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## "A NEW HEAVEN AND A NEW EARTH."

Dr. J. M. Peebles' Address at the National Spiritualists Convention  
In Cleveland, Ohio, October, 1900.

"We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God." Acts 23:9.

"And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away. \* \* And I heard a great voice out of heaven saying, 'There shall be no more death for the former things have passed away.'" Rev. 21:1-3.

These are the reputed words of that Patmos seer, whom the late brilliant and eloquent Col. Ingerson pronounced a "lunatic." But same or insane his inspired words have streamed in silver radiance down through all the intervening centuries.

The seers of the ages live in history unforgetting—loved because they were inspired; and divine inspirations, like truth, are immune. Seers—those who minister to the intuitions, susceptible to the intelligent invisible influences, generally reside in mountainous regions. Confucius lived on the rocky range of the Loo mountains; Socrates in mountainous Greece; Jesus in Palestine; John of Arc on a hillside hamlet of Dom-Remy, overlooking a lovely valley; and Swedenborg in Sweden, famous for its mountain springs and magnificent scenery.

No Emerson, Carlyle or Humboldt ever graced a clime where bananas grow; nor was a prophet medium ever born in the low fleglands of any country.

Evolution is the law. Surroundings, physical and social, are as necessary to scientists as to sensitives in producing given results. Environments abound everywhere. The door that that swings must have its hinge.

Inspiration, an influx from the Divine life, is universal. It overswept the epochs of all ages. But God did not speak his last word to Lao-Tze in China, Manu in India, Moses on Sinai, or to John on the rugged Isle of Patmos.

He speaks in every true soul-thought to-day. Inspired books are neither closed nor sealed. The highlands of Scotland and the granite hills of New England are as sacred as Israel's mountains; our rivers are as holy as the Jordans of Asia, our prairies fertile as the plains of Shinar, and our forests as beautiful as the olives and cedars that shaded Lebanon.

Let us not in avenging malice decry the past; without it the present were impossible. Something does not originate from nothing. The same sun that in ancient times ripened the grain under pyramidal shadows, filled Egypt's granaries with corn and deposited the deeply hidden coal-beds that light and warm our homes, shines to-day, and is quite satisfactory. The pessimist may see only the spots upon it; still it shines in transcendent splendor. And so the Sun of righteousness, that Christ-spirit of love that thrilled the seers, the vision-dreamers and the sensitives of old, is now kindling the fires of inspiration in a thousand souls for the structural realization of the new heaven and the new earth.

Past revelations were well for their time. Let us not deride antiquity, nor abolish the memories of our mothers. Truth is never old. It never changes. Our conceptions of it only change. Aspiring souls must have living truths. They must feed upon the manna of mental and moral science, and drink from our own ever-flowing upland fountains, rather than from Siloam's pool, or Ganges' sluggish waters. Thoughts must be as free as the air we breathe, and ideas, to nourish hungering souls, must be as fresh and as bracing as the music-making winds of spring-time.

Life and energy are everywhere imminent. Infinity cannot be exhausted. The inspirations of the seers allied to the Divine whether breathed in the Orient or the Occident, can never know a finality. They manifest in all forms of life; in the progressive movements of the ages; in religion, art, and science; in the moral heroism of reformers; in the tender affections of woman; in the ministries of spirits; and withal, they are the precursors of the new heaven and the new earth, "wherein dwelleth righteousness."

The source of all inspiration is spirit. Jesus said, "God is Spirit," infinite, unchangeable and all-enlarging Spirit. This is the foundation stone of all true Spiritualism.

"If a spirit or an angel hath spoken to him, let us not fight against God." The possibility of a spirit's speaking was denied by none in that era, except the Sadducees. Jesus chose the twelve because of their spiritual gifts. Paul later saw the heavenly lights, and while praying fell into a trance. Multitudes to-day fall into the trance and spirits and angels speak to them. The continuity of history is just as demonstrable as the continuity of life.

Considering law and the reign of law, ancient and modern Spiritualism is a unit. Churchmen deny this, "fight against God, who is Spirit, essential and immortal."

The N. S. A. has been bitterly hit not maliciously attacked by a forlorn few in its own household because expressing belief in "Infinite Intelligence." What else could it have done? Spiritualists are not atheists. The most exalted spirits teach the Divine Existence. The brainiest scientists of to-day, the world over believe in God. They have so done in all past time.

"Infinite science," said Bacon, "leads to atheism." Liebig, the great scientist and chemist, said, "Everything that touches organic nature opens a wise end and reveals a Supreme Intelligence." And that distinguished astronomer, Kepler, declared that "since God is Unique Intelligence, the character of

these laws that he has given the world must be unity and universality."

Edison, scientist and inventor, of whom the world is proud, declares that "Chemistry undoubtedly proves the existence of a Supreme Intelligence. No one can study that science, and see the wonderful way in which certain elements combine with the nicely of the most delicate machine ever devised, and not come to the inevitable conclusion that there is an engineer at the head of the universe." The immortal Plato said to the materialists of his time, nearly 400 B. C., "Can we believe that He Who is Absolute Being, can be without life or thought; that He is deprived of Intelligence?" This Inquiry supplies its own answer.

That profound thinker, Gen. W. H. Parsons, Washington, D. C., writes thus: Cleo, the most celebrated of Roman philosophers and the world's greatest orator, said: "If the coincidence of atoms can form a world, why can it not construct a house, a temple, a city? It would be less difficult and complicated. He who gives credence to such an opinion should also believe that a heap of golden or silver letters thrown on the ground, would so group themselves together as to form the story of the Aeneid. As for me I do not think that hazard would be able to compose such a verse in such manner." But if not hazard, then purpose, and if not purpose, then Infinite Intelligence.

If a human being were blown to atoms by a dynamite explosion, it would be impossible to believe that the atoms, cells, molecules, ligaments, tendons, arteries, veins, capillaries, eyes adapted to seeing, ears to hearing, would go to work without any intelligence or purpose, and put themselves together into a thinking, rational man.

Alfred R. Wallace, the great English naturalist and Spiritualist, says in his "Limits of Natural Selection as Applied to Man": "All force is will force • • • and the whole universe is not merely dependent upon, but is actually the will of one Supreme Intelligence."

"Adore with me," exclaimed Voltaire, "the design manifest in all nature, and consequently the author of that design." Religion, you say, has produced thousands of crimes—sister superstition, which unhealthily reigns over this globe; it is the most cruel enemy of the pure adoration due to the Supreme Being."

"I believe in one God," said Thomas Paine, "and no more, and hope for happiness beyond this life." \* \* The existence of an Almighty Power is sufficiently proven to us in nature."

Scholarly thinkers tire of hearing the platform phrase, "Made by the laws of nature." Laws make nothing; laws are not creative. They are modes and methods of operation. The swing of the clock pendulum creates neither the pendulum nor the clock. Laws are the methods of intelligent forces, which forces as naturally relate to Infinite Intelligence as does the drop to the fountain. These laws are so uniform in action, that an astronomer standing with Thales 500 B. C., could calculate an eclipse of the moon and find it took place precisely at the time related; and so could he go forward and calculate for 5,000 years with the same accuracy; and all because this is a universe of law, of purpose, of order, implying Infinite Intelligence.

The highest inspirations of the ages, the consensus of intellect and wisdom, from remotest antiquity to the present, have expressed an unquestioned belief in "Infinite Intelligence." Pythagoras, Plato, Proclus, Philo, Hildegard, Jesus, Epictetus, Mormon, and Voudou spiritism, which goes little further or deeper than "talks with the dead," talk perhaps about finding an affinity, or discovering a gold mine, or an oil well, or inquiring who will be the next President, and what will be the price of oats next year? This is spiritism. Has it reached the apogee of the bond of peace?" This is practical Spiritualism, and what the late Prof. J. R. Buchanan, Kiddie, Britton, Dr. Crowell, and other eminent Spiritualists, denominated "Christian Spiritualism" as distinguished from the Chinese, Mormon, and Voudou spiritism, which goes little further or deeper than "talks with the dead," talk perhaps about finding an affinity, or discovering a gold mine, or an oil well, or inquiring who will be the next President, and what will be the price of oats next year? This is spiritism. Has it reached the apogee of the bond of peace?"

It is spiritism not morally uplifting; if it is not religious, if it is not Christian in the noblest sense of that word; if it does not touch the soul's depths with convictions; if it does not quicken the spiritual consciousness, and develop justice, freedom, reciprocity, fraternity, and pentecostal altruism; if it is of little avail. But Spiritualism—Spiritualism, being of God and afame with the Christ-spirit of love, being in its inmost a phenomenon, a philosophy and a religion, the universal religion of all inspired souls, does arouse the spiritual nature and lay the foundation stones for the new heaven and the new earth.

God being Spirit, and men being made, "evolved" in the image of God, they are necessarily spiritual beings; and as love responds to love, as music responds to music, so by the law of sympathy and vibration, all spiritual beings respond to, and under proper conditions may correspond or converse with the spirit intelligence of this and all worlds invisible and visible. Spiritualism is therefore naturalism on a plane of spiritual activity.

While there are multitudes of spiritualists, necromancy test-hunters, consulting border-land earth-bound spirits, thus opening the door to obsession, there are in the land comparatively but few highly and harmoniously unfolded spiritual Spiritualists, ablaze with altruism. When a clergyman asked Emerson what he thought of the "Influence and the success of Christianity," he replied, "Christianity has never yet been tried." So Spiritualism in the richness of its mentality, has never yet been tried.

It is reported that in the city of New York the leading Spiritualists attend the Rev. Hobart Newton's Episcopal church, the Rev. Mr. Savage's Unitarian church, or other liberal churches. In Chicago, the Rev. Dr. Thomas' congregation abounds in Spiritualists. In Gentryville, Missouri, and vicinity, the Spiritualists flock to hear the Rev. Elder Myrick. And why? Because they are tired of atheism under

guise of Spiritualism—tired of hearing Jesus Christ pronounced a "myth," or if he lived, a "beggar," a "tramp," a "thief," and all religion, "superstition."

Is Spiritualism then dying out? A thousand times NO! Never a truth perished. That lives however with such a coterie of semi-athletic advocates is a proof of its divinity. Spiritualism was never making such rapid strides as now, but often under names. The churches are accepting it. It is the world's great need. It is the real bread-and-butter publum of the popular religion. Talmage condemns it, and yet in his better moments preaches it. It is the leaven that is permeating, broadening and spiritualizing the creeds of Christendom. Only recently in Battle Creek, Michigan, I lectured to our Spiritualist society on Sunday night, and the following Monday night to the members of the Y. M. C. A. in their hall. The religious world moves. Theology is no more, than spirituality in Spiritualism, or road-way sign-board in Christianity.

