,  
Nor of the rich man's pull at Thy golden universe.

Thou art the handmaid of religion, and polluter, too;  
Dost make heavens and hells, and give the rich the poor man's due;

Dost raise "blind pigs" and drunkards; gamblers, large and small, to fleece

The weary, wandering honest man of wealth and peace;  
Dost throw bewitching smiles before unwary, idle youth,

And art the idol, aye, the God of all the world, in truth.

Thou art upon every tongue, in every mind, also;  
The object and aim of every human here below;

The ambition and motive power, and passion of man;  
Destroyer of virtue, yet under virtue's potent plan;

Within the good, within the bad, Thou art the God of all;  
Before Thee all must rise and stand, or at Thy feet must bow and fall.

DR. T. WILKINS.

## "BUT FOR A MOMENT."

I will not think of thee as gone afar  
To some invisible and distant shore,  
Unreached by human eye or earthly lore,  
Farther from me than the remotest star

Where undiscovered constellations are  
The sparkling dust of Heaven's eternal floor;  
But rather say, "Why should my heart be sore?  
After the long day's tumult, toil, and jar,

Thy work is done a little while before  
My own, and thou hast entered, gladly free,  
Into another room, and left the door  
Of its calm peace and rest unclosed for me

To follow soon—and in a moment more,  
My darling, I am coming after thee!"

—Elizabeth Akers.

## TRUTH OUR ONLY AIM.

O come, sweet angels, from above,  
And clothe my soul with truth and love;  
I would an earnest worker be,  
In paths of peace and purity.

I want to feel my heart expand  
With love to all throughout the land;  
I would in Wisdom's righteous ways,  
Walk humbly on throughout my days.

O, blessed angel friends, draw near,  
Disrobe me of all dread and fear;  
O fill me with true light and love,  
And lead me on to realms above.

Beyond the sordid scenes of earth  
My soul aspires to higher birth—  
Her fleeting joys are not for me,  
The truth alone can make us free.

San Diego, Cal. JULIA H. JOHNSON.

## Message from Eugene Field, Spirit.

It may seem strange for one like me, who had no proclivity towards the belief proclaimed in this publication, to wish to contribute to its columns. But from my present point of view, matters look altogether different than from my old outlook. Would that I might have realized more in regard to spiritual things. But my happy-go-lucky nature was satisfied with its nourishment, so left spiritual matters and all "isms" to take care of themselves, content to go as I was led, for the most part guided through very pleasant paths.

I am, in fact, coming to view certain things more seriously than was my former habit, and I want to understand the relation of things as it would now strike me. For be it known that I am only now waking up to a thorough comprehension of my present attitude. Do not be incredulous, but listen and hear how it has fared with me since my too sudden exit to the Land of Promise.

Strangely enough, it has only recently dawned on me that the change called death had occurred in my case.

This I find is the experience of a good many who step out in so material a frame of mind as to be unable to realize that the change has come to them, and that from henceforth they must view matters alone from the psychic point of view. This was my state, for apparently I was at home performing my usual duties, surrounded by my family.

However, I have become aroused from that frame of mind, and as I said am quite awake to the present aspect, anxious to grasp all I may in regard to this new and wonderful existence. I am but a learner, and I trust an humble one, and the attraction to earth through the channel of communication now opening for a natural expression is too great to be resisted. It is a wondrous realm, that of the mind, as the few glimpses that have been afforded me have revealed, and I am anxious to bind on my new wings for the journey into the psychic realm of desire for all that is necessary for the uplifting of a mind barren of the great truth of life.

Let no one disbelieve me because of notes and chords in my nature that may have seemed as if divinely struck. That was but given unconsciously through the psychic part of me, and though having an influence, yet had not a spiritualizing effect.

I am perceiving now the absolute importance of true spirituality, and I crave aid for the putting of myself in a suitable frame to receive it. It seems natural to lean on the earth yet, and an interchange with it the most desirable of anything.

If anyone perchance should peruse this, let it not turn them away, but rather cause a fuller sympathy to go out to one in extremity.

Lucy Boardman, Medium.



## THE PSYCHOGRAPH—OR—DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. It is an improved form of the instrument which has been in use for many years, and is the latest of thousands of years ago. It is a simple, yet powerful, and accurate, and all other instruments which have been brought into use, and are superior to them in every respect. It is a simple, yet powerful, and accurate, and all other instruments which have been brought into use, and are superior to them in every respect.

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## WELLES' PROPHECY.

Maine Disaster Foretold Last November.

Maybe it was a coincidence, an accident or fortuity; maybe it was a manifestation of Spiritualism; maybe it was a theosophical demonstration.

No matter what it was, it is very hard to believe in the face of the evidence that it didn't happen, says the St. Louis Globe Democrat.

William Burrows lives and runs a grocery store at 2012 Olive street. He appears to be about 65 years old, and well balanced, and better preserved than the average man of his age. Persons who know him say he could not be induced to state that which he does not believe to be true.

His clerk is George G. Darling, formerly of Chicago. Mr. Burrows and his family and Mr. Darling live upstairs over the grocery store. Mr. Darling is a Spiritualist. Mr. Burrows has dipped into Spiritualism and into theosophy, and believes there are good and truth in both, widely separated though they be, or seem to be, to the casual inquirer.

Neither of these men believed in the efficacy of the latest paraphernalia supposed to attract the powers of the ether world. But when one of the women-folks brought the thing home they gave it a trial. It is a good deal like the old planchette board. There is a needle, which makes the circuit of the alphabet, the numerals, and corners where "Yes" and "No" are emblazoned. Any young person who takes an interest in such things can tell you how to spell the thing's name, but the proffered doesn't know, and is apt to be inquisitive if you shove around under it him, so let's call it "The Board."

When "The Board" was introduced into the Burrows circle it was in an eccentric mood. The needle, or indicator, swung around as though insane, and for a long time pointed to nothing, and refused to point at all. Finally, after several ineffectual trials and everybody and his or her name was properly placed on the board, the needle swung to the second letter of the alphabet and stuck.

"Do you mean B?" said Mr. Burrows. The needle swung back to "Yes."

"Go ahead, then," said Mr. Burrows. The needle swung to A. Then it indicated T twice; then L, then E, then S, then H, then I, then P. There it stopped.

Mr. Darling was keeping tab. "Do you mean 'Battle-ship'?" said he. The needle pointed to "Yes."

