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BURYING ALIVE A FREQUENT PERIL.

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When engaged in discourse with a brother physician, some time ago, I remarked that I had given attention to the subject of trance and suspended animation, and that I had apprehended the danger in such conditions of being buried alive.

"I believe that this often happens," my friend replied. "This matter sometimes gains a notice in the public journals. The New York World gave a page to it several weeks ago. Occasionally, likewise a case occurs where such a fate was barely avoided or actually took place. A telegraphic dispatch of May 9th described a commotion at Salt Lake City, because the physician refused to sign a certificate of death, declaring that the person was only in a trance and not yet dead. So resolute were the members of the family for interment as to procure such a certificate from the Health Commissioner of the city.

Perhaps they were right, but it is a fearful subject to contemplate. We hear of other instances, comparatively recent, where terrible mistakes had been made. On the 23d of March last the undertaker at Mullica Hill, N. J., employed in the removal of some bodies from the village cemetery, where it was intended to place in the Monument Cemetery at Philadelphia. One of these was the body of a boy of six years old that had been buried some twenty years ago. As the crumbling coffin was opened the skeleton was found drawn up in a manner that told a mute story of a horrible struggle. The arms were bent over the skull, one leg was drawn up and the other crossed it in a way to afford unmistakable evidence that the little sufferer had been hurried to the grave while yet alive.

Another case of similar horror occurred at Sandy Creek, near the city of Rochester, N. Y., early in January. Vett Case, a man thirty-five years old, was sick with scarlet fever and supposed to have died. He lay unconscious for several hours on the 4th, was pronounced dead by the physician, and buried two days later. On the 29th of March his father died, and when arrangements were made to dig the grave in the family plot it was found necessary to move the son's coffin several feet. Upon disintering the casket the grave-diggers found the glass front of the coffin shattered to pieces, the bottom kicked out and the body considerably sprung. The lid was then removed and the body of Vett Case was found resting on its face, with the arms bent at the sides, and in the clenched fists were handfuls of hair, showing that a terrible struggle had taken place.

Better fortune fell to the lot of Joseph N. Manning, of Mount Vernon, N. Y. He was a commercial traveler, and, coming home from a trip some months ago, he was taken ill, and the case was supposed to be typhoid fever. The "usual medical treatment" was accordingly given. This was on Saturday, and on Sunday he lost consciousness. On Monday respiration ceased, and it appeared that the end had come. He lay in this condition twenty hours. Then came a gasp from the body, and a few minutes later respiration was apparent, though weak and irregular. The action of the heart was also perceived, and it was faint and fitful. Half an hour later he opened his eyes, and soon after asked for water. Convalescence ensued, and he explained that he was perfectly conscious during the trance. He knew what was going on, saw and heard the weeping of his relatives, and the physician discussing whether he was really dead. He could not move a muscle nor utter a sound, but his brain was active and he comprehended everything that went on around him.

Bishop Fallows, of the Reformed Episcopal Church, Chicago, tells a remarkable story of the same category, more marvelous in particulars, but more happy in its sequel. The wife of a young man, living on the North Side, had been seriously ill, and death was supposed to have taken place. Two or three days later she was buried in Rose Hill Cemetery. Fortunately, no embalmers had been employed. The interment took place in the afternoon. In the middle of the night the husband heard his name called distinctly several times. He was what is called a "materialist," and he deemed the hearing of the voice an hallucination. Going to sleep, he was again awakened by hearing his name called in a more insistent tone. At daybreak the voice came again, calling him by name and adding imploringly: "Save me save me!" He sprang from the bed and hurried to another room where a cousin was sleeping who had passed the evening with him. "We must hurry to the cemetery," he exclaimed, "she is calling."

Procuring spades and a carriage, the two made their way to the place. In a fury of excitement they dug down to the coffin and wrenched off the lid. She was turning over, but fortunately was unconscious. They removed her from the coffin and conveyed her home. She never learned that she had been buried alive, and it is apparent that she was in a trance all the time that she was in the grave. She made a slow recovery.