Spiritualism, being divine in origin, my soul hates any pretended Spiritualism for gain, for curiosity, or for glory. It abhors hypocrisy. It loathes the conjuring up of old Hindu Vedantaism, Sankyanism, Patanjaliism, and other Oriental mysticisms, saying nothing of the Sktik-worship, and palming them off as "progressive Spiritualism." This is a worse fraud than that of the tramp frauds, who in pitch-dark seances materialize spirit make-ups at a dollar a head.

Solid intelligent Spiritualists have had quite enough of this "higher Spiritualism" high as a Hindu conjurer's wand—enough of this pompous pan-American, Sannyasiishu philosophy, that leads to bewilder, dazzles to blind, and promises "illumination," "inspiration," "adepthip," and occult Yoga.

Though these varied manifestations from the unseen world were new to us, they were and are both ancient and modern in Oriental countries. China to-day is an empire of spiritualists. Ancient worship is almost universal. India is another country of spiritualists. In the Shastras we find the Rishtis communicating with both the dead and the living by mental telegraphy. Crossing the Atlantic a few years ago, the Korean minister was my cable-mate, and he related to me by the hour of the wonderful spirit manifestations of his country. The Maoris of New Zealand held converse with the spirits in caves dimly lighted with gum-knots. Mormons are spiritualists boasting of their healing and spiritual gifts, and Roman Catholics never denying, have for centuries admitted the facts of spirit intercourse, though they have cursed the methods and the results when transpiring outside the pale of their own church.

But are Chinese, Hindus, Maoris, Zulus, Mormons, Roman Catholics, Spiritualists? Do Spiritualists so consider them? Is it not about time that the Spiritualists not only presented to the world a straight-forward declaration of principles, but exhibited sufficient culture and energy to differentiate Spiritualism from spiritism? The words are not synonymous. They should never be used interchangeably. At an Arabic party, is a prefix to many words, and is an equivalent to definiteness of mental and moral qualities. It has still more potency when a suffix. No good writer would confound office with official, or idea with ideal; then why should he confound spirit with spiritual, or spirituality with Spiritualism?

This latter relates to angel ministries and to the quickened consciousness and religious aspirations of the races. Its home is not bounded by Hydeville, America, or any other nation. It has a divine grip upon the moral constitution of the nations, which constitutions require such sustenance as spiritual knowledge, vision, faith, trance, prayer, heavenly impressions, loving angel ministries, and holy inspirations from the Christ-Heavens.

"It is the spirit that giveth life," said one of old, "and to become spiritified," towards a wood-pile and saw wood for a poor widow; who will be ideally more practical and spiritual.

They could engage in "divine breathing" while sawing the wood. Col. Olcott assured me, when I was stopping with him at the Theosophical headquarters in Adyar, India, that with barely an exception, "The Yogis were a shiftless set of impostors and beggars." Any effort to hitch Yoga, or any other Hindu superstition onto Spiritualism, will be a failure.

Truth is a unit with variations in expression. Considering the radical difference between the Aryans and the Semitic, the phenomena, the Christianity of the Apostles, the denominations of our times, are in perfect accord.

"If we live in the spirit," said the apostle, "let us also walk in the spirit." This is practical Spiritualism, and when English ladies approached he donned a dusty, dirty, hump cloth of scanty dimensions. Evidently he had never heard of comb nor had he enjoyed a bath. He was gazing at a hole in the wall and was engaged in "divine breathing to consecrate." If some of our spiritual Yogis would "concentrate" towards a wood-pile and saw wood for a poor widow; who will be ideally more practical and spiritual.

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Forgers are good pen-men; bank embezzlers are good accountants; fraudsters are skillful mechanics; Rulof, the superior scientist and linguist, of Ithaca, N. Y., murdered, boxed and sunk his wife in Cayuga Lake. Dr. Webster, professor of chemistry in Harvard University, owing Dr. Parker a debt that he could not pay, murdered him and employed his knowledge, medical knowledge in using every destructive and dissolving acid known to chemistry, to disintegrate and destroy every vestige of the body. Did knowledge save this man—he has saved many others.

Psychic phenomena are indispensable to investigations and students of the higher finer soul forces; and genuine conscientious intermediaries are the spiritual kings and queens of the household, the message-bearers from an overarching cloud of witnesses, the Olympians that rise upon the mountain tops catch the first rising sun-beams and transmit them to the skeptical, ennobled intellect, calm the tremulous emotions and feed with the bread of life the hungering souls of humanity. Give, I pray you, to the psychically gifted your best thoughts, the kindest, sunniest surroundings, and the best possible conditions of harmony, trust, prayer and good-will vibrations, as the Psychic Research Society gave Mrs. Piper. If sensitivities were given such or similar conditions, there would be more Dr. Hodgson of Cambridge, and Prof. Jameson of Harvard, and Prof. Hyslop of Columbia University, to give in their adhesion to Spiritualism.

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Spiritualism is an affirmation. It only demonstrates a future conscious existence, but it gives us a partial geography of the better land, with descriptions of the conditions and the occupations of those once vested in mortality. There is a winter-land sphere of retribution and suffering over there as well as a summer-land of moral loveliness. No one by dying gets away from himself. Memory, consciousness and conscience continue. God constructs no bells—damns no souls here nor anywhere. Men build their own hells. They reap what they sow. Every child born is a possible arch-angel or a wandering prodigal in Climerian spheres. Death is not a sponge that cleanses life's slate by a dying spasm, nor does it make saints of savages in the twinkling of an eye. Man is a spirit now, a moral actor now and in all worlds. There is no escape from just punishment. It is cause and effect, and yet merciful and disciplinary. The door of mercy is never shut. The gate of opportunity is never closed. God is not only consciousness and life, but wisdom and love. Not only has Spiritualism opened the doors to immortal spheres, but it has disclosed some of the unspeakable beauties awaiting us in the many-mansioned house of the Father. These mansions—aural spheres, enclosing stars and planets—are real, substantial, and adaptively fitted for the abodes of spirits, angels and archangels. These, afame with love, are ever active in some educational or reproductive work. Heaven's rest is not idleness; the soul's activities are intensified by the transition. The future life is a social life, a constructive life, a retributive life, and a progressive life, where the soul sweeps onward and upward, in glory transcending glory, through the ages of eternity.

In its infinite reach, Spiritualism means this hour and its duties. It means this day and the rightly making of the most of it. It means to-morrow, a future life—eternity! It means the overshadowing potency of all—the universalizing movements that gladden humanity—toleration, brotherhood, temperance, anti-capital punishment, women's suffrage, co-operation, altruism, international peace and other redemptive movements of the last half century.

Among our needs are unity of sentiment, concord of action in all constructive work and benevolent enterprises, whether initiated by ourselves or by the various religious denominations of the country. It is not dogma, but love that unites. We are brothers all. Instead of sinking non-essentials, such as reincarnation and other theories, and clubbing together, we too often have clubbed each other. It was Franklin who told the Americans in those old Colonial times, that if "they did not hang together, they would all hang separately."

When I speak of Christianity, the pure and the genuine, I have no reference to the Jewish Jehovah, or to

churchianity with its bloody record,

its creeds and confessions of faith. They are but clinging barnacles; Jesus Christ framed no creed, but distinctly said, "By this shall all men know that ye are my disciples, if ye have love for one another." When sectarian churchianity becomes Christianized, and Spiritualism spiritualized, then will Christianity

spiritualism and the higher Theosophy, sink into petty differences, clasp hands and work for the education and the salvation of humanity. By salvation is

meant soul-growth, the unfoldment and harmonic development of all the emotions and faculties up to the divine standard of the perfect man!

"Give us your help," says Willard J. Hull, the able editor of the Light of Truth, "so that the twentieth century shall find Christ's gospel, Christ's economics, Christ's manliness, Christ's patience, for the first time in the history of Spiritualism, the one working hypothesis of those who call themselves Spiritualists."

It was my good fortune to once meet Victor Hugo in Paris at a spiritual séance. He was a devoted religious Spiritualist speaking reverently of the Christ. The great London Times, Flannigan's new book says that "This eminent French astronomer holds the absolute conviction of a communion between the seen and the unseen, and between the world's Bibles. It is a spiritual force, life—a Christ-like life of well-doing, non-resistance, and love to our fellow-men."

What have Spiritualists learned of the future life during the last half century and more? Much—very much!

Through psychic sensitivities, that, leaving their physical bodies and traveling through both border-land spheres and the wisdom spheres, we have learned that the spirit-world is the real world, and that this is but a changing, flickering shadow—largely an illusion! These sensitivities, who like Paul, were caught up to the third heavens, have there held gardens, groves, fountains, cities, schools, universities, crystal rivers, evergreen fields, scenes and scenery indescribable, and in majesty incomprehensible.

While science, reason, analogy may help, and faith point upward, still all we know positively of the future life comes through our personal spirit experiences, or through the psychic experiences and messages of finely attuned intermediaries. It is through these that the secrets of the silence have been revealed, that the gates have been pushed ajar, the tide of despair rolled back, and the "word of the Lord" of old, proven in the light of to-day to have been the voices of guardian angels.

Psychic phenomena are indispensable to investigations and students of the higher finer soul forces; and genuine conscientious intermediaries are the spiritual kings and queens of the household, the message-bearers from an overarching cloud of witnesses, the

# NATIONAL SPIRITUALISTS ASSOCIATION

Annual Report of President Harrison D. Barrett, and an Account of the Proceedings of the Convention.

## Report of President Barrett.

To the Spiritualists of the United States of America and Dominion of Canada, Greeting:

It falls to my lot at this time, in compliance with the requirements of the Constitution, By-Laws, Rules and Regulations of the National Spiritualists' Association, to present my report as President of that institution for the past twelve months. This duty is doubly pleasant in view of the attainments of the National body during the year just closed, and its hopeful outlook for the future. Seven years mark an epoch in the history of any great social, political and religious movement. Seven years have passed since our present National Association was organized. To-day we stand at the threshold of the eighth year of its existence, and have the right to feel that the period of uncertainty, indecision and indifference has passed, and that our honored Association is entering upon an era of prosperity and activity never before known in the history of Spiritualism.

### THE PAST YEAR.

The past year has been a period of great activity in Spiritualistic circles. The attention of the public has been called to the subject of psychism with greater frequency than in any corresponding period during the past half century. The secular press, the great periodicals, the leading pulpits, and the men of science, have referred to Spiritualism again and again at such length and in such commanding terms as to awaken an interest in matters occult on the part of thousands of people who never before have given the subject any thought whatever. Soon after the adjournment of our last annual Convention, Rev. Minot J. Savage published a remarkable book entitled "Life Beyond Death." It was read with avidity both by Spiritualists and their opponents, while the reviews of the work in the secular press showed the great interest felt by the reading public in the questions discussed by this progressive Unitarian preacher.