Everybody laughed, because nobody believed thoroughly in "The Board," and, possibly they all suspected each other.

"Go ahead," said Mr. Darling. The needle spelled the word "Maine." "Any battle-ship of that name?" said Mr. Darling to Mr. Burrows.

"Yes," said Mr. Burrows. "She's up near Brooklyn."

This was last November when the Maine was near Brooklyn.

"Go ahead," said Darling to The Board. The needle spelled out: "Will be destroyed; many lives lost," then gave the signature, "Gideon Welles."

Mr. Burrows got interested. "Are you the Gideon Welles who was Lincoln's Secretary of the Navy?" said he.

"Yes," replied the needle. "Will the ship be lost in battle?"

"No."

"Will she be destroyed by Spaniards?"

"Yes."

"In Spanish waters?"

"Yes."

"Will war follow?"

"Yes."

"Are you willing that this communication appear over your name?"

"Yes."

Here the connection of the dialogue is broken. Mr. Burrows, Mr. Darling and two ladies who were present agree that the needle said England would be for the United States and Russia for Spain. Mr. Burrows withdrew from the conference at this point, because, he said, it was nonsense to suppose that Russia would be against England for the United States.

This broke up the conference, but first the needle said that all this was to take place within two weeks.

Mr. Darling wrote down the prophecy and filed it away. At the end of three weeks he destroyed it. The spirit of Gideon Welles had evidently made a mistake, else the board was a fraud. The fraud theory was supported by the fact that several other prognostications made at night proved fallacious.

But when the Maine was destroyed Mr. Burrows and Mr. Darling recalled the prophecy of the supposed shade of Gideon Welles. The spirit-seer had missed the date by several weeks, but they argued that might be his mistake, so yesterday they told a Globe-Democrat reporter about it all.

The expressed neither belief nor disbelief in the instrument they used, and did not attempt to explain it. Neither did they seek to conceal the failure of the apparatus to tell the truth in other instances.

"I am willing to make affidavit to the statement you have," said Mr. Burrows after the substance of the foregoing was read to him.

"So am I," said Mr. Darling, "and so are the other persons present, but they are women, and we had rather not have their names mentioned."

So there you are. Anyone who knows Grover Burrows will tell you that he would not knowingly tell an untruth, and Mr. Darling's reputation for veracity seems to be good.

"Maybe Gideon Welles' spirit made a mistake as to the time," said Mr. Burrows, "but I am firmly convinced that the told us of the impending destruction of the Maine. Let us wait and see if the rest of his prophecy comes true."

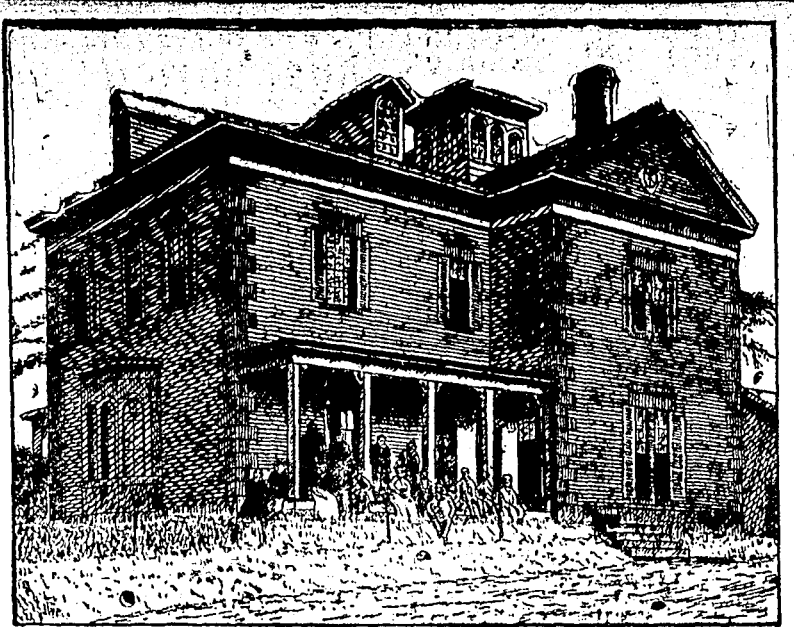
**Jubilee Anniversary Celebration at Cleveland, O.**

Great preparations are being made by the Spiritualists of Cleveland to celebrate the forthcoming golden anniversary. At a recent meeting where the Society of the Progressive Thinkers and the two lyceums were represented, it was unanimously resolved in honor of our semi-centennial anniversary to hold a union meeting in Army Hall, on Sunday, March 27, three sessions, morning, 10:30; afternoon, 2:30; evening, 7 (standard time), to which all the Spiritualists of Cleveland and neighboring towns are cordially invited.

In order to have a good social time, dinner and supper will be served in the banquet room adjoining the hall. All that can, are requested to bring well filled baskets. Hudson and Emma Rodd Little are coming, and other speakers and mediums will be announced hereafter. Good music, good singing. Come one, come all, and bring a good time with you.

THOMAS LEES, Chm. Com.

"From Soul to Soul." By Emma Rodd Little. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, with illustrations, sweet hours of leisure and enjoyment. Price \$1.00. For sale at this office.



A CARD FROM DR. G. W. HIDDEN.

To the Editor:—The writer will be glad if you will admit to your columns the following appeal to the Spiritualists of America:

Having been appointed special financial agent for the Veteran Spiritualists' Union of Boston, Mass., I am trying to raise the money needed to pay the mortgage now resting upon the Waverly Home, in order that the Home may be opened at the earliest possible date.

The Union will celebrate the golden jubilee of Spiritualism in Horticultural Hall, Boston, March 31, on which occasion I shall be pleased to announce the names of contributors, and, later, to publish the same in the spiritual press.

Are you interested in the Waverly Home, the only Spiritualists' Home in all the wide world? If so, write me at once and send me your jubilee mite. Kindly address me at my home office, No. 14 Purchase street, Newburyport, Mass. Very truly,

C. W. HIDDEN.

## OUR PLATFORM.

Another View of the Principles of Spiritualism.