All these examples are too well authenticated for any candid disputing, and there are more that may be given. I know a lady, a physician of our school, who was resuscitated from apparent death at her birth, and who, after growing up, was supposed several times to have died, but had the good fortune to be restored to consciousness before the undertaker began his work. Others have told me similar stories about themselves.

The late Washington Bishop, was subject to cataleptic conditions. He took the precaution to put his friends on the guard that they might protect him in such a case from being passed upon as dead. He was prostrated, however, in New York, when no friend was near. He fell into the hands of some over-zealous medical men and the sequel is well known.

A writer in The Nineteenth Century, twenty years ago, informed us that at the public mortuary of Paris about one in every three hundred persons, supposed to be dead, actually came to life again. At that rate, some hundreds must be buried alive in the larger cities of America, for very few of the precautions are taken that are required in several European countries.

In the second week in May of the present year a case occurred at Bellevue Hospital, in the city of New York, which is pertinent to the present subject. Ellen Meyer, a young woman of twenty-four, lying at No. 573 Ninth Avenue, was taken from her home on Wednesday, the

16th, and carried to the hospital. She was insensible and continued so. Pins were thrust into her body, and other means taken to awaken her, without effect. Her mother told the physician that the daughter would go into these trances about every three months. She would lie in a deep sleep as if lifeless for three or four days, and, after coming to consciousness, would go about her duties as though nothing unusual had occurred. Her term of insensibility while at the hospital seems to have been prolonged, and I have not learned the outcome.

Henry Laurens, of South Carolina, for a time President of Congress during the American Revolution, had a daughter of remarkable talent and accomplishments. She was taken ill with smallpox, and was finally supposed to have died. Her body was duly shrouded and coffined, and the burial service was performed. Just at the critical point she recovered animation, was rescued, lived to womanhood and married. Afterwards, when Mr. Laurens himself had died, it was found to be the condition of every legacy in his will that his body should be burned. A pyre was built accordingly upon his plantation and his wishes carried out.

There is a general distrust among intelligent individuals in regard to the trustworthiness of the common medical certificates of death. I entertain the same feeling myself. I am unwilling to believe a person dead simply upon that authority, and I have a profound terror lest I shall yet be subjected to the same uncertain verdict.

The late Judge Charles J. Daniels, of Buffalo, N. Y., left a charge to his family not to dispose of his body till death had been found absolutely certain, because, he declared, he had no confidence in medical certificates.

Bishop Berkeley, the celebrated metaphysician, Daniel O'Connell, and Lord Bulwer Lytton, the statesman and author, entertained similar apprehensions of being buried alive. Wilkie Collins always left a letter on his dressing-table in the morning, his body should be carefully examined by a physician. Hans Christian Andersen carried a letter in his pocket asking his friends in case of emergency to make sure of death before the burial. Harriet Martineau bequeathed ten pounds to her physician to make sure that her head was amputated. Miss Ada Cavendish, the actress, left a clause in her will directing that the jugular vein in her body should be severed. Edmund Yates bequeathed ten guineas for the same purpose. Lady Burton, the widow of Sir Richard Burton, was subject to fits of trance, and feared that such an attack might be taken for death. She ordered that her heart be pierced with a needle, and her body be submitted to a post-mortem examination.

The fact is that medical certificates are often perfunctory, and given simply to meet the requirements of the law. As many are consigned to the mad house without judge or jury almost, so others are placed in the grave upon the word of a physician, who has not made a critical examination of the case. If the undertakers were to tell the facts that have come under their eye, the blood would run cold with horror.

Death which is actually instantaneous or sudden, seldom occurs, except in cases of violence. Life withdraws from the body gradually; death comes to its place in one part after another, creeping through the tissues, and sometimes defying all tests to prove that it is there. "Under Nature's laws," says Dr. A. B. Granville, "there is no such thing as sudden death." "There has been in every case a preparation, more or less antecedent to the occurrence, which must inevitably have led to it."