Prof. James H. Hyslop, of Columbia University, about the same time, made known the results of his phenomenal experiments with Mrs. Piper, the well-known psychic of Arlington, Mass. The columns of the secular press were filled with references to the statements of the learned professor, and many of the leading dailies and periodicals commented at length editorially upon his positive declarations with regard to the truth of spiritualistic phenomena. Even in England and upon the continent of Europe mention was made of the experiments of Prof. Hyslop. In every instance the references showed the intense interest felt in the subject with which he dealt. It does not matter that many of those who commented upon his work failed to arrive at the same conclusion he did. It is enough to realize that the opponents of psychic science were forced to defend their materialistic positions, and thereby recognize Spiritualism as a matter worthy of their attention.

So great was the interest manifest on the part of the people that many clergymen felt constrained to attack Spiritualism in a most unjust and wholly unwarmed manner. Such chose only to show the mental caliber of the attacking parties, and advertised Spiritualism the more widely among the masses. One preacher from Buffalo, N. Y., one from Washington, D. C., and another from Chicago, Ill., were especially virulent in their attacks, using language that no dignified pulpit would ever tolerate. These men were promptly silenced by one of our ablest workers, Moses Hull, who read them a lesson they will not soon forget. I recommend that this Convention acknowledge the distinguished services of Mr. Hull in this matter in a fitting testimonial. The words of these three preachers were widely quoted by the secular and religious press. The replies that were made to their false and malicious statements were utterly ignored by the religious press, but were given good positions in many of the leading secular journals. No stronger argument can be advanced in proof of the intolerance and bigotry of sectarianism than this action of the religious press.

The course of the bigoted and ignorant pulpits just mentioned led many of the broader and more progressive clergymen to make Spiritualism the subject of one or more sermons, in which many of them gave it fair and impartial treatment. This was especially true in the case of Rev. Heber Newton, of the Episcopal Church, and also of many of the spiritually illuminated among the Unitarians and Universalists. It is but fair that attention should be called to the fact that this widespread interest in Spiritualism, awakened during the year, is due to people outside of our own ranks. The Society for Psychical Research, the scientists, and up-to-date clergymen have created public sentiment, and turned the attention of thousands of people to the subject of psychism. It is true that Spiritualism is benefited by their efforts, and that the results of their work will redound to the good of the race. It is to be regretted, however, that Spiritualists have not had a hand in this good work, and been able to call the attention of the thoughtful to their well-authenticated facts, even as those outside of our ranks have done in the instances named. I earnestly recommend that this Convention make due acknowledgment to those who have been instrumental in carrying forward the educational work named, and formulate plans by which Spiritualism, through the efforts of pronounced Spiritualists, may have a share in the work of educating the public in the great truths of psychism.

From the foregoing statement it will be seen that Spiritualism as a whole, has had a most prosperous year, outside of the organizations conducted under its name. In some instances it has received additions to its ranks, through its local societies, from those who have been awakened to a knowledge of the truths of the Spiritual Philosophy. The widespread advertising our Cause has received has led to a more general study of our literature, and I am pleased to report that there has been a deeper interest manifested in the writings of our ablest representatives than has been apparent in any preceding year of the history of our National body. No novel of the day is at all popular unless a vein of occultism runs through its plot. The demand for the works of Lilian Whiting, M. J. Savage, and kindred writers, as well as the renewed interest in the writings of that greatest of all seers and philosophers who have ever lived upon the earth, Andrew Jackson Davis, are also pleasing evidences of the growth of Spiritualism in the esteem of the public. We cannot do too much to sustain educational work of this kind, and I recommend that this Convention formulate some plan by

which Spiritualism may be given greater power and influence through the dissemination of its valuable literature.

### NECROLOGICAL.

The past year, fraught with blessings though it has been, has also thrown many shadows athwart our pathway. Some of the bravest, brainiest, and noblest of workers have fallen in the great battle of life, and gone to their immortallities. One of them was full of years and rich in spiritual knowledge; gathered through a long and useful earthly life. He was esteemed as an anthropologist on all continents, loved as a spiritual teacher by the millions, and honored as the discoverer of psychometry by all Spiritualists. He fell just as the sun was sinking in the west in a glorious, golden sunset, behind the hills of life's years, and sank into a sweet, refreshing slumber from which he awoke in the "Morning Land" of the soul to enjoy his well-earned rest from his hard labors on earth. Earth-life is poorer, but the realm of the soul is richer, because of the transition of that gifted author, scholar, scientist and statesman, Joseph Rodde Buchanan.

The next to go was one whose years were barely half-told, who was but beginning to pass from the old age of youth into the youth of old age. His is the name that was famous throughout the world as authority on ontology and bacteriology. He was thrice decorated by one of the governments of Europe for his great discoveries in the field of science, and for his philanthropic work among the sufferers from the cholera scourges that swept over several nations in the "Old World." He was considered a leader in his especial line of work, while as an advocate of psychism his rank was equally high. His writings in defense of scientific Spiritualism have been published in several languages, and his efforts to establish a Psychological Institute for the study of mediumship are too well known to need extended notice from me. This noble, broad-minded, open-handed friend of our Cause and supporter of this Association, has fallen in the midst of a most useful career, when the world had greatest need of his services. He requires no encomiums from me at this time. He has left his mark high upon the scroll of fame and gone to his reward. I can but speak his name, and in the silence of the soul pay my tribute to the sterling worth of Dr. Paul Gilber.

Two other prominent men have gone from us since we were last assembled in Convention—John Clark Ridpath, the eminent historian and statesman, and Col. S. P. Kase, a old-time abolitionist and personal friend of Abraham Lincoln. Prof. Ridpath, while not an active supporter of our Cause, was yet an avowed Spiritualist, and never hesitated to acknowledge his interest in the great questions with which Spiritualism deals. Col. Kase was a tireless worker for our Cause for more than forty-five years. He rendered the nation at large, and Spiritualism in particular, a signal service when he interested President Lincoln in psychism.

In common with our brethren over the sea, we pause to pay our tribute to that noble woman whose services in behalf of Spiritualism were gladly acknowledged by her friends on all continents—Mrs. Emma Hardinge-Britten. She was ripe for the harvest, having spent more than threescore-and-tea years in the mortal form in the service of her fellow-men. Her works will live in after years, and she will be remembered with loving gratitude by the thousands to whom she ministered when her life was young and her hope strong. Nobly hath she lived, and grandly hath she triumphed over seeming death. Peace to her memory!

It is but right that this Convention should take notice of the departure of these eminent personages. I therefore recommend that the Committee on Resolutions be instructed to present a special testimonial to their worth and services, that the same may be spread upon the minutes of this meeting, and copies forwarded to the families of the deceased ones.

### GROWTH OF THE N. S. A.

Our Association has added a small number of societies to its membership during the past year. It is true that we have met with some losses, but the character of the newly-acquired societies in the way of activity and interest more than compensates us for the loss of the few that were only half alive. One new State Spiritualist Association has been formed, that of Wisconsin, which gives promise of great usefulness in that State. Ohio has been quickened into new life, and excellent work has been done in that State for our Cause. The bonds of affection between it and the N. S. A. have been strengthened, and an era of good feeling inaugurated.

The feelings of amity and good-will on the part of all State Associations toward the N. S. A. have been augmented, and so far as is known to your Executive Board, the most harmonious relations exist between the National society and its auxiliaries. Our society's growth, though small in numbers, is of a permanent character, hence is of great value.

The N. S. A. has grown in the esteem and confidence of the people far beyond any corresponding year of its existence. It is now looked upon as a permanent institution, and is receiving the attention from Spiritualists that has hitherto been withheld. It has grown into the notice of the opponents of Spiritualism, and is looked to for reliable data as to the status of our Cause by all classes of people. Spiritualists are awakening to the fact that their National Association is receiving the respectful consideration of their opponents, and that it is of value to them in the dignity and standing it gives to our movement as a whole. I have never received so many letters of inquiry, nor have I been approached by the officers of so many secular and religious institutions, for information concerning Spiritualism as has been the case during the past twelve months. It is true that there has been a special incentive to attract the attention of the people, through the munificence of our beloved Treasurer, Theodore J. Mayer; yet that influence has been helpful in the way of creating permanent interest, and establishing a feeling of security in regard to the future of this great organization.

### WORK OF THE N. S. A.

The executive officers of the N. S. A. have had their time well occupied with Association work throughout the year. The correspondence of both the President and Secretary has been large, and has produced some very interesting information as to the standing of our Cause throughout the nation. Our Secretary has been unceasing in her efforts to establish and maintain the most harmonious relations between this organization and its chartered auxiliaries. In this labor she has been eminently successful, and she has succeeded in interesting many prominent laymen in the work of the N. S. A. She

has kept in touch with nearly all of the workers in the spiritual vineyard, and has ever striven to show them that the interests of the N. S. A. were identical with their own.

Very little missionary work has been done during the past year. Several trustworthy missionaries received commissions to work for the N. S. A., but it was not possible for them to devote their time to the work, and, in some instances, the results were too discouraging to warrant them in continuing their efforts. One special missionary, Mrs. Addie L. Ballou, was sent into the field to arouse an interest in the N. S. A. and its purposes. She was engaged, under contract, for a period of six months, at a salary of fifty dollars per month, and expenses. She began her work December 1, 1899, in the State of Indiana. From the very first she met with determined opposition and the most serious obstacles. The people would not respond to her letters, and several local societies failed to give her a hearing. Whenever she did speak, she faithfully endeavored to interest her hearers in the N. S. A. In some places her efforts bore fruit, but in many instances the people seemed to feel no obligation whatever in the matter. Our missionary was being paid by the N. S. A., and they did not feel called upon to contribute even one dollar to aid her in her work.

I regret to say that so great was the sympathy of the people that her thirty days of constant labor, in which she traveled hundreds of miles, gave twenty-three lectures and one funeral sermon, returned to the N. S. A. the sum of twenty-nine dollars. The salary of Mrs. Ballou was fifty dollars and her expenses for the month. Of course, this was a heavy loss to the N. S. A. The people were imbued seemingly with the idea that they could get something for nothing, hence they accepted her hard labor as a matter of right to themselves, and complacently forgot their own duty in the case. Mrs. Ballou then tried other fields of labor, but the results were much the same. Your President and Secretary tried to arrange her route to the best advantage, but the distances were too great and mail transportation too slow to make it possible for them to aid her as they wished and to do. At the close of her fourth month of service, at the request of your executive officers, Mrs. Ballou kindly canceled her contract. This was found necessary as a matter of economy, and was done solely to prevent the depletion of our treasury. Your officers make no complaint of the work of Mrs. Ballou; she did her best, under great difficulties, and no blame can justly be laid upon her.