It is to be expected that, if the time arrives when a creed is called for, there will be among those who aspire to parade their formulae skill some who are incompetent. With such the more gifted should have patience. Most cordially I agree with Prof. Loveland that our movement requires a declaration of principles. I have held such views throughout my entire experience with the Spiritual philosophy. This matter demands at once a good deal of courage and a good deal of caution. Courage, in the midst of the confusion and discord, for the crystallization of our philosophy into a form and space that shall be available to every standpoint and accessible to every stage of development; and caution against untenable dogmas, or the omission of some of the most essential principles of the subject. Mr. Samuel Blodgett, in No. 429, has "seconded the motion" of Prof. Loveland in pretty good shape.

Undoubtedly we often lose time in striving to criticize others instead of offering our own original thought. But in this case it is probable that the writer expects a measure of criticism. He presents a platform of eight articles that are comprehensive; but two of them, 6 and 7, appear to me open to question.

No. 6 says: "We believe that what is called death is not death," etc. So far as the physical body is concerned it is dead, but we believe anything about it. We know that physical death is an inevitable fact. We know that the spirit continues to live. We believe that it will continue to live, as a legitimate heir to the beautiful heritage of endless progression. If in one thing more than another we are to be strictly candid, let it be in our platform.

No. 7 says: "We believe the Infinite is our parent," etc. This is rather vague, and would be apt to result in a demand for a jumble of interpretations. The Infinite who or what? Let us have something that can be understood, even if we have less of it. If we mean the Infinite God, let us say so, and, if necessary, give our definition. If we do not believe in anything but an abstract principle that permeates immortality and governs life, then let us say that. Let us have our formulas so that they may be easily understood.

Another peculiarity in Mr. Blodgett's platform is the recurrent phrase: "We believe," in unison with the entire absence of the phrase we know. It is certain that belief cannot be set aside; and that, concerning some of the essential principles of Spiritualism, we can apply no better word. But are there not some of these things that we know? Perhaps the omission is a sort of inadvertence as a tacit result of the time-honored idea that a creed is simply a belief. Belief, or faith, may be higher and more precious than mere knowledge; but in the order of the logical universe known, we must have the precedence, else our faith is sheer superstition and worthless.

With these comments, I have the hardihood herewith to present another formula for the consideration of the friends of truth:

Believing that the essential facts of Spiritualism are not accurately understood by the people in general, we premise that true Spiritualism includes all available truth; and that that truth, according to our stage of progress, is susceptible of a definite sub-division, and that such sub-division is briefly outlined in the following

## DECLARATION OF PRINCIPLES.

1. Spiritualism is the science of right living, and includes a belief in the continuity of life, spirit communion, and endless progression.

2. In order to exemplify the science of right living, we must have a knowledge of ourselves. This requires a study of human nature, as the principal proper study of mankind.

3. A knowledge of human nature develops the fact that man, in his natural condition, has a definite number of mental faculties, the existence of which contains an implied mandate that they are to be used.

4. The known existence of these separate faculties leads to the inference that personal development, or self-improvement, comprises the entire duty of man.

5. Spiritualism is not simply a system of religion, but it includes all religions.

6. Religion is the legitimate exercise of the five moral faculties: faith, hope, love, reverence and truth.

7. We are spirit here and now as really as we ever shall be, and in passing to spirit life we retain all of our faculties or lose our identity, hence: all of our faculties are spiritual faculties now, and Spiritualism consists in faithfully cultivating them.

8. On the principle that nature makes no mistakes, the existence of these faculties is a proof that the legitimate object of each one is a veritable fact in the universe. The legitimate object of

reverence, or veneration, is the Supreme God; the legitimate object of hope is the infinite future; the legitimate object of spirituality or faith is the infinite realm of spiritual truth. These things constitute a logical proof of the existence of a God, and the immortality of man.

9. The personality of God is beyond our province to determine, because beyond our knowledge, and is not an essential question beyond the idea that life is the acme of all excellence, and, to us, inaccessible until we reach the end of all progression.

10. The system of rewards and punishments is a law of the universe. It is logically to be inferred from the mental organization of man. As we sow, so shall we also reap. And, but we may choose virtue and consequence, happiness, and not build any essential hope on our denial of divine vengeance. There is no divine vengeance, but there is justice, and we ignore it at our own risk.

11. Such ideas are not inconsistent with the idea of an infinite government with an infinite governor at the head of it. We are not obliged to live in vice, but we are obliged to believe the truth, but let us not be all right anyway, sometime, is only a conjecture at the best. We do not know. But we know that by our errors we lose time that can never be recovered.

12. We believe in progression but we cannot with knowledge deny the collateral fact of retrogression, the future of which is still more emphatically beyond our grasp.

The above is not offered as a finality, nor does not assume to be complete. The formula is rather hastily made, and my limit of space is full. There will be some criticism, and I apprehend it will mostly apply to the statements which are based on real knowledge. Of course it is desirable to believe the truth, but let us not be afraid to endorse that which we know is true. The subject is important. While it is on, let us with patience and good will continue our attention to it, and see if we cannot evolve something tangible to submit to the next session of the N. S. A.

SILAS BOARDMAN.

La Crosse, Wis.

## THE REASONS WHY.

We know not the reason why Our summer sunshine must turn to night.

Or why our joys must feel the winter's blight.

That all we love must fade and die.

Or why our paths are strewn with thorns.

The calm of day be eclipsed by storms To wither our hearts' best love-lit forms.

We know not the reason why Our dearest hopes must fade so swift away.

As stars before the still approach of day.

When morning dawns with trust; Why friends we trusted should grow cold apart;

Why the fountains of sympathy no longer dart.

In tender duty from heart to heart.

Sometimes our eyes shall see The reason for our lives so strangely grown.

When we shall reach the great unknown.

Our souls set free From bondage, willfulness and blind complaint.

In love's atmosphere of unrestraint We grow the living, loving saint.

Sometimes we shall know That the background of life's darkest cloud Has a silver lining behind the thunder loud;

That we gather what we sow; A vision shall rise bright and clear, And clouds and darkness disappear

And all hearts far and near Grow glad with love's immortal cheer.

BISHOP A. BEALS.

Summerland, Cal.

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Dr. E. R. Reed, eminent as an advanced thinker, writes: "Brother Ormsby's Almanac, for 1899, is the best I ever saw, and its usefulness should not be overlooked by the general public. It is well worth the price asked."

## GUARDIAN ANGELS.

The Subject... Interestingly Treated.