The fakirs of India have abundantly demonstrated by numerous examples that a condition of body can be produced voluntarily which may continue for a period of indefinite length, and all the time resemble death itself, except that there will be no disorganization of the tissues. For a sufficient reward these mountebanks will consent to enter this state of apparent death and be buried; and after a period of weeks they are disinterred and resuscitated. It may be conjectured that Orientals having a constitution and temperament of body very different from Westerns, are the only individuals capable of such a feat. But actual experiment has shown that Europeans are at least sometimes endowed with similar powers. In 1895 there was exhibited at the Westminster Royal Aquarium a man in the mesmeric trance, which lasted thirty days, during which he was absolutely unconscious. Another example was afforded some months later, when Alfred Wootton was placed in the mesmeric trance at the same establishment, his nose and ears stopped with wax, after the manner of the fakirs, and he secured in a stout casket, which was buried under seven or eight feet of earth. Arrangements were carefully made, however, for respiration, and to moisten his lips occasionally. At the end of six days he was exhumed in the presence of a large crowd of spectators. Many tests were applied to show the audience that the man was perfectly insensible. A large needle was thrust through the flesh on the back of his hand without any sign of there being any sensation. Electricity was also applied. As soon as he became conscious Wootton said that he could see nothing and asked for drink. Milk with a little brandy was given him and he was lifted out of his box. He soon became able to walk with help, but his limbs were stiff and he was very weak, as well as sensitive to the temperature. At first he felt chilly, but afterward complained of the oppressive heat. He soon recovered from his experiences.

These experiments were not severe as those with the Indian fakirs, but sufficiently so to illustrate the matter. "There seems to be hardly any limitation," Colonel Volkmann remarks, "in regard to the time during which a body may be preserved and become reanimated again, provided it is well protected, although modern ignorance may smile at this statement."

The forty days' fast of Dr. Henry S. Tanner, at Clarendon Hall, New York, which has been imitated by several others, shows that the human body, under certain circumstances, can sustain long abstention from food. The suspending of respiration is the more difficult problem, but examples show that in trance conditions this may occur to a great degree. Many animals and insects become unconscious, and are even apparently dead during the cold

months, but return to life and activity with warm weather. Some reverse this and become torpid in summer. It would seem that human beings may once have had a similar habit of hibernation, and that some traces of it are yet retained.

Among the forms and perhaps the causes of apparent death are hysteria, apoplexy, trance, electric shock, catalepsy. Whatever tends to produce abnormal conditions of the nervous system may bring about such a result, as well as that of unequivocal dissolution. A volume may be written upon this department of the subject without exhausting it. We have all witnessed hysteria producing convulsive manifestations, fictitious epilepsy, temporary palsy, and even insensibility. Persons have been hanged and afterward resuscitated. Lightning does not always kill. Even when the person seems to be dead he has recovered from the shock of cold water falling upon him. Persons prostrated by gases in the bottom of a well have sometimes been restored under copious effusions of cold water. It may be a question whether the mode of execution by electricity is what does the work of death, or whether it is the knife of the surgeons who supplement it by a post-mortem operation.

The undertaker who embalms the bodies of the dead is liable to a similar imputation. He certainly, like the surgeon, makes death sure. But who would willingly take such responsibility? Trance results from a variety of causes; some of them beyond scientific explanation. The term implies a person going beyond ordinary conditions, as though the real personality had left the body. We have mentioned Washington Bishop, who was subject to these peculiar experiences. His mother, also, had similar trances; in one of them she lay six days, seeing and hearing, but unable to speak or even move. She saw the arrangements for her funeral, and only the determined resistance of her brother kept away the embalmers. On the seventh day she came to herself, but she never recovered from the effects of the agony that she endured.