Mr. E. W. Sprague, one of our trustees and most steadfast friends, in connection with his regular engagements with local societies, rendered the N. S. A. much valuable service in missionary effort. Several other missionaries did what they could, by occasional references to the aims and objects of this body, to interest their hearers in it. Your President also did some missionary work during the year, but did not devote himself exclusively to it as he did in '95, '96 and '97. The results of the year's work in the missionary field are not up to the records of former years. I am yet of the opinion that live missionaries are the best means of educating our people in the spiritual philosophy, and in explaining to them the value of the N. S. A. It is evident, however, that new methods must be devised for carrying on that work. I do not feel that it is the sole purpose of our appointed missionaries to collect money for our treasury. There is a higher purpose than this that should be the first consideration both of the missionary and this Association. That purpose is to show the necessity of thorough organization, and the duty of the people to support the cause will soon become apparent to them.

It will be necessary to show the people that they cannot expect to get something for nothing—that "live and let live" is the motto of the N. S. A., and that it should be theirs. The field of labor for each missionary should be carefully selected, the routes definitely determined, and dates made far in advance. Each person so employed, if thus equipped will do much for the N. S. A. I believe that if six live missionaries are employed, and their entire time devoted to their work in this direction, they can be self-supporting, if they work with a will, and at the close of the year have a comfortable balance to turn into the treasury of the N. S. A. At this point, I must suggest that not only should our missionaries organize new societies, but they should also do everything in their power to strengthen those now in existence. This part of our work has been neglected too long, and we are now suffering from the ill effects thereof. I recommend that missionary effort be continued another year, under methods to be prescribed by this Convention, and that not more than six active workers be specially commissioned, under fixed salaries, to devote their entire time to this important work.

### THE MAYER FUND.

It will be remembered that early in September, 1899, our esteemed Treasurer, Theodore J. Mayer, offered to deed in fee simple, the present magnificent headquarters of the N. S. A. in Washington, D. C., provided the Spiritualists of the nation would place the sum of fifteen thousand dollars in our treasury. Mr. Mayer afterwards reduced the proviso to ten thousand dollars, and has extended the time from date to date during the year, hoping the fund would be raised in full, but we come to this Convention with nearly one thousand dollars lacking. One year of constant effort on the part of your executive officers has not sufficed to bring forth the required amount. From the report of our Secretary you will learn that she has faithfully endeavored to fill this important trust. Nobly has she striven, and no blame can be attached to her for the present deficit.

Your President claims that he, also, has done his best to induce the Spiritualists of America to meet Mr. Mayer half way. One man has asked thousands of men to do as much for our Cause as he would do alone. This point I have emphasized. Iterated and reiterated with voice and pen throughout the year. Under instructions from our Board of Trustees, I sent out eight thousand, six hundred and eighteen circular letters to the Spiritualists whose addresses were at my command, asking them to donate to the Mayer fund. Several thousand made no response whatever, but a goodly number at once sent in their offerings to this fund. I received about two thousand dollars in cash, and pledges of about fifteen hundred dollars additional. I also penned one hundred letters with my own hand to personal friends, from nearly all of whom I received generous responses. From all sources I have received and turned into the treasury of the N. S. A. more than three thousand dollars in cash. From the pledges made to me direct I expect to receive about three thousand dollars in addition to that already been paid. I regret to say, however, that over six hundred dollars of the pledges remain unredeemed. The parties who made them have been repeatedly requested to meet their obligations, but it seems that they gave their pledges with the feeling that the Mayer fund never would be filled,

hence feel justified in refusing to make good their word of honor in this respect. The failure of the parties in question to redeem their pledges leaves us with nearly one thousand dollars to raise ere we can claim the bounty of Mr. Mayer. Such a condition of things is indeed lamentable. It is a sad commentary upon the popular interest in Spiritualism that has developed during the past year. If outsiders appreciate Spiritualism at a higher rate of valuation than ever before, surely Spiritualists ought to do the same. The fact is, many people left their pocketbooks in the church when they embraced Spiritualism. Some means by which the hearts, souls and purses of our Spiritualists can be reached at one and the same time must be devised by this Convention. No other religious body in the world would have taken a year to raise so small a sum as ten thousand dollars. With a following of possibly one quarter of a million of people, there is no excuse for such extreme parsimony. In speaking thus, I cast no reflections upon the generous souls who have contributed to this most worthy cause.

It is to some of them that I am indebted for the inspiration that prompted me to persevere in my efforts to fill this fund. Many of the letters were touching in the extreme, and proved the sincerity and devotion of the writers. To such as they the world is indebted for the presence of Spiritualism among men, to such as they must look for evidence of the trustworthiness of and faith in human nature. Many of them, out of an income of ten dollars per month, contributed one, two and five dollars each to the Mayer fund. What a difference between them and the men of wealth who have hugged their gold to their hearts and refused to give even one penny!

Simple justice compels me to admit that those who gave most willingly out of their little stores were people far beyond the age of three score and ten years. I deeply deplore the failure of the Spiritualists as a body to appreciate the great value of Mr. Mayer's unselfish offer. The old desire to get something for nothing, by making other people pay for their religion for them, is all too strong with the majority of our Spiritualists even to-day. I most earnestly recommend that this Convention make it its chief duty to complete the Mayer fund at the earliest possible moment.

### MASS MEETINGS.

The last Convention instructed the Board of Trustees to institute and hold a series of mass meetings in the large cities of the land in the interest of the N. S. A. These meetings were to be held, as far as possible, under the joint auspices of the State and National Associations, equal organization to share and share alike in the expenses and profits of the same. Joint Conventions were planned in the States of Michigan, Minnesota, Illinois, New York and Ohio. It was my privilege to attend all of the meetings save the one held in Minnesota. They were all helpful to the cause of mediumship as well as ethically? Will the separation of the organization spiritually, educationally and financially, and were the means of interesting hundreds of people in Spiritualism? Will a higher grade of music produce the same wished-for result? Will the abolition of the door fee aid to the dignity and standing of our movement financially as well as ethically? 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## N. S. A. CONVENTION

(Continued from page 2)

that they would give two hundred dollars each to this fund, provided Mr. Howe was made chief historian, whenever the N. S. A. was ready to act in the matter. The work of completing the Mayer Fund occupied so much time, and was so poorly planned, that it was not deemed wise to make any particular effort in regard to the History Fund. The question, therefore, is before you in precisely the same condition that it was last year, with this addition—a historian has been chosen to do the work when the cash is in hand to pay him for his services. Our veteran workers are rapidly passing to the higher life. It is to them that we must look for authentic information with regard to the men and women who upheld the banner of Spiritualism in the earlier years of its history. One of our veteran workers has been elected to an office that was created by our last convention, and no provision has been made to set him at work. It will take time and money to prepare a history worthy of the name. The work of Mrs. Emma Hardinge-Britten is good in many respects, but it is sadly incomplete as it is now, and stops short of the year 1860. It needs correction and completion. I command that steps be taken at this convention to swell the History Fund, and that the incoming board of trustees be instructed to make the history of Spiritualism a matter of special interest throughout the coming year. I also urge that one or more assistants be provided for Mr. Howe, if needed, the preference to be given to such able writers as Dr. Dean Clarke and Fred L. H. Willis.

## PSYCHICAL RESEARCH.

Under this caption your president last year urged a closer union of effort between the N. S. A., and the Society for Psychical Research. I am impelled to renew that recommendation at this convention. Our friends of the Psychical Research have for many years been doing a work that the Spiritualists ought to have done for themselves and the cause they love. That society is still endeavoring to present the grand truths of psychism to the world, through the evidence of scientific fact. The majority of its members are friendly to Spiritualism and willing to co-operate with us in the work of presenting psychic facts to our fellow-men. From the time Prof. James of Harvard first suggested a union of forces on the part of those who are interested in psychism, down to the present day, I have ardently hoped that the Spiritualists of America would awaken to the necessity of demonstrating their truths to the religious and scientific worlds. Thus far they have multiplied their phenomena until their evidence has become cumulative; but they have made no effort to reduce their facts to orderly form, nor have they published the same for the enlightenment of the masses. This important work has been done and is still being carried forward by the Society for Psychical Research. By co-operating with that body we can make Spiritualism of great service through the opening of our storehouse of facts to our friends and at the same time prove to the world that ours is an educational movement rather than the outgrowth of the emotions, designed for amusement and the indulgence of the imagination. To the delegates to this convention to make it possible for the truths of Spiritualism to be demonstrated by Spiritualists as well as by outsiders who are connected with the Society for Psychical Research. An alliance with that society in amity and spirit will be productive of great good to our cause.

## A PSYCHIC QUARTERLY.

As a means to advance psychic science in this country, I renew my recommendation of last year that, as soon as practicable, a psychic quarterly, of the same general character as W. T. Stead's "Borderland," be established by the N. S. A.

## SPIRITUALISM FOR CHILDREN.

The future growth and permanency of Spiritualism naturally depends upon the children of the Spiritualists of to-day. Something should be done for the children by this convention, and I ask you to consider well this important subject.

## DECLARATION OF PRINCIPLES.

The Declaration of Principles adopted at our last annual convention has given rise to a great deal of criticism on the part of both the friends and opponents of the N. S. A. In many instances those who criticised the action of that convention adversely were in favor of a declaration of some kind, but wanted one of their own making, or none at all at that time. Some Spiritualists who have never attended one of our conventions are publicly urging the repeal of last year's code, and the adoption of something more comprehensive—at least, to them. Others, many of whom are veterans in the service of Spiritualism, are vigorously defending the present declaration, and urging that it be retained in its present form. Whatever may be the action of this convention, I feel warranted in saying that the adoption of a code of principles at our last gathering was a wise and highly beneficial step.

## CONSTITUTIONAL AMENDMENTS.

Two amendments to our constitution are offered for your consideration, to which you are earnestly requested to give your thoughtful attention. They change in a radical manner the working machinery of the N. S. A. One of them is the proposition to make the meetings of this Association bimonthly instead of annual, as they are at present.

The other amendment that so vitally concerns the mechanism of this organization is the one that purposes making individual members of the N. S. A. for a period of five years, or for life, upon the payment of twenty-five, or one hundred dollars in money.

In the N. S. A. five-year memberships are substituted for honorary memberships, and life members must pay one hundred dollars into our treasury in order to become such. This will give them the right to vote at our every convention, and give them equal power with the delegates from our chartered locals.

## TREASURER MAYER.

Let me devote one paragraph at least to our honored treasurer, Theodore J. Mayer. It is to him we owe the inspiration of the Mayer Fund. Realizing as few Spiritualists have, the great value of the N. S. A., Mr. Mayer resolved that he should have the means at hand with which to do its work. With him to resolve is to do, and he at once conceived the idea of giving the present headquarters of the N. S. A. to this body for its permanent home. Recognizing the law of reciprocity, he asked the Spiritualists of the nation to meet him half-way, by giving as a body less than he gave alone to the cause. He was not satisfied with that proposition, but gave five hundred dollars to the fund he asked the people to raise. He stands forth as one of the most devoted friends of Spiritualism found in the form to-day. It is to him that the N. S. A. will owe much of its future success.