The belief in guardian angels, or their equivalent in some form, is as old as human history. And, notwithstanding have been the narratives of their existence, says the Troy (N. Y.) Press. Yet it must be confessed that the theory is popularly derided, especially when contemporaneous examples are stated, notwithstanding the Biblical authority therefor. It is not to be denied that the person who professes to be guided in the practical affairs of life by an invisible spirit intelligence would in many quarters be regarded either as an impostor or lunatic. Yet eminent historical and scriptural precedents are not usually treated so flippantly. The variety of stories enveloped in the halo of the past is taken for granted by those who would unsatisfactorily pronounce current duplication thereof spurious. It is a curious fact that psychological phenomena acquire general credibility only when they are viewed through the vista of receding centuries.

A local illustration may not be uninteresting, and the facts are known to so few that their publication is not likely to reveal the identity of the person referred to. A very intelligent gentleman of this city, well known in business and church circles, confided to a friend: "For several years, in critical junctures, I have been favored with guidance by some power other than my own brain. In time of trouble, when what to do is a puzzle, a something separate from myself speaks into my consciousness, clearly indicating the best course to pursue. Sudden, several weeks ago an important business matter, involving correspondence, was in a bad tangle, and a good deal of money was involved. It worried me greatly. Repeatedly I took up my pen to write, with an undefined notion of what to say, and as often, after penning a few lines, tore the paper and threw it in the waste basket. Suddenly I remembered the seemingly superhuman suggestions which had helped me, but which never came amid confused surroundings, or when my own mind was in a state of perturbation. Thereupon I closed the desk and went home. The next day I sat in my office alone and composed, and the voice of my helper told me precisely what to do. I adopted the suggestion promptly and faithfully, and with the best results. It afterward transpired that if the matter had been handled differently, as I had contemplated, a heavy loss would have been incurred. From whence comes this aid I do not pretend to say; it only comes to me, at least so far as I am concerned, in emergencies, and in every case the wisdom of its counsel has been demonstrated."

Perhaps this "Trojan" does not know that Socrates, the wisest of the great Grecian oracles, was also blessed in the same manner, but to much greater extent. However this may be, it is a matter of common knowledge to students versed in classic lore. Indeed, in the December number of the Humanitarian, a London magazine, Thomas Stanley has a most interesting paper, entitled, "Socrates and his Daemon."

Mr. Stanley says: "Lactantius having proved that God sends angels to guard mankind, adds, and Socrates affirmed that there was a demon constantly near him; which kept him company from youth, by whose beck and instruction he guided his life. Euclid upon these words of the Platonist (He hath given his angels charge over thee, that they should keep thee in all thy ways). We learn out of scripture (saith he) that every man hath a guardian appointed him from above, and Plato doth not write in this manner: All souls having chosen a condition of living, they proceed in order thereto, being moved by the demon, which is proper to every one, and is sent along with them to preserve them in this life, and to perfect those things whereof they have made choice. And immediately after: You may be lieve, saith he, that Socrates meant this when he often affirmed that he was governed by a demon. More plainly Lactantius, in his description of Socrates, saith he mentioned so often by Plato (seeing that Socrates was a good man, and exhorted all men to virtue, and by the demon was always excited to that which was good) may perhaps not unjustly be thought his angel, as that which appeared to Balaam the prophet, and diverted him from his wickedness. But Plinius expressly: 'If you are not pleased, saith he, speaking of this spirit, to call the familiar guide the man his spirit, call it, if you please, his good angel.'"

This demon, or whatnot, not only guided Socrates, but through him was able to extend help to others. Several examples are given, of which the following will suffice:

Timarchus and Philomelos, son of Philomelos, being plotted together to murder Nicias, son of Hierocomaander, were at the same time drinking with Socrates. Timarchus, with intention to execute what they had determined, offered to rise from the table, saying to Socrates: Well, Socrates, drink you on, I will step but a little way and return immediately. Rise not, said Socrates, bearing the demon as soon as he spoke of the demon both given the accustomed sign; whereupon he sat still; presently after he offered again to be gone; Socrates, hearing the voice, withheld him. At last, as Socrates was diverted by something, and did not mind him, he stole away and committed the murder, for which being brought to execution, his last words to his brother Chironomachos were, that he was come to that untimely end for not obeying Socrates."

That distinguished diviner, Edward Everett Hale, in a series of delightful papers in the Outlook on "James Russell Lowell and His Friends," relates that Josiah Quincy, an honored ancestor of the present Mayor of Boston, who bears the same name, was also directed by a demon. "We quote: 'Josiah Quincy had been the Mayor of Boston who had had to do with ordering the system and precedents of its government under the new city charter. From a New England town, governed by the fierce democracy of town meetings, he changed by a 'city,' as America calls it, ruled by an intricate system of laws, a city, a city, a city school committee and over-seers of the poor. Of a distinguished patriot family, Mr. Quincy had, for years of gallant battle, been a leader in Congress of the defeated and disconcerted wrecks of the Federal party. His white plume never went down, and he fought the Southern oligarchy as cheerfully as Amosites ever fought with his uncounted enemies. He was old enough to have been an aid to Governor Hancock when Washington visited Boston in 1792. In Congress he had defied John Randolph, who was an antagonist worthy of him; and he hated Jefferson, and despised him, I think, with a happy union of scorn and hatred, till he died. When we were more than ninety, after the civil war began, I had my last

interview with him. He was rejoiced that the boll had at last supported and was ready to be lanced, and that the thing was to be settled in the right way. Governor Morris once said to me that we made our mistake when we began, when we were eight republics with five oligarchies."

"It is interesting now to know, what I did not know till after his death, that this gallant leader of men believed that he was directed, in important cases, by his own 'daimon,' quite as Socrates believed. In the choice of his wife, which proved indeed to have been made in heaven, he knew he was so led, and, in after life, he ascribed some measure of importance and success to his prompt obedience to the wise Daimon's directions."

The experiences of Mr. Quincy and the Trojan quoted are strikingly analogous. We cannot forbear adding, however, that it was exceedingly fortunate for Mr. Quincy that he was not born in Salem a few decades earlier. In that event he might have been tied to a stake by the Godly Puritans, and through the agonies of martyrdom gone to heaven in a blaze of glory.

## ENEMY DEFEATED.

The Campaign in Louisville.