Catalepsy differs from trance in important particulars. It is occasioned by some obstruction in the organic mechanism of the body on account of its exhausted nervous power. It may be a form of hysteria, and it is commonly attended with loss of consciousness. The limbs remain in the same position as at the outset, and the muscles, in whole or in part, are rigid. In profound conditions sensibility is lost to touch, pain or electricity, and no reflex movement can be induced. Sometimes the fits are very short, lasting only a few moments, so that spectators do not notice them; at other times they last for days and days together. The rigor mortis is one feature of the attack.

Some of the medicines that are in frequent use are responsible for much of this liability to apparent death. The "witch herbs" of the middle ages—aconite, belladonna, veratrum, cannabis and digitalis—have become favorite drugs with physicians. They were formerly used to produce abnormal conditions, which the common people supposed were effects of a communication with supernatural powers, and it is by no means improbable that they now sometimes cause individuals to have curious fancies, and even to fall into conditions resembling death.

This subject, I may remark, has engaged my attention for many years. I have been both astonished and even discouraged at the difficulty of arousing public attention to it. In 1870, when I was president of our State Medical Society, I took occasion, at the annual meeting in the Capitol of the state at Albany, to discuss this subject in my address. I was heard in silence. Some days afterward I prepared the draft of a statute requiring greater certainty of death before permitting the interment of a body. My friend, Mr. A. K. Parker, of St. Lawrence county, then a senator, introduced it for me in the senate of the state, but told me that it stood no chance with the judiciary committee. His prediction proved true; it slept the sleep of legislative death.

Those, however, who seem most ready to put public anxiety to sleep in this matter are medical men. Few months pass without some article in a newspaper to lull apprehension in regard to the danger of being buried alive. If alarm is raised some medical hypnotist is ready to tell the public that there is no occasion for alarm; that medical science is so advanced, and knowledge of this matter so thorough, that such a thing is well-nigh impossible. Like the commander of His Majesty's ship, Pinnaford, such men are ready on the instant to affirm that burying alive never happens; and when the "never" is questioned they attempt to soothe us by saying, "Hardly ever."

Physicians are often not philosophers, and it is by no means wonderful that sometimes they are not skillful in relation to the phenomena incident to the waning of life. The medical art is not so much the accumulated wisdom and experience of ages and centuries as the exploiting of the most recent notions. We do well to obtain our conclusions from a wider field and a higher inspiration. The matter now under discussion is of too much importance to everyone to be dismissed without absolute assurance. We do not wish our anxiety to be soothed, except we are sure that the causes of it are removed.

Among the peoples that are esteem to be less civilized than ourselves there certainly exists gross carelessness in respect to this subject. The Hindus, who burn their dead, are said to hurry the bodies to the funeral pyre speedily after they have taken a death-like appearance, making no investigation or attempt to resuscitate them. Some have regained consciousness, however, before it was too late. The Parsees often place a dog by the side of the individual, believing that the animal knows when the person is dead. Yet persons supposed to be dead have been placed on their "Towers of Silence," and come again to life. Vultures, it is said, will not attack the body of a living person. The Turks are remarkable for the precipitancy with which they hurry to dispose of their dead, and there can be little intelligent doubt of the frequent burying of persons while yet alive. It is affirmed of the Jews in the Old World that it is their custom to bury their dead in a few hours after dissolution, and that there are no pains taken to bring to life those who may only be apparently dead.

Christendom has likewise a history of horror. When an epidemic rages, its victims are often hurried to the grave as soon as death is supposed to have occurred. With such heedlessness in this done, such inexcusable carelessness, that a crime is likely to be committed, only less black in shade than willful murder itself. In ordinary times, when the epidemic influence is of a milder character and those who die suffer only with sporadic complaints, there is too much reason to believe that some are buried while yet living. The general staff medical officer in one of the German states declared a hundred years ago, "that in his

opinion one-third of mankind are buried alive." This is obviously an exaggeration, but the number is sufficiently large to justify the most serious alarm. The Rev. I. G. Ouseley, in 1895, estimated "that 2,700 persons, at least, in England and Wales, are yearly consigned to a living death, the most horrible imaginable." M. Thieurey, Doctor Regent of the Faculty of Paris, was of opinion that one-third or perhaps one-half of those who die in their beds are not actually dead when they are buried. M. Gaubert estimated the number of victims to apparent death in France at 8,000 a year. Dr. Josat, the Laureate of the "Institute," declared that a considerable number of people refused to visit France, because they feared that they might be overtaken by apparent death and precipitately buried alive.