Ways and means for the creation of a permanent income for the N. S. A. must be devised by you. Comparisons are said to be odious, yet it is well for us to contrast our own work with that of our Unitarian brethren during the past years. The A. U. A. has three hundred and thirty-seven churches affiliated with it. From those churches it received over sixty-one thousand dollars during the past year. From life memberships, special donations by Sunday-schools and individuals, over fourteen thousand more; from bequests by will and gifts, six thousand more; from the income of the funded investments, some sixteen thousand more, making a total of over one

hundred and sixty-five thousand dollars as an income for the year.

The N. S. A. has had two hundred and twenty-five societies connected with it. From these societies, from individual donations, special gifts, and the labor of the president, the N. S. A. has had an income of less than ten thousand dollars in cash. The Spiritualists of this country outnumber the Unitarians three to one. The latter have seventy-five years of organization against only seven years for the former. Perhaps the financial difference between the two bodies can be accounted for through the lack of organization on our part; yet it does seem as if one hundred and fifty thousand Spiritualists might make at least one-half as good a showing as fifty thousand Unitarians. It may be urged that the Unitarians are all people of great wealth. Such is not the case. It is true that they have people of wealth among them, but in no greater proportion than do the Spiritualists. Many Spiritualists are indeed poor in purse, and so are many Unitarians. The people of small means among the Unitarians love their religion as devotedly as do their wealthier brethren, and give accordingly. Among the Spiritualists, love for Spiritualism is perhaps felt, but it certainly is not often expressed. Some there are in our ranks who give beyond their means, but they are the exceptions and not the rule.

On several former occasions I have recommended the appointment of special financial agents to make house-to-house canvases for funds for the N. S. A. This method has been quite successful in several instances, as is proved by the example of Miss Buckwheat, of Royersford, Pa. Her success is ample proof that the same plan would be of much greater value if tried upon a larger scale. I yet have faith in the plan named; therefore I recommend that at least twelve reliable persons be appointed by the incoming president, and sent out as solicitors of funds for our treasury. I again recommend that the special missionary sent out to assist our struggling local societies, be instructed to make special efforts to reach individual friends of our cause in the same way.

## REFORM WORK.

Something should be said by this convention upon the reform issues of the day. I urge action upon the subject of capital punishment. It is a relic of barbarism, and every Spiritualist owes it to our cause to labor with might and main to secure its abolition. The question of the age at which young girls can legally consent to their own ruin, is one in which every delegate to this convention should feel a lasting interest. It is one of the giant evils of the times and should be dealt with in no uncertain manner. Social purity, political integrity, industrial improvements, equal suffrage for men and women, the initiative and referendum, protection for the youth of our country, temperance in all things, the abolition of war, the maintenance of international peace, opposition to medical monopoly, the administration of justice, class legislation and kindred reforms are all questions of moment to all lovers of liberty. I recommend that this convention, through its committee on resolutions, proclaim to the world its position upon all of these great questions and all other issues that effect the welfare of our fellow-men.

## PARIS SPIRITUALIST CONGRESS.

An International Congress of Spiritualists was held in Paris, France, Sept. 15 to 24, A. D. 1890, S. E. 53. To that Congress the N. S. A. was invited to send delegates, and the last annual convention directed that your president should appoint representatives from among the Spiritualists whom he knew would visit the Paris Exposition. Accordingly, Mrs. Addie L. Ballou, of San Francisco, Cal., Mons. Carlos Llibert, of Detroit, Mich., and Dr. Dean Clarke, of Boston, Mass. were duly commissioned as delegates. Both Mrs. Ballou and Mr. Llibert attended the Congress, but Dr. Clarke was obliged to return to America before that body had assembled. As yet no report has been received from the N. S. A. representatives, but there is every reason to believe that they attended to their duty faithfully, and that they will render a just and true account of their stewardships. No expense accrues to the N. S. A. on account of these efficient envoys.

## SUGGESTION.

In view of the fact that the Mayer Fund will be filled ere this convention closes, and of the other associate fact that Mr. Mayer will deed the present headquarters of the N. S. A. to this association, as soon as the fund is completed, I venture to suggest that it would be wise to dedicate one room in that home to the investigation of all psychic phenomena.

## GIFTS.

At this point I wish to acknowledge two gifts of real estate to the N. S. A. during the past year. Brother J. D. Munger has given one hundred and sixty acres of land in Scott Co., Kansas, to our association, on account of the Mayer Fund, while Brother E. A. Smith has also dedicated two lots at Lake Pleasant, Mass., to the same worthy purpose. These gentlemen have set their brethren throughout the nation a noble example, and have earned the sincere thanks of every friend of co-operation for their generosity. It is to be hoped that dozens of Spiritualists may be inspired to follow in their footsteps in the near future. I must also call your attention to the generosity of Mr. Samuel J. Fronce, an octogenarian New England Spiritualist, who gave eighteen hundred dollars in cash to the Mayer Fund. Mr. Fronce earned his competency by the "sweat of his brow," having been a working-man all through his life. Out of his hard earnings he saved enough to enable him to do something for his religion, and at the same time keep want from his own door. In all forms this man is a true-blue Spiritualist—one who believes in Spiritualism in the fullest sense of the word, for he is willing to seal his devotion by dividing his means in his old age that our good cause may be sustained. I ask that special recognition be given to the three gentlemen above named for the noble example they have set their brethren in this nation.

## TREASURER MAYER.

Let me devote one paragraph at least to our honored treasurer, Theodore J. Mayer. It is to him we owe the inspiration of the Mayer Fund. Realizing as few Spiritualists have, the great value of the N. S. A., Mr. Mayer resolved that he should have the means at hand with which to do its work. With him to resolve is to do, and he at once conceived the idea of giving the present headquarters of the N. S. A. to this body for its permanent home. Recognizing the law of reciprocity, he asked the Spiritualists of the nation to meet him half-way, by giving as a body less than he gave alone to the cause. He was not satisfied with that proposition, but gave five hundred dollars to the fund he asked the people to raise. He stands forth as one of the most devoted friends of Spiritualism found in the form to-day. It is to him that the N. S. A. will owe much of its future success.

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speak for him, and constitute a monument to a noble, unselfish life.

## CONCLUSION.

This convention completes a term of seven years of service for your present president. I cannot close this paper without expressing my gratitude to the many friends who have stood faithfully by me during that period. The cause of the N. S. A. has always been most dear to me, and to-day I am as deeply interested, eye, even more so. In its welfare than ever before. Through its mediumship great good has already accrued to Spiritualism, and by its means our cause will go on from success unto success. It is the one hope of the future usefulness and prosperity of our movement. Let us cherish our N. S. A., and seek by every honorable means to rally all Spiritualists around our glorious gold-and-white banner of truth and purity. I can only say to my friends, east, west, north and south, "Thank you, one and all," for the repeated assurances of your confidence and esteem, for your many helpful thoughts and timely aid, for the tender memories of past associations, and for your generous responses to every appeal in behalf of the N. S. A. and the cause of co-operation that I have ever made during the seven years now gone from our good work done by the state association.

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# The Progressive Thinker.

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## FOREIGN COUNTRIES.

The Progressive Thinker is furnished in the United States at 50 cents per copy, postage included being but nominal, but when it is sent to foreign countries we are compelled to charge 50 cents extra, making the yearly subscription \$1.50. Please bear this in mind.

SATURDAY, OCTOBER 27, 1900.

## Catholic Arraignment of Protestantism.

"The Brothers of Christian Education," at the Paris Exposition, have sent forth a circular by one of its members, in which they arraign Protestantism, as if they, who are Roman Catholics, were exempt from criticism. In their indictment, which they claim was written by a boy of fifteen, occurs among other things the following allegations:

"Protestantism is no religion; it is only a rebellion against all religions. It has none of the marks of religion. It lacks universality in time, place, and in the world. Protestants descended from Luther and Calvin, and indeed from the heretics of the first centuries, who were rightly condemned because they had departed from the teachings of the apostles."

"Protestantism is unfruitful of good works. Even if England does spend millions in mission work and in the free distribution of the Bible, this work does not end in good results."

"Protestants have no unity. Their religion is based on the free investigation of the Bible, and everybody interprets the Scriptures to suit his own taste. Its sects are innumerable, and many are ridiculous communions. Protestants no longer believe in the divinity of Christ. In Germany it is forbidden the pastors to preach that Christ is God; and the most learned Protestant theological professors of that country maintain that Jesus Christ never existed."

"Protestantism is truly really no religion at all. It is a source of great immorality, because it teaches that good works are not meritorious, and thus does not give man the motive or the ability to contend against himself and his evil passions and to grow in good works and virtues. Accordingly Protestantism destroys all moral principles."

"With a correspondingly clear arraignment of Catholicism from a Protestant standpoint, a very correct opinion could be formed of the demerits of Christianity."

Then would come the scholar and prove that the Catholic mother church is only a slightly revised Roman Paganism; that the daughter, Protestantism, is ashamed of the vices and misdeeds of her maternal ancestor, attempted a reform, but had fallen into the same deep mire with the parent, drinking from a common fountain, and absorbing the identical dogmas which had made the mother the disreputable creature she is.

## Occasion for rejoicing.

There are now three great archaeological exploring expeditions engaged in making researches in the valleys of the Euphrates and Tigris, and along the ancient canal uniting those rivers near their mouth. The French explorers are directing their attention to the buried city of Tello, which they have resurrected and are compelling to reveal their antiquities and a long-forgotten past. The Germans commenced vigorous work in the spring of 1899, on ruins they found in Babylon. The students of historic beginnings will keep an eye directed to their movements. But the most successful of these expeditions is that under the direction of Prof. Hilprecht, now at work on the palace of the priest-kings of Nippur. This structure has a frontage of 600 feet. Its library of magnificent proportions, written on earthen tablets, not one of which bears a later date than 2,280 years before our era, and which was found buried under 70 feet of rubbish, is absolutely of more practical value to scholars than any discoveries made in Egypt.

Prof. Hilprecht represents America, and is now in the lead of all other investigators, thanks to the Pennsylvania University, in whose service he is laboring. He is positive that evidence is furnished by these discoveries that there was an advanced civilization in that region near 9,000 years ago. It is demonstrated by these discoveries that Egypt was colonized from the East, and that civilization did not originate there, as many have maintained.

All the world has reason to rejoice that these explorations awaited this scientific age, so that truthful translations will be made, instead of garbled and false renderings to make them harmonize with sacred history.

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## Positively Criminal.