To the Editor:—I promised to keep you posted on matters as they progressed in Louisville, Ky., so I must fulfill my promise and am happy to be able to say "all is quiet on the Potomac." That you may understand the case I will have to be rather tedious in explanation. It seems that some time ago a magnetic healer came into the city and began business on his own hook, and the authorities arrested him, found him guilty, fined him \$50 and compelled him to take out a license of \$200. He appealed to the society for protection, but being unknown they refused to espouse his cause. He then, to get back at the society, swore vengeance against all comers and goers, and it seems made complaint to the authorities, and was perhaps the real cause of their action in the case, rather feeling under obligations to do something in justification of their acts toward the plaintiff. With this explanation, I will tell Mrs. H. tell the story:

Louisville, Ky., Feb. 16, 1898.

Dear Husband: Well, Sunday has come and gone. I am still a free woman, and again the angel world has come out victorious, and I am more than ever convinced that if we place our lives in the hands of the angel world, nothing doubting, they can accomplish almost anything they have a mind to do.

I went to the church with some fear, though assured by the guides that all would be well. When time came for opening meeting the speaker was not there. Then I prayed that you might be there to fill his place, but that could not be; so the president said to me I would have to fill his place, too. Did the angel world keep him away, seeing I would be best for me and their cause? Down in the audience sat three "spotters," (though I was not aware of their presence) sent by the authorities to arrest me for violating the law in case I should attempt to prove our philosophy by actual demonstration. I gave myself into the keeping of angels, and prayed in my soul, I think, more fervently than ever before. The people say the lecture was a grand success; after which the guides read for all three of the "spotters" and told them their business there. It so took the wind out of their sails, they went away without performing the duties for which they were sent there. I suppose they got so deeply interested in what the guides said in the lecture, like Agrippa of old, they "saw nothing worthy of record," but were "almost persuaded to believe also." But the angelic victory does not end here. The society, which was only an unprotected association of a few of the friends, have since engaged the services of three of the best attorneys in the city, and have incorporated under the state law, and are now a recognized church, protected by the law instead of persecuted, and the president has told me to go ahead and give readings like I had been doing, and if the authorities gave me any trouble the friends would sink every dollar they had but what they would protect their mediums. They are able, willing and determined men, and I feel the cause has gained much by the biggest persecution. So you can rest peacefully for I am in the hands of true friends and will be protected by both mortals and angels.

Sincerely as ever, MATTIE.

So, dear brother, you see the darkest clouds have their silver lining, and sometimes our severest trials prove to be blessings in disguise. The few must bear burdens that the many may reap blessings.

There are duties which all true Spiritualists must meet, that true and just as they are, they are not to be shirked. It is our duty to be blessed with the courage to perform it at all times and under all circumstances.

BEN F. HAYDEN.

**GHOST LAND.**

In order to get that remarkable book, Ghost Land, the order for it in all cases must be accompanied by a year's subscription for The Progressive Thinker.

You can not send The Progressive Thinker to be sent to you for one year, and then afterwards send for the book. The fact that you subscribed for the paper some time ago, not knowing about the offer of the premium (or neglecting to order it), does not entitle you to Ghost Land now by simply paying the postage, 12 cents. In each and every case a year's subscription for The Progressive Thinker must accompany the order for the book as previously announced. These conditions must be complied with in all cases, and don't write to us for any other terms, for they will not be granted.

This grand book, "Ghost Land," is a gift to all-to-old subscribers as well as new ones, who comply with the conditions set forth in the above. Several, whose subscription to The Progressive Thinker did not expire for many years, have renewed for another year in order to get "Ghost Land." If you desire it, you can get it in the same way.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual things can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

1852 1/2 B St., S. W., Washington, D. C.

**BEAR IN MIND.**

In sending remittances to this office, write your orders on single sheets of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to cash them. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

**THE JUBILEE.**

Young People's Department Plans and Wants.

With reference to the Young People's Department which it is intended to perfect at the coming Jubilee, June 1 to 8, at Rochester, N. Y., it is decided to have this department planned, organized and managed entirely by young people, making it distinctly a young people's department in fact as well as in name; therefore, write to the young people's societies now existing should co-operate with this movement, it is also especially desired that every young person should have a voice in its organization. We are not egotistical and do not want to have this planned according to personal views alone, and therefore request all young persons between the ages of sixteen and forty inclusive to interest themselves in this question, and forward suggestions regarding the name constitution, by-laws and general or special features of such a society as is deemed advisable or desirable to institute. These suggestions will be carefully tabulated and the most feasible selected as the basis of the new organization.

This department is going to be a bulwark of strength in the future, that fact being presaged by the responsive interest in its foundation, and it will be a feature of special pride to every charter member to know that he or she was one of its originators. There is a special distinction in charter membership of any society in which every member takes merited pride, and naturally increases as the years go by, and all those who desire to become charter members in this organization must do so before June 1 next, as you cannot become such after the department has been organized. A careful record is kept of all such members, and cards recognizing them as such are, upon receipt of the initiation dues, promptly forwarded to them, and in after years they will all be recognized as its bona-fide founders. Membership is limited to persons from the ages of sixteen to forty inclusive, and the dues are twenty-five cents.

Let every young Spiritualist become a charter member, and forward suggestions with reference to this organization to

Superintendent.

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## ..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS,  
DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can best be served thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Will C. Hodge is open for engagements in any locality and on terms suited to the times. He especially desires correspondence with parties contemplating grove meetings, and with camp associations. Will officiate at funerals. Address 98 Ogden avenue, Chicago, Ill.

The Rev. R. Stewart, pastor of the Unitarian church of Detroit, Mich., spoke for the Central Spiritual Union, Sunday evening, March 6.

Miss Angeline Schaefer, materializing medium, 87 Lowell street, Rochester, N. Y.

C. W. Tomlin, M. D., writes that Will C. Hodge's article concerning the Ben and Emma Foster episode, etc., has the right ring. Mediums should be above reproach. "I am glad to see The Progressive Thinker giving the frauds such stunning blows."