I have often been told that the modern practice of embalming made death certain. I admit it; but those who are too poor to pay for this funeral luxury must yet take the chances in the old-fashioned way. There is no doubt, however, that the number annually put to death by the embalmers is sufficiently large to demand attention. An investigator of this subject in New York has openly declared his belief that a considerable number of human beings are annually killed in America by the embalming process.

There are some conspicuous examples on record. Mlle. Rachel, the celebrated actress, fell into a trance at Paris, on the 4th of January, 1858. She was reported as dead, and the embalmers began their work. She awoke while they were thus engaged, but the injuries which they inflicted were so severe that she died ten hours afterwards.

Cardinal Spinosa, having been declared by his physicians to be dead, they proceeded to open his chest for the purpose of embalming his body. As the lungs were laid open the heart began to beat and he returned to consciousness. He grasped the knife of the surgeon, then fell back and died.

Cardinal Somaglia, in 1837, was seized with a severe illness and fell into syncope, which lasted so long that all thought him dead. At once preparations were made to embalm his body before putrefaction began. As the operator penetrated his chest the heart was seen to beat. The unfortunate cardinal was able to push away the knife, but the lung had been mortally wounded.

We have all read the account of Jesus and the daughter of Jairus, the ruler of the Synagogue. She had lain at the point of death, and that event was actually announced. The preparations for her interment were already commenced. There were the minstrels chanting dirges and the hired mourners howling and making a noise. As Jesus entered and saw the maiden He made the declaration: "She is not dead, but sleeping." They all laughed him to scorn. He sent them out of the apartment and then addressed her in Aramaic: "Talitha Kumi,"—daughter, arise. At once she was aroused, and he delivered her in charge to her parents, with the direction to give her something to eat. Fortunately, indeed, would our cataleptics and exhausted fever patients be if intelligent persons were at hand to set aside the blind judgment of attendants and call them back thus to normal life.

The instruction given in medical institutions in relation to this matter has been almost culpably insufficient. In our own country the ordinary practitioner, when he follows the tradition and practice of leading members of his profession, considers himself exonerated from blame in such matters. He has not the time, the opportunity or the inclination to study abnormal phenomena like trance and catalepsy; and so sepulture of living persons is likely to go on without check under his sanction. Yet the habits and manners of the people of our time are such as to require anxious precaution and carefulness. The number actually buried alive, in the judgment of observers, including those whose business it is to conduct interments, is great enough to justify alarm. Especially is this the case at extraordinary periods of epidemic visitation. But under more usual conditions, those of habitual overtasking the brain and nervous system, overworking generally, habitual use of tobacco and other sedatives, excessive stimulation and excitement, sexual aberration, anaesthesia and other abnormalities, the occurring of sudden death, or rather of death which is only apparent, must consequently be frequent, and require every precaution against peril which can be devised. Before burial in such cases there should be detention in a mortuary till death was certain.

Common humanity pleads for this. Human life may appear to come to a stop in many cases, and no one can say that if time is allowed for this it will not go on again. This, even the most learned in medicine, cannot explain away or deny. "One cannot be too careful in deciding as to life or death," says Hufeland, "and I always advise a delay of the funeral as long as possible, so as to make all certain as to death. No wonder, when those who are buried alive and who undergo indescribable torture, condemn those who have been dearest to them in life. They will have to undergo slow suffocation in furious despair while scratching their flesh to pieces, biting their tongues and smashing their heads against the narrow houses that confine them, and calling to their best friends and cursing them as murderers. The dead should not be buried before the fourth day; we even have examples that prove that eight days or a fortnight is too soon, as there have been revivals as late as that. I say," he continues, "every one should respect those who only seem to be dead. They should be treated gently and kept in a warm bed for thirty-six hours."