An act the effect of which is to produce crime is criminal of itself and should be suppressed. Sometimes persons with honest intention, but mistaken policy, engage in doing that which culminates in murder. They vindicate themselves under the specious plea that their purpose was praiseworthy, but ignorant of the consequences when they engaged in it, and are blameless, though wholesale murder followed. Such persons may not be amenable in courts of law, their good conduct shielding them from punishment; but in the court of conscience they are not only reprehensible, but actually criminal, and if they do not suffer therefore it is because they are steeled by false education to look complacently on their ill-advised acts.

Take the case of the missionaries who enter upon proselytizing expeditions to distant and strange peoples. The intention is probably good enough; but, as in the case of China, they have caused a terrible waste of life, and entailed a world of suffering on those who had never wronged them. Had the missionaries been the only persons to suffer it would be another affair. The real victims are the so-called heathen converts and their families. These converts, before conversion, were living in security with their own people. They were protected by law, and their morals were above reproach. They worshiped a God who had extended better protection to their nation, than had been extended to any other nation under the sun; because it had been preserved intact for thousands of years, and had become many times more populous than any other nation on the globe. True, they did not worship the son of a Jewish peasant, neither did they credit him with being the equal of the Creator and possessing the attributes of a God. They loved Buddha, however, a character worthy of any man's esteem, both for his noble life and exalted teachings. But this did not give satisfaction to outside agitators. It was necessary to drag them into a new faith, to furnish employment for a body of zealots. The result:

"These native Christians assumed superiority on their conversion over their fellows, and became egotistical and arrogant. They talked and acted as Christian bigots always talk and act, as if superior to common mortals, because they held special relations with God."

Human nature may tolerate such a silly claim for a time, but ultimately it becomes oppressive and culminates in ignoring the assumption, and perhaps in giving the aggressor a lesson. This is just what was done in China. Classed as Pagans, represented as incurring divine displeasure, and certain of eternal torment after death, while their ancestors whom they adored, they were assured were accompanied with devils in the unseen world. They could not brook the insult. Their government had by the duplicity and knavery of the missionaries opened their doors to these false teachers, and seeing no redress from the constituted authorities they attempted to right the wrongs themselves.

Fanatics in their own faith these Boxers, as we call them, took the power into their own hands, and did what they always do, because the aggressors.

Were not the missionaries, then, in view of these facts, the direct cause of all this waste of life in China? And were not all those who innocently contributed their dimes and dollars to aid the missionary cause somewhat responsible for the terrible outcome?

Down there in Sierra Leone, in Africa, there was recently a parallel case in a smaller way to that in China. Rev. Mr. Cain, three assistants, Rev. Mr. Clements, his wife, and all the children of his school, with more than 300 Christianized natives, were slaughtered by the natives. Such violence is liable to occur anywhere, and at any time where the "I am more holy than thou" religion prevails.

**The Cost of Christian Converts.**

The London Times lately published a report of Christian progress in China, as made by its special Pequin correspondent, Dr. Morrison. In 1893, it says, substantially, there were 1,511 Protestant missionaries in the Kingdom, and there were 3,127 Chinese converts, at a total cash cost of £350,000, or \$1,750,000. This makes each convert cost \$550.64. But the worst feature from a Christian standpoint is yet to be told: "Very few of the 3,127 converts gained at this enormous expense were genuine believers." They embraced Christianity for \$3 a month.

Following along this train of thought and facts furnished by Dr. Morrison, Mr. Arnold White comes to the front with the statement that \$350,000,000 have been spent by Protestants in 100 years in Christian missions. He says the account of the success of those missions is based on the interested statements of those missionaries themselves, else from their supporters. Disinterested parties controvert the claims of those missionaries. He proposed the appointment of an independent commission to the other foreign mission societies, to ascertain the actual facts.

The project seems a worthy one. It ought to be known with certainty whether the penitents flocked from children, and placed in the missionary box, are really used to evangelize the heathen, or are only used to supply sumptuous homes, with a return of hired servants in the guise of converts, at \$3 a month, to wait on the missionaries and obey their every wish. Truth never suffers by rigid investigation.

## A Mohammedan Census.

The Sultan of Turkey has just completed a census of Islam. He finds the number of Mohammedans in the world is 196,500,000. Of these 18,000,000 are in Turkey in Europe, 99,000,000 in western Asia and Hindooostan, 20,000,000 in China, 36,000,000 in northern and northeastern Africa, and 23,000,000 are scattered in other parts of the world.

If these figures are correct Mohammedans are more numerous than Roman Catholics, nearly double the Greek church, and are more numerous by many millions than are the Protestants. They do not seem to be a quarrelsome people, for there are reported twenty millions of them in China.

Expunge the accounts of man's inhumanity to man from the world's history, and a small volume would contain the rest.

It is heaven upon earth to have a man's mind move in charity, rest in providence and turn upon the poles of truth.—Bacon.

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## GENERAL SURVEY.

THE SPIRITUALIST 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 it is no reason why they should be suppressed, even if distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

**WRITE PLAINLY.**—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

**TELEGRAMS.**—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Inquiry is made at this office for the address of Mr. and Mrs. Harry F. Hill. Will some one please send a postal to this office stating where they are located.

Ben and Mattie Hayden writes from Lawrence, Kan.: "The Lawrence County (Kansas) Camp-Meeting Association has just closed its fifteenth annual session at the home of Father T. C. Deuel, near Walula Railroad Station. The weather could not have been finer if made to order. The attendance was good and deep interest manifested. Perfect harmony prevailed and every one felt it was good to be there. Bro. W. E. Bonney, of Blair, Neb.; Mrs. Lulu of Lawrence, Kan., and your humble servitors were the speakers. About all phases of mediumship were represented and well patronized. Taking all in all the meeting was a grand success, and we feel sure much good will grow out of this spiritualizing influence that goes out from this nucleus of power. At the close of the meeting we came here to Lawrence, where we find quite a number of earnest and truly spiritual people who meet regularly at the home of some member each week. Thus the fires are kept lighted upon the altars. Sunday evening, the 14th, we held forth in their hall, Mrs. H. following the lecture with quite a number of tests, all of which were recognized. We hope to do a good work here. We are open for engagements to work for old societies or organize new ones on reasonable terms."

Dr. Wm. Cleveland, the veteran Spiritualist and healer, of Minneapolis, Minn., is our authorized agent to receive subscriptions for The Progressive Thinker. Dr. Cleveland is the author of a work called the Religion of Spiritualism, which has received considerable attention among thinking people. His clairvoyant powers are fine, and his tests are always recognized. He has done a most excellent work for Spiritualism and humanity.

Fred Johnson writes from South Chicago, Ill.: "H. J. Moore gave a few trumpet seances here. The voices of the spirits could be distinctly heard and the people present were more than satisfied, some getting as many as four messages during the seance. His hands were held by some person in the room during the entire seance, so as to convince the most skeptical that it was the work of spirits. After the seance J. K. Hills gave some very good tests."

The dedicatory exercises of the First Spiritual Church of Chicago will take place Saturday evening, October 28. Mrs. Cora L. V. Richmond will give the dedicatory address. Dr. T. A. Bland, Mrs. Luella Chandler and other prominent workers will take part in the exercises. Mrs. Cooley, assisted by Mayflower, will give spirit messages. An excellent musical program will be an addition to the rest. Services at 7:45 sharp.

The Chicago Inter-Ocean has the following: "Professor Francis Carlin, a former citizen of Fort Worth, Texas, and now a resident of Wyoming, tells the following story of clairvoyant prophecy concerning the Galveston horror: In June, two years ago, the professor was contemplating a removal to Galveston, and in fact had perfected all arrangements for his proposed change of residence. One day, on the streets of Fort Worth, he met an old friend, to whom he mentioned his intention of going to Galveston. The friend said: 'Before going be sure and consult Mother Ryan, the clairvoyant. She has told me some wonderful things and given me warnings which have protected me from danger, if not from death itself.' Impressed by his friend's earnestness, Professor Carlin paid a visit to Mother Ryan. The door of the woman's apartments stood ajar, and as Carlin walked up the steps he heard a voice say: 'Come in, Professor Carlin. One of the voices has just whispered to me of your coming, and I was expecting you. Do not go to Galveston. That city, within the next two years, will be submerged by the sea, and thousands will perish. The voice whispering to me has an icy breath, and you must go north, instead of south, for danger now threatens yourself and family in any climate where the frost king reigneth not.'

L. A. Austin writes from Excelsior, Minn.: "I have received your third volume pertaining to tilings or aspects beyond ordinary states of consciousness. I find it very instructive, interesting and suggestive. The most promising signs of the present times are that the number of individuals are increasing quite fast, who realize that they have not cornered all of the truth."

Claude Whiteside, of Chattanooga, Tenn., has received the seven premium books and is well pleased with them.

Dr. A. A. Kemball is now located at 801 Main street, Bangor, Me.

Maud C. McClure writes: "I wish to call your attention to a mistake made in your columns recently in regard to the officers of the Central Iowa Spiritual Association. The vice-president, G. A. Hinton, M. D., and the secretary, Maud C. McClure, are of Oskaloosa, instead of Ottumwa, as stated. Will you please correct it in your next issue, and also state that at a recent meeting in Marshalltown of the trustees of the C. I. S. Association, it was decided to hold a midwinter meeting in Oskaloosa and employ Mr. and Mrs. Kates. The meeting is to be held in January."

she backed out of the room, saying: "Miss didn't dream nothin' like dat! De patient in dis room was dat ill Japanese boy." The nurses and the hospital records corroborated the negro's statement. The patient who had occupied the bed just before was a Japanese boy named Okada. He was a medical patient under Dr. Packard. He got well, and his uncle, a tall, gray-bearded man, who, like a Hindu, took him away. Laughingly, he had gone out of the hospital on the arm of his tall guide, bowing in his foreign little way to the nurses who had been kind to him. Miss Walker had never heard of or seen the child and never knew that he had been in the ward. The colored woman cannot be induced to enter the room in the evening now."

"Cox," writes that Dr. Hewitt delivered a splendid address on "The Evolution of Religion" before the Unity Spiritual Society of Milwaukee last Sunday evening, that was enthusiastically received. This was his second lecture, and there was a fine audience out to listen; several new faces, and many of the leading men of the city.

Mattie L. Monroe writes from Seattle, Wash.: "The annual convention of the State Spiritual Association of Washington, will be held in Tacoma, Wash., November 22 and 23, 1900; the hall for same to be decided on, and published at a later date. All parties interested are cordially invited to attend and co-operate with us at that time. Tacoma seems like home to the S. S. A. W. It having been organized there, and we look forward to a very pleasant time. Notice of details will be published later when programme is arranged."

John Lomme writes from Portland, Ore.: "I have received the premium book, and consider it worth five times the price of it. Those books are great educators, and are reaching many in this way. Verily, you will have your reward."