L. P. writes from Chattanooga, Tenn.: "Mrs. J. W. Kratz, of Evansville, Ind., has been ministering to the First Society of Spiritualists during February, and last night concluded one of the most successful engagements of any of the many talented speakers and mediums it has been our good fortune to have with us the past year. She is a good speaker and a satisfactory medium, earnest and untiring in her work. During her stay here she turned away a number of paying sitters for the sake of sitting for some poor person, and not only without charge, but after the sitting handing them a small sum of money with which to gladden their hearts in a material sense as well as spiritual. Mrs. Loe F. Prior, another of Chattanooga's favorites, will be the speaker and medium for March. She arrives from Atlanta, where she has been doing good work for the cause for the past three months. She remains only three days in each week, dividing her time between here and Atlanta, as she is arranging for a meeting under the auspices of the N. S. A., to be held in the latter city, early in April. Our Ladies Aid meets regularly in social session, weekly. Mrs. A. R. Prather, the wife of our musical director, Prof. A. R. Prather, is the head and front of the Ladies Aid. She is ably assisted by other ladies, but more especially by the vice-president of the society, Mrs. Walter S. French."

The Society of the Faithful, an auxiliary to the First Spiritual Society, Hamilton, Ont., gave a social and coffee party recently at the residence of Mrs. St. Omer Briggs, and it proved a success.

The Fiftieth Anniversary of Modern Spiritualism will be celebrated Sunday evening, March 27, at Handel Hall, 40 Randolph street, under the auspices of the Progressive Spiritual Church. G. V. Cordingley, pastor. All societies are invited to be represented by their speaker or one of their representatives.

A. B. writes: "In the various kinds of mediumship developed, there are in the same line as that of S. L. Black, Fordland, Mo., who has gained a complete understanding of the origin and use of letters. If there be any such, he would like to correspond with them with the object of ascertaining if there is any resemblance. His development was remarkable, and his descriptions of the alphabet and its meaning are quite unique."

Dr. Brownson writes from Fort Worth, Texas: "Under the splendid leadership of Mrs. Jennie Hagan Jackson, our cause has been carried on in this city. We have recently taken a charter for a spiritual temple, with a capital stock of \$10,000. The incorporators are S. S. Perry, J. A. Rexford, Gus Clark, John L. Jackson and A. A. Kunkle. A subscription has been started and we are certain to succeed. Our Sunday congregations are large and still growing, composed of the cream of the liberal element, with not a few church members. There are frequently as many as two hundred present at our semi-monthly sittings. Mrs. Jackson's lectures and poetical improvisations are the wonder and delight of all."

Carrie Weatherford writes: "The last Sunday in February I gave a lecture at the Universalist church at Belvidere, upon the Bible and the Divinity of Christ. At the close of the address, the minister arose to his feet and said to his congregation that the time had yet come when he could say that he was a Spiritualist, but that for the first time for years he could say that he believed the Bible miracles were probably most of them of actual occurrence; and that prayer had a real efficiency beyond that of directing people's thoughts into a higher channel." Mrs. Weatherford will lecture and give her tests and impressions on the Universal Spiritual Society, which meets at 523 W. 63d street, Englewood, during March.

L. G. K. writes from Deadwood, S. D.: "Mr. J. C. F. Grumble has been last summer. Oh! such wonderful lectures as he delivered! You should have seen the expression on the faces of a number of the 'best' people who attend the several different churches—large eyes, drawn down mouths—as much as to say, 'Does he mean all that?'"

J. W. Dennis writes from Buffalo, N. Y.: "It is with the deepest regret that the First Spiritual Church people of Buffalo part with Mrs. Helen Stuart Richings, who has occupied their platform so well during the month of February. Her well-trained mind and voice form a combination befitting the noble practical teachings which flow from her lips. The society wishes to publicly thank this gifted lady for the clear and convincing manner in which she gave unsolicited, for the benefit of their building fund. Two old veterans in our cause have left the earth plane. Dr. Alonzo Hinkley, aged 75 years, who was a regular attendant at our meetings each Sunday and who never missed his weekly circle sance. Joseph J. Grant, too, left this mundane sphere for the realm of light. He was a sphere worker in the etheric plane, and a conductor in the children's lyceum. Both of the families of our brothers held funeral services over their remains in accordance with the ideas of the old orthodox churches, and against the wishes of the owners of said bodies. Probably both these spirits will remonstrate against any interference of their spiritual rights in the life beyond the 'gates beautiful in spirit-life.'"

Dr. E. A. Palmer writes from Blair, Neb., suggesting means to prevent fraudulent materializations, etc.: "First, do not use an adjoining room for a cabinet, if by any possibility a confederate could be secreted in it or gain admittance to it except through the room in which the seance is being held. Second, from galvanized wire screen, heavy and about one-half inch mesh, make a cage large enough to place over the medium as he or she sits comfortably in a chair. Carefully solder every joint in the cage. Top and sides to be made of the same material, and after it is put over the medium fasten it securely to the floor. It can then be draped in a manner to give as little light inside as the medium demands. If the mesh is small, the wire heavy, and every wire end securely soldered, it will be impossible for hands, faces, or full forms, unless genuine, to appear upon the outside unless it is the work of a confederate and that can be easily guarded against."

Albert Sawin writes from Auburn, N. Y.: "I feel your valued paper is on deck for a great work in my travels. It is universally respected and seems to be accomplishing a grand work for truth. Brave, independent, advocating honest, clean, sympathetic Spiritualism, and insisting as it does upon the cleanliness of all our members, I feel it should be supported, and gladly add my dollar to the roll of subscribers."

Secretary writes: "The First Spiritual Society of Centralia, Wash., has a speaker, Mrs. Sheldon, of Chehalis, who is called to minister to our spiritual needs every Sunday afternoon. She is just starting in public work and her lectures are meeting with the approbation of all who are fortunate enough to hear them. She has organized a progressive lyceum, which we hope will grow in interest and numbers. Mrs. Sheldon is a very earnest speaker, and her lectures are always practical and of high moral tone."

Dr. Wheelock writes from Santa Ana, Cal.: "I have just received Ghost Land, and so far as I have examined it, I think it is all that you have represented it to be. I am well pleased with it. I can see how you can afford it with the paper at such a price. I don't know how I could get along without The Progressive Thinker. I read it and then send it out on missionary work. I have converted one or two families with it, and how to do much more."

The F. Meade Times says: "A remarkable coincidence in connection with the destruction of the Maine occurred which has caused one person to be regarded as favored with prophetic vision. On Tuesday night—the night on which the Maine was destroyed—Mr. K. O. Varn dreamed that he was on board that vessel, and while he was standing on deck he saw a huge object moving towards the vessel, which he at first thought was a porpoise, but soon recognized as a submarine. He made a great leap to avoid the danger, which landed him on the floor of the Fort Meade Hotel. This story was told to the guests of the hotel several hours before the news of the disaster arrived."