Thus far Hufeland, and an array of the noblest men of the medical profession are equally as positive in asserting the same thing.

It would seem that this was a legitimate field for legislative action. In the period, however, that must ensue before this will be had, those who are awake to the subject should take the matter in hand. Volunteer co-operative effort to arouse public interest and to prevent hasty interments can bring the desired results about. A body should be critically examined by an expert before its interment is permitted. Those who have charge of funerals should be required to ascertain, before dealing with the remains, that death has occurred beyond a doubt. The thought of suffocation in a coffin is more terrible than that of torture on the rack or burning at the stake. The fearful despair, however short the period, is too full of horror to contemplate with calmness. Carelessness in this matter cannot be innocent; even ignorance is a mockery, our tears little better than hypocrisy, when we neglect precautions against a fate so terrible—a fate to which every one of us is more or less liable.

DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

In glancing over the columns of one of the papers coming to my desk, I notice this couplet:

"We are traveling through this vale of tears
To reach a fairer world beyond."

Who makes the tears? Why should we be in a vale of tears? There must be something off about this statement. Is it not true, that there is about as much sunshine as clouds? As we average one year with another, is there not as much day as night? Is it anybody's fault but ours that we blind our eyes, redder our noses, and set our mouths askew, with all the symbols of anxious grief? The Supreme Architect simply designed the little tear sac to keep the eyes washed and cleansed. Had he had a valley of tears in his scheme of life, he would have put a mansard roof and a reservoir on the top of everybody's head. Then we could have had tears at will, gullions, oceans of them. The capacity of the present tear-holder indicates that there was no intention to deluge the earth or any part of it, with bitter, salt brine. The couplet is born of cowardly thought, of fear, of worry.

Our path through life has all the vicissitudes of mountain and valley, and diversified scenery. As everything here is but a reflection of the Unseen and Unmanifest, this world must be the fairest and the best of all worlds, for it is coming to us as the gift of the One, through the dear ones, who are only too glad to bring to us one and all, good things. If the world beyond is fairer than this, let us prepare to enjoy it, to its fullest, by drawing to ourselves all that is happiness in this world, letting the pessimistic thought of a "vale of tears" be relegated to the limbo of an erroneous ignorance from whence it came. Who has a happy heart worships as the Universal Spirit desires. Harmony and happiness are identical. It nothing else will make our lamentations, let us think how we would look in a fairer world beyond, if we are ushered into it with a habit of continuous sniveling; bandanna-stained eyes and a pain-distorted face. Suppose we all were so marked, then a part, at least, of the promised fairness would be discounted. Instead of seeking an uncertain beyond, we ought to increase the sum total of our joyousness here, for ourselves and everybody with whom we come in contact. Do not worry. Do not fear.

The Angel of the Fire has not neglected the Pacific Coast. He has lately been looking after his title of the forests of the Northern Section. The North winds bring to us a haziness, accompanied by a strong, resinous odor, which to the wise in wood cut, tells plainer than words, of the destruction of valuable property which it will take many many years to replace.

Mrs. Jane Stanford, whose wishes are an unwritten law to the Leland Stanford University, issued a set of instructions to a late meeting of the directory insisting, in unmistakable words, that neither politics, sectarianism, nor caste shall enter into the college activities of any of the directory or faculty of that institution. This action has been taken with the usual promptness and decision of this lady, who has done so much for this state and nation. As the administrator of her husband and son, she has left nothing undone to make the most efficient use of all opportunities.

From London comes the news that a new Messiah has broken loose. If we only knew from whom to order, it would be a nice thing to have a carload shipped to this coast. The propaganda war cry of the "New Thought," of two thousand years ago was: "Believe and be happy." The first part of the adjuration demanded a personal preparation that no human being could make for another, that everyone must obtain for themselves. When thus they had reached the manifestation of their own messiahship, the next step was to be baptized, thus declaring to the world that they believed themselves to be endowed with the peculiar properties of their "New Thought."