Mr. L. LeSleur, corresponding secretary, writes: "We had a large attendance at our Band of Harmony rooms, 608 Handel Hall building, Thursday afternoon and evening, October 18. The ladies met early, at 1:30 p. m., to sew for our coming bazaar, which will take place the first Thursday in December next. We expect everybody to come and buy Christmas presents, as we shall be sure to have just what they will want, no matter what it is. The evening exercises were especially interesting, and of varied character. Several of the little folks were present, and Ouna gave them name poems. Miss Carrie Richmond's recitation brought the house down; she was obliged to respond to an encore. The most impressive feature of the evening was the conferring upon our president and pastor, Mrs. C. L. V. Richmond, the degree of LL. D., by the American Health University of Chicago. Dr. Dutton, dean and secretary of the university, in a few well-chosen remarks, conferred the degree. Mrs. Richmond responded in a most beautiful manner, thanking him for the honor, and for his deep appreciation of her life-long work for the uplift of humanity. She paid the doctor a glowing tribute for his long years of unselfish work, which in the coming time, she assured him, would become more and more recognized. Our meetings are constantly growing in interest, and the spirit of harmony and fellowship prevails. We are quite likely to outgrow the limits of our hall. We entertain nearly one hundred at a time."

Mrs. J. E. Stiner writes: "The first musical, literary and card party given by the Spiritual Research, on October 11, proved a grand success. The hall was beautifully decorated with palms and flowers. All the selections were very fine, both afternoon and evening. Supper was served, and the table was filled with all kinds of good things to eat. All present expressed themselves as being well pleased, and went home feeling very happy. We intend to give one of these parties every month. The next one will be held November 8. The Spiritual Research holds meetings every Wednesday in Hall B, Van Buren Opera House, corner of Madison street and California avenue, beginning at 2 o'clock p. m."

Will J. Davis relates some excellent tests which he received through W. C. Jesup. They were about the same as usually occurs in seances for physical manifestations, and which have been related in The Progressive Thinker. Mrs. E. F. Jay Bullene has been paying the friends in Chicago a visit. She has been prominent as a lecturer in days past, and will probably enter the lecture field again. Her home is in Denver, Col.

The Detroit News says: "Marguerite St. Omer Briggs is meeting with her usual good success at her Sunday evening meetings in Prismatic Hall. Her lecture on 'Where is my Wandering Girl To-night?' received rounds of applause. One old man exclaimed: 'I wish all the church members in this city could hear the lecture; it would do them good.' Another was heard to exclaim: 'That beats all the sermons I ever heard preached!'"

We have received numerous letters offering us a copy of "Edwin Droot." We have received one from J. J. Jones, of Philadelphia, to whom we are indebted for many kind acts.

Mrs. F. A. Logan, of San Francisco, holds meetings every Sunday evening at 7:30, in Caledonia Hall, 119 South Spring street, Los Angeles, Cal. She will also by invitation establish circles of harmony in the various towns adjoining, that home talent may be brought out and utilized. Keep the veteran at work, and may the angels of earth, as well as of the spheres, sustain her in it.

Mrs. M. J. Crilly has located at 14 East Stockton avenue, Allegheny, Pa. She will reopen her meetings at the hall, South and East Diamond street, October 21.

Laura B. Payne writes from Topeka, Kan.: "Mrs. L. A. Maybee and myself are now holding a series of meetings at Neosho Falls, Kan. There has never been such a thing as a Spiritualist lecture in this place before, and last Sunday when we held our first meeting all was excitement and expectation among the people. We held the meeting Sunday afternoon in a park. There was a large and attentive crowd. All the week we have been holding meetings in the opera house. Sister Maybee gives lectures from the Bible, and I for a change give them lectures upon various subjects, all of which have been very favorably received and commented upon. As there is every facility here for a good camp we are seriously contemplating organizing and holding a camp here next fall. There is a fine park here, by which flows the beautiful Neosho River. The park belongs to the public and can be had free. Neosho Falls is a beautiful little town nestled among the trees and situated on the Santa Fe and M. K. & T. railroads. There is not a more convenient nor pleasant spot in the West for a camp than this place, and there will be one I am almost sure. Our meeting here will close Sunday evening, when we will return to Topeka. Letters addressed to me at Topeka will reach me no matter where I am. I wish also to say to the public that I am now ready to make engagements for camps next year."

Lillian DeArgyle writes from Kansas City, Mo., that she holds public meetings at 1222 McGee street.

F. P. Wilmarth, secretary, writes: "Sunday, October 14, was the regular annual meeting of the Hovey Spiritual Society of Springfield, Mo., and as Mr. C. M. and Mrs. Josie K. Folsom have returned from their eastern trip, the latter took the rostrum and spoke for forty-five minutes, after which she gave tests. All were recognized. The meeting was then turned over to the worthy president, F. J. Underwood, who made a few remarks and then called for the election of officers for the ensuing year. Mr. Samuel Strunk was elected president. Mrs. Egbert vice-president; F. C. P. Wilmarth, secretary; J. S. Crist, treasurer; trustees, Frank Burger, F. J. Underwood and J. H. Martin. There were also seven names placed upon the roll of membership to the society, and by subscription there was money enough raised to pay three months rent for hall. We want all the old members and all the new members to turn out in strong numbers. We have excellent mediums in Mr. and Mrs. Folsom and both are anxious to have all come and meet with us. Our beloved brother, John T. Shunk, passed to spirit life a few weeks ago. We loss in him one of our oldest and most faithful members. We hope now, that the Folsoms have returned, that we shall have some interesting meetings."

Prof. J. S. Loveland.

I was out to Sycamore Grove twice in the time of camp-meeting. Saw Professor Loveland, of Summerland, and listened to some brief remarks by him. It was not his lecture day. It is surprising to see a man of his years so youthful-looking, energetic and sprightly. He is eighty-five, and appears younger every way than many I have seen at sixty. His eyes bright, face flushed and but slightly seamed with age.

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Religious and Theological Works of

Thomas

# QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

**NOTE.**—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often brevity is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his turn and place and all are treated with equal favor.

**NOTICE.**—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

E. A. Palmer: Q. We have had home circles for thirty years. We want the truth, demand the truth, and consequently get nothing but the truth. Can you give further advice?

A. This is the position of all others to take, and as would be inferred this correspondent is satisfied fully with the results he has obtained. "There have been no lying spirits" not "obsession," but every seance has been marked with something gained. As he is in the right path, all that can be advised is to right on.

R. M., Dallas, Texas: Q. Will the Texas catastrophe be repeated?

A. There is one aspect of the terrible catastrophe which has overwhelmed one of the most opulent cities of the South, which has not been presented. The city was built on a site selected for its commercial advantages, which from the beginning was known to be menaced with the very ruin which has overtaken it. The ordinary high tides reached the danger limits, and it was known that when accompanied with a tornado the streets of the city would be swept by the rushing waves. Yet in defiance to these conditions, public buildings, palaces of commerce, and residences were erected, and the great railroad corporations built their vast warehouses along the very brink of the flood, tempting the destruction which has come. And this fearful object lesson is not enough. The wreckage is being cleared away, and new buildings are to be erected on the foundations of those destroyed.

In the order of events, it is only a question of time when the destruction will be repeated. vested interests and natural advantages will hold the city in its present location, but its inhabitants may feel that a repetition of this disaster may befall them at any time. The situation is such that no engineering skill is available in construction of sea walls or defenses of any kind sufficient to meet the magnitude of the requirement.

The people may console themselves that such a storm has not swept the coast for at least half a century, another half may go by, or even many centuries. Pompeii and Herculaneum were built on lava beds which had overflowed towns and country to be turned submerged with ashes and overspread with lava. Nearly two thousand years have passed since that time and the hamlets and vineyards over the buried cities have been unmolested.

Yet the volcano ever threatens above, and at times may send forth clouds of ashes and rivers of lava. While the probabilities are that there will be exemption in the future for as long a time as in the past, it is not certain that the city will escape for a single year.

**Investigator:** Q. As I greatly admire The Progressive Thinker, I ask you a few questions which will be of great value to me: What is the best way to find out if there is a life after this? What have you to say about the Mormons? What disease have I? How can I cure it? What countryman? Happy or unhappy? How many children? My age? My parents' names? Dead or living? What bad habits? Names of dead relatives? Who is my spirit guide? Who is Allen Kardec? Is he dead? If you answer these questions satisfactorily, it will come near convincing me. Please give me all the advice of value to me. If you answer in The Progressive Thinker, keep out my true name—use Investigator. Enclosed find stamp.

I present this correspondent's questions as a sample of numberless others which are received. They perhaps are not so laugh-provoking, nor do they demand as much for so little. To answer Investigator "satisfactorily," and it would be useless to do otherwise, would require many pages of writing and several hours' time. For this he magnanimously sends a two-cent stamp, and appeals to my desire to convert him as a motive. I do not know as I have a special desire to convert him. There are too many such Spiritualists already who will pay a medium dollar to tell them how many children they have, and after listening to the most brilliant lecture, contribute a nickel! Too many such Spiritualists who can ask questions by the hour about muck, and never one of spirituality! If I should answer all the questions "satisfactorily" it would not make this questioner a Spiritualist more than he is at present, but he would have his appetite whetted keenly for more questions and answers. I have learned this sad fact by long experience. A psychometrist might tell all he asks for, without spirit aid, and it would be no test of spirit aid.

My advice is for "Investigator," whose name I "keep out," for charity's sake, to strive to become more spiritual if he would receive spirit enlightenment.

**Parent, Montreal:** Q. A while ago an answer in the Question Department held that a child should only be trained by love. Is it not best to subdue their will, that will be obedient?

A. The question contains the spirit of the old idea that the will of the child is bad, and ought to be "broken," and parents set about doing so to make it yielding and obedient. On the contrary, they should make every effort to develop a strong and vigorous will. No wonder that those who have been reared in the belief that the will is the seat of moral depravity, and to be se-

verely broken, find it powerless when most needed. A false and vicious system of theological training through countless generations, has made it a weakness.

The child whose will is "broken" has no character, and becomes the tool of the stronger willed. Such a course of training is a crime which ignorance only can excuse. The countless pliant men and women whose training began at home and was completed at school and church, you will find following after those who have not had this training, and are still pliant.

By strong will is not meant violent feelings or unrestrained energy of feelings or emotions, but persistency of purpose, a measure of one's capacity, and going straight-forward to an object.

Parents should regard the plans and purposes of their children with the greatest tenderness, and when proper should encourage them in their completion. When a six-year-old boy attempts to make a kite and fails, do not discourage him by saying he cannot and ought to know he could not, and thus make him feel his infirmity, but say to him, "Of course you will fall at first, for it is difficult to balance a kite. You will soon learn the art and make a kite which will fly to the length of your string." Then explain the principles on which it is made, help him put one together, and give him the proud consciousness of success won by his own efforts.