Mr. and Mrs. J. M. McDonald have closed a successful February engagement at Owosso, Mich. The members of that society desired them to stay indefinitely, but other engagements made that impossible. They will serve the Spiritual Society for the present, and may be addressed at 428 West Alabama street, Indianapolis.

J. J. McGrew writes that he spent about twenty years of his life searching the Bible and the writings of 'divine' authors for some evidence of immortality, and could find none. He was forced into atheism, and would have died in that had he not accidentally become acquainted with spirit manifestations. Alone in his room he heard raps and spirit writing, convincing him of the continuity of life, and of spirit return.

C. Peffley writes: "Mrs. India Hill, who is filling an engagement for the Spiritual Society of West Lafayette, Ind., lectured for the Delphi Spiritualists February 24 and 25. Miss Ethel Torrey assisted on the 24th by giving tests at the close of the lecture. Mrs. Hill is an earnest worker for the cause of Spiritualism."

A. H. Eddy writes from Buffalo, N. Y.: "Helen Stuart Richings has just closed a month's engagement with the First Spiritual Church. She is a lady of talent, culture and refinement. Her lectures were very instructive and of a high order of teachings. She is replete with ideas, eloquently expressed. February 25th Mrs. Richings gave one of her highly interesting and entertaining dramatic recitals."

Mrs. Emma J. Brown writes from Sterling, Kansas: "Sterling is located on the Santa Fe Railroad, California route. Mediums going east or west, honest workers, will be welcomed by our society. We would enjoy a good state-written or trumpet medium, and feel that we can impart good, and well as receive. All phases are appreciated, however."

Mrs. Lindsay, of this city, writes of the Church of the Star of Truth, Victor Park Hall, 501 West North avenue; "Mrs. Squires has been with us for some time and is still with us, helping us to make our Sunday evening meetings very interesting and instructive. She is a fine speaker and an accurate and honest test medium. All are invited to attend. These meetings can be easily reached from any part of the city by the following car lines: Milwaukee avenue street cars, North avenue street car and Robey street car, and the Metropolitan Elevated all stop almost at the door of the Wicker Park Building, 501 West North avenue. Services every Sunday evening at 7:30. Come and help us on with the good work for Spiritualism and humanity."

Virginia Barrett writes from Toronto, Ont.: "I find the Spiritualists of Upper Ontario manifesting much interest in Spiritualism. I held three morning lectures in Guelph, Ont. Guelph needs the phenomena. I am now laboring in Toronto. We held a parlor seance, and Sunday I lectured and gave tests in a hall, which was full, many standing during the whole service. A few of the friends want the public meetings continued, so I shall remain in this city a while longer. I am now a field for all honest mediums. Canada, in fact, is ripe for Spiritualistic work. Will not a few rich Canadians band together and arrange with the N. S. A. to have a few good missionary missions on their shores? Let us sow a few seeds in Lower Canada also. I would like to hear from medium, state-writers and those who give full names, to go with me to Lower Canada, for parlor work, in Hamilton, Ont., for parlor work, I

desire to make engagement with camps for the coming season, also with societies, on reasonable terms. Address me at 25 Walton street, Toronto, Ont. Next at Hamilton, Ont.; later at Indianapolis, Ind."

S. E. Snook writes from South Bend, Ind.: "We have had with us during the past month Mrs. L. N. Claman, and she has done a grand work here. She is a pleasant and convincing speaker. Her tests given at the close of each lecture were for the most part recognized, and some were startlingly convincing. Next month we will have with us Mrs. Payne Hopkins of Owosso, Mich., who served us so acceptably last September. The cause is gaining and the grand truths promulgated by Spiritualism are taking root and growing in the minds of some of our best people."

W. H. G. writes from Easton, Md.: "Mrs. Mary McDonald, of Washington, D. C., has been holding meetings twice a week here during February, and although this is a new field to work in, her lectures and tests and psychometric readings have been well received, and have set people to thinking more than they ever did before. She has been engaged during the month of March, and we are in hopes to organize a society here before she leaves. She can be addressed here during the month."

J. W. Brinton writes from Jonesboro, Ind.: "Doctor Hillgrove, of Anderson, Ind., was called to our city yesterday to officiate at the funeral of little Hollie C. Carter, who passed out two days previous by accidental drowning. The funeral service was held in the M. E. church, which was kindly tendered for the occasion. This being the first Spiritualistic funeral service ever held in Jonesboro, and the speaker having only recently developed inspirational speaking, it caused some anxiety among the Spiritualists and a great hostility among the orthodox. It was soon evident that the doctor was inspired by some master spirit of the past. The past, present and future were painted in word language, and the very heavens seemed to bend down and blend with the earth. The doctor has promised to return in the near future and deliver a few lectures for our society; and we may then expect pentecostal days in Jonesboro."

C. H. Fingers, platform test medium and lecturer, is at liberty for engagements with societies and camp-meetings. Terms moderate. Address 77 York street, Cleveland, O.

Mrs. Mattie E. Hull will serve the First Spiritual Church in Buffalo, N. Y., March 6 and 13. She is under engagement to deliver the anniversary address at Lily Dale, N. Y., the 31st inst., under the auspices of the Young People's Spiritual Union. She has open dates in April and May, also a few camp-meeting dates. Address 526 Prospect street, Cleveland, Ohio.

The Beacon Light Spiritual Church, 617 N. Clark street, will give a Sunday service at 2:30 and 7:45 p. m. Free seats. Free contributions. Mr. and Mrs. G. F. Perkins, speakers and test mediums.

J. M. White writes from Beatrice, Neb.: "In the recent issue of the paper I see it stated that I am to remain here until March 1. It should read, March 21."

Miss A. Johnson writes from Portland, Oregon: "We have three spiritual meetings here every Sunday. It would be hard to find a meeting where you can get more direct spiritual food than we can in the G. A. R. Hall, corner of First and Taylor streets. Dr. G. Larson holds his meetings there, and those who like him, or even dislike him, do say that he is the best test medium that has ever been in the city. In his conference meeting some of our best citizens take a part and give us the spiritual philosophy. Last Sunday, our brother, Mr. Love, and an able speaker from Boston, Mass., fed the hungry with the spiritual food, and the doctor followed with his good tests."

The following lectures have been made for the anniversary celebration, Rochester, N. Y., March 27 to April 3: Whitcomb House (where speakers and mediums will stop), \$2 per day; the New Osborn House, \$2; the Livingston, \$2; National Hotel, \$1.50; Chapman House, \$1; Jackson's Temperance Hotel, (European plan), rooms, 50 cents per day, two in a room, with low rates for table board. For further particulars, apply to G. W. Kates, 234 Monroe avenue, Rochester, N. Y.

Dr. R. Greer has, since last writing, somewhat partially recovered from the effects of his fall, but not sufficiently to wait upon patients. He would, therefore, advise all waiting patients to wait no longer for him, but to apply at once to some other physician.

Dr. P. T. Johnson will speak for the Society of Spiritualists at Ionia, Mich., March 27, anniversary meeting.

Investigator writes: "The Psychic Circle at 88 Ogden avenue, 3d floor, flat N, presided over by Mrs. G. Partridge, Friday evening, was very satisfactory to all who attended. Very reading was given, and the tests were correct, and the large increase in the audience speaks loudly for the attraction of her circles."

Georgia Gladys Cooley, of this city, writes: "I wish to thank you for your kindness to the Ladies Aid and Hope Society, as the entertainment which you so kindly advertised for us last month netted us \$40. Both our society and aid society are flourishing and the people of Chicago will be again entertained and highly amused on Saturday evening, March 16, as it is the intention of the Ladies Aid to present a series of limelight entertainments. Some of the finest talent of Chicago have promised to assist and we promise a gala evening. Our programme for anniversary day will be composed of the best talent procurable, and an all day meeting will be held. Dinner served by the ladies. Remember, our hall where both entertainments and meetings are held, is 77 Thirty-first street."

Mrs. L. N. Claman is now lecturing at Louisville, Ky.

Dr. J. M. Peebles will lecture in Philadelphia the last Sunday in March.

The Band of Harmony will meet here after on the first and third Fridays of each month, at 40 Randolph street, sixth floor.

Mrs. Carrie Fuller Weatherford, of Milwaukee, Wis., will lecture and give tests at the Harmonia Club, 100 West Third street, Englewood, over postoffice, every Sunday at 2:30 and 7:30 p. m. Mrs. Weatherford will also start a class in psychic law and development to which she will also give instructions in her new method of spiritual therapeutics, the higher healing.

Thos. M. Locke writes from Philadelphia, Pa.: "During the month of February we have had on our platform, Prof. William M. Lockwood and Miss Margaret Gaul. Too much cannot be said in praise of both of them. Prof. Lockwood's lectures have made a lasting impression on those who had the pleasure of listening to them. We think he is one of the most instructive and interesting speakers on the platform to-day. His wonderful reasoning faculties and his methods of demonstrations are convincing to those who hear him. We have had the pleasure of listening to his discourses for the last two months and to dislike to part with him. I hope that other societies will soon recognize his

abilities and secure his services. Miss Margaret Gaul followed each of his lectures with spirit messages, and so on. We are all of us of the opinion that the people who were there were worth the hall at the close of the meetings. The hall was crowded at each service, so eager were the people to hear from their loved ones. Her pleasant manners and sympathetic way of giving messages have endeared her to our society. We have secured her again for next year."

Secretary writes from Ionia, Mich.: "The Ionia Spiritual Society will hold their Anniversary meeting in Ionia, March 27, 28, 29, Dr. P. T. Johnson, of Battle Creek, will be with us on that day, and will deliver two lectures. All Spiritualists of neighboring towns are cordially invited to attend."

## National Spiritualists' Association.

The officers of this association can well be proud of the record of work accomplished. During the past year, life in hard times. Good times financially never have sullied upon the earth. By determined and persistent effort the Institution has been brought to the fiftieth jubilee year and the jubilee month. It has ever been conducted as a people's association. Now in this jubilee month the people should rally to it. Every Spiritualist in America should call it as he becomes a contributing member. Remember \$1.25, will entitle you to contributing membership and a copy of the report of 1897. FRANCIS B. WOODBURY, Secretary.

## Liberality of a Clergyman.

"A Clergyman"—for such is his nom de plume—has done a great service to a general public with an average education in putting before said public, bound in with the Hebrew and Christian scriptures, some of the scriptures, or sacred writings of the Greeks, the Romans, the Buddhists, the Hindus and the Arabians. It was most liberal thing to do, and the heretic will thank the compiler of this unusual work for giving them the result of research they could not have made for themselves.

The unlearned will marvel exceedingly by too when they find how almost precisely divine, in our sense, many of the so-called "heathen" writings read. Who would know, for example, that the following quotation was not from the Apocrypha, or other unfamiliar adjunct of our own Bible?

"The east and the west are God's; therefore whichever way ye turn there is the face of God. He will guide unto himself all who turn to Him; those who believe, and whose hearts rest securely on the thought of God."

"Thou art the Eternal One, in whom all order is centered. Thou art Lord of the visible and invisible. Thou art the King of Mankind. Protector of the Universe."

Yet those Hebrew and also Christian-sounding sentiments are from the Arabian Bible—the Koran, presumably. From the Persian scriptures comes this breathing that might be from one of our own saviors:

"O God, whatever road I take joins the highway that leads to thee. The Egyptians and the Assyrians, and the Chaldeans, and the Persians, and the Greeks, and the Romans, and the Jews, and the Christians, and the Mohammedans, and the Buddhists, and the Hindus, and the Arabs, and the Chinese, and the Japanese, and the Americans, and the Europeans, and the Africans, and the Asians, and the Australians, and the Islanders, and the Polynesians, and the Melanesians, and the Micronesians, and the Papuans, and the Malaysians, and the Indonesians, and the Filipinos, and the Vietnamese, and the Cambodians, and the Laotians, and the Burmese, and the Siamese, and the Chinese, and the Japanese, and the Americans, and the Europeans, and the Africans, and the Asians, and the Australians, and the Islanders, and the Polynesians, and the Melanesians, and the Micronesians, and the Papuans, and the Malaysians, and the Indonesians, and the Filipinos, and the Vietnamese, and the Cambodians, and the Laotians, and the Burmese, and the Siamese, and the Chinese, and the 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