The child may have plans which to an adult are of little interest, yet to them of vital importance. If their schemes can be carried out without detriment, they should not only be allowed, but assisted. A case in point, of a little girl eight years old, who desired to accompany her father to the village. As this was inconvenient and there was no apparent object for her going, he refused. She began to cry, and when questioned it was drawn out that she had an object—she wanted to procure some transfer pictures. You may say that was nothing. To her it was a whole world. She had saved the money and had waited a long time patiently, to go and select them. When her father knew the mind of his child, he at once placed her in the carriage and went with her for the pictures. When she came home, and failed to transfer one to her album, he told her how it must be done, and watched over her until she succeeded.

Nearly all the ten are now employed as newsboys or messengers, but if any one chances to lose his position or becomes ill he is supported and protected by his companions until his luck may turn. They are all well-dressed, well-behaved and precocious chaps, with that cleverness which the reclaimed abe invariably shows, and each one is determined to make his mark in the world.

## A DIVINE LESSON.

Gutter Rats Raised to a Higher Plane.

The only way to introduce the millennium is for each one to lift some one who is more helpless.

A private orphan asylum is maintained by Frank F. Everett, a Chicago street faker, says the Chicago Tribune.

Though a poor man himself, he sup-

plies ten street waifs. They live in a flat in a den, over which he himself presides as philosopher, guide, friend, and protector.

This private refuge, or orphan asy-

lum, is the home of ten boys who would be to-day homeless and uncared-for abards of the street were it not for the generosity of their patron.

Mr. Everett has gathered these boys

together, one at a time, and organized

a kind of club for them, furnished them

with a kind of clubhouse, with three

good meals a day, and all he expects

from them is the maintenance of order

and discipline.

This club of ten is now domiciled in a flat of three rooms in Thirty-fifth street near State. These rooms are known as the "clubhouse," and Mr. Everett is called the father confessor. He pays the rent of the rooms out of his own pocket, and assists the boys in supplying their larder. He expects the boys to do their share in supplying provisions and their own clothing, so that the little community may become in time self-supporting. No boy in the Everett home is allowed to accept gratuities of food from strangers unless he has worked for it, and each one is an independent and democratic young citizen with pride and honor.

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## ALL MUST STUDY.

The oldest members of this little co-operative housekeeping colony attend night school, while the others are com-

pelled by a rule of the community to pursue a certain amount of study each day under the guidance of Everett.

Their protector has supplied school books, a large blackboard, and a set of maps, and lessons are allotted for each day. There are courses in arithmetic, algebra, spelling, reading, and grammar, and two of the eldest are now ready to enter high school.

The money which the boys earn they keep themselves, and each contributes his small mite toward buying supplies. They cook their own meals, and take turns in allotting the labor. Mr. Everett buys their food supplies by the wholesale, and the little colony always has on hand a generous supply of meat, coffee, flour, sugar, and vegetables.

Mr. Everett has organized a system of self-government by which the boys are in honor bound to preserve order and peace in the household. Only a few simple rules have been laid down which he insists must be followed. All boys are expected to rise at 5 o'clock in the morning and to be indoors not later than 9:30 o'clock at night. Any lad who creates a disturbance by quarreling with another member of the household is expelled on the first offense for seven days, but on the second offense is expelled for all time, or simply turned out.

## MISIONARIES ARE WELL PAID.

There is a very general superstition

that the missionary that leaves home

and native land goes abroad in the

name of God, is doing something won-

drously beautiful and full of sacrifice.

I have the honor to be personally ac-

quainted with one of such; he is a man

with a large family, his salary is \$1,200

a year, with \$100 additional for each

child, and one servant for each mem-

ber of the family, with house rent, carriage

hire and servants' hire, and traveling

expenses all paid in addition. I am sat-

## PRIVATE GYMNASIUM.

Their suite of rooms is kept in an or-

derly, well-directed manner. There are

two bathrooms, where the boys take a

daily plunge. One room is used entirely

as a gymnasium, and it is well fitted

up as other and more pretentious estab-

lishments. This gymnasium glories in

the possession of two punching bags,

two horses for leaping and vaulting, a

flat board used as a rubbing-down

table, a curved table for back exercises

an exerciser with weights for arm

movements, and a pair of swinging

rings. The boys take turns at exercising

with their paraphernalia in their

spare hours, and with cleanly, regular

habits and plain, wholesome food, they

keep themselves in an excellent, health-

ful condition.

The second room of the suite is used

as a dormitory. It contains five beds

and two large couches. Each lad con-

trols a certain number of hooks placed

along the wall, where he hangs his

clothes and other possessions, and no

other is permitted to infringe upon his

private domain. No lad is permitted to

scatter his clothes or other possessions

on the floor, so that this large room is

always a model of neatness and order.

Housecleaning is accomplished once

week by a detailed committee of two or

three, who sweep, wash windows, and

place the flat in good condition. They

do the family washing as well, and are

provided with a washing machine.

They keep their clothes mended and

brushed, and each one is acquiring fast

the desire for a good appearance and

discovering within his heart the in-

sincts of a gentleman.

The third room is used as a dining

room and a kitchen. Here the boys cook

their own meals, and concoct dainty

dishes which some good housewife

might look upon with wonder. Some

of them "chief" of this clan, is also here

cook, and each day the member is de-

signed to help him. They own a cooking

range, a rather miscellaneous assort-

ment of china and cooking utensils, but

they manage to live in comfort, and

they possess a home which many of

their former street associates would

want.

This is the first instance I know of

where an appeal has been made for the

relief of any sect. I have no ap-

peal for aid from Methodist sufferers,

nor Presbyterian or Baptist sufferers,

and I think it is establishing a bad

precedent.

As I have already intimated, I doubt

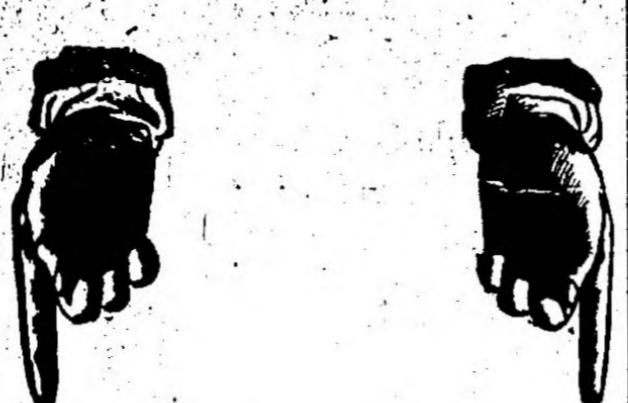
not that our people everywhere have

opened their hearts and their pocket-

books as freely as any class without

pausing to inquire the creed or color

of those who were to be helped. I protest



**DR. G. E. WATKINS,**  
THE  
NATURAL PHYSICIAN.  
  
The Physician can only be the servant  
or handmaid of Nature in the cure of  
Disease.

In reality we can do nothing; we can  
only remove the offending cause while  
Nature

Performs the cure, and therefore we  
lay it down as a fundamental maxim  
in medicine that all a Physician can do  
is to act as a

### Servant to Nature.

If you believe that the above state-  
ment is true, and believe that this method  
is the right one, then write to-day to

**DR. G. E. WATKINS,**  
Sending age, sex and leading symptom.  
**DR. C. E. WATKINS, Ayer, Mass.**

W. E. RONNEY.

### PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Dr. John W. Lockhart, of Galveston, Texas, departed this life, October 5, 1900, at Chappell Hill, Texas. The interment took place October 7, 1900, Mr. John W. Ring officiating. A man of advanced years and an avowed and devoted Spiritualist, he, like a sturdy oak of the forest, succumbed to the angel of transition, knowing that Nature's law led to a higher life.

CORR.

Passed to spirit life, near Colon, Mich., Andrew Stanley, aged 63 years, 7 months and 24 days. He has been a constant reader of The Progressive Thinker for many years, and a true Spiritualist. Services were conducted by the Rev. Aunks, at his late home, before a large assembly of sympathizing friends.

H. I.

Albert Matteson, the youngest son of Mr. Mrs. B. H. L. Matteson, 248 Division street, Buffalo, passed away rather suddenly October 4, aged about 26 years.

Although Albert never tried to crowd his views on others, he was born a Spiritualist, and passed away fully in that belief. Mrs. Matteson being a medium and his father in spirit life, he frequently used his mother's mediumship to get messages from his father. The last motion he made on earth was to reach out to the, to him, visible spirit friends and tell them he was coming.

Certain environments caused his domestic life to be somewhat unhappy. On this and other accounts his mother and some of his other best friends look upon his death as a real release, on which they congratulated rather than mourned for him.

The funeral was largely attended. Words of consolation were spoken by the writer.

MOSES HULL.

Stephen Cushman, of Breedsville, Mich., passed to higher life, October 3, after an illness of many weeks. He was one who had lived pure spiritual life for over forty years. Although to some he may have seemed hard to understand, yet one whose life leaves a lasting influence for good. Funeral services were conducted Friday, October 5, by Mrs. Lucy J. Williams, of Paw Paw, who presented the truths of Spiritualism, taking for her subject, "Life."

SUBSCRIBER.

Mrs. Jennie Cummings, wife of Capt. C. H. Cummings, passed to spirit life, in Genoa, Ohio, October 8. She was a member of the Spiritualist society, and was a persistent and faithful worker.

She was a member of the Eastern Star,

and Rebekah Lodge. The funeral was held at her late home, and the costly casket and flowers were beautiful.

Many friends assembled to pay their last respects, and the lodges attended in a body.

Mrs. Webster, of Ashtabula, delivered the funeral service, and Mrs. Else, of Gallon, Ohio, sang.

The concluding ceremonies were in charge of the Rebekah Lodge, at the grave.

MRS. HATTIE WARD.

Passed to spirit life, from her late residence, at Chattanooga, Tenn., Sept. 15, 1900, Mrs. Blanch E. Ralph. She leaves a husband and one son who have the assurance that it is well with her soul. She beheld the spirit forms of the dear ones, and knows that because they lived she should live also. Services conducted by Rev. McAllister.

F. H. RALPH.

Passed to spirit life, Mrs. Francis C. Stinehart, of Dubuque, Iowa, aged 55 years. She was a woman of more than ordinary intelligence, with many lovable traits of character; a confirmed Spiritualist, a philosophical thinker, a true and noble woman and a sister to the noted medium of old, Mrs. Ollie Blodgett. She passed out of the body, October 5. Her earth body was transferred to Davenport cemetery, and was reduced by incineration to ashes, on October 17, 1900. In memory of her transition, Harrison D. Barrett, of Boston, Mass., delivered a beautiful sermon at Odd Fellows Hall, opposite the postoffice, on Sunday, October 21.

D. O. G. W. ADAMS.

"Discovery of a Lost Trail," By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young," By J. M. Peebles, M. D., M. A., Ph. D. Price \$1. For sale at this office.

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