As there is no mystery in truth, however exploited, we may also say there can be no "New Thought," per se. As thought is the emanation of spirit, it must co-exist with spirit. If spirit is all, it must have been all from the beginning, as it is incapable of increment or decrement. Man may become paralyzed in all his faculties of memory and forget that he ever knew. Then when he awakes he perceives the thing he knew before and says: "Aha, behold, I see something new!" When it was old even to him, the reincarnated one. But he did not remember. So he persists in talking of the "New Thought" concerning which "Sol-om-On" says: "There is nothing new under the sun." It is amusing if it were not so serious a matter to hear the fanatics talk of the "New Thought" and strain their mentality in separating the old from the new. To their new-born perception it seems absolutely necessary the lines of demarcation shall be clearly and sharply defined. To them, it would be a terrible calamity if a few atoms of "Old Thought" should happen to be dropped into a bin holding thousands of tons of "New Thought." It would be worse than for a surgeon to use an unsterilized scalpel in removing an incurable tumor.

We may well remember the eternal thought was, is, and ever will be the same unchangeable truth; the foundation of all law; the beginning of all life, knowledge and wisdom.

W. F. PHELON, M. D.

San Francisco, Cal.

Everything cries out to us that we must renounce. Thou must go without, go without! That is the everlasting song which every hour, all our life through, hoarsely sings to us. Die and come to life; for so long as this is not accomplished, thou art but a troubled guest in a world of gloom.—Goethe.

As soon as we have discovered the needs for our joy or sorrow we are no longer its servants, but its lords.—Lowell.

FIELD WORK OF N. S. A. MISSIONARIES.

Report of Mr. and Mrs. E. W. Sprague, for the Year Ending October 1, 1902.

Mr. Chairman and Fellow-Delegates:—In making this report it may be necessary to trespass upon your valuable time, as it seems fitting that you should have a good understanding of the condition in which we find our movement in the territory that we have visited.

Our labors for the year have taken us into the following named states: West Virginia, Virginia, New York, Pennsylvania, Ohio, Indiana, and Michigan.

We have been universally well treated by the public and the press with one or two unimportant exceptions.

The pulpit has generally accorded us the courtesy of letting us severely alone. Our cause has not been attacked by men in the pulpit as was the case in a few instances last year.

We have held meetings in Christian churches of the following denominations: Methodist, Baptist, Presbyterian, Seventh Day Adventist, Quaker Friends and Close Communions.

In each case an encouraging number of the regular congregation were present, and evidently enjoyed the meetings. This is encouraging.

We began this year's missionary work while at Wheeling, West Virginia, where we had organized a fine society of ninety members. We are glad to report that it has increased its membership to 110, and is now a very active society, having held regular meetings throughout the year.

We attended the N. S. A. convention at Washington the latter part of October, then visited Richmond, Va., where we held eleven meetings and chartered a fine society composed of fifty members.

On our way to Ohio we stopped at Jamestown, N. Y., and held three meetings for our home society, then went on to Erie, Pa., where we organized a new society with 42 charter members.

We had organized a society in Erie, Pa., in 1895. It prospered so well that a movement was made to build a church. Mr. Clark M. Cole, who was president of the society at that time, told us that Mrs. Henderson agreed to give the Spiritualists a good lot valued at \$2,500, upon which to build a church, and \$1,000 with which to start the building fund.

Mr. Cole had subscribed \$500 and said he would make it necessary, and others subscribed different sums of money for the work, while still others were willing to subscribe. Mr. Cole prepared five subscription lists, but failing to get anyone to help him to circulate them, he became discouraged and gave it up, and the society went down with \$7,000 in sight to build a church.

Rev. Leon A. Harvey, a Unitarian minister, went there soon after and began holding meetings. He finally started a movement to build a Unitarian church, and a number of the families of Spiritualists took hold and helped him, contributing freely to the fund, and the Unitarians now own a nice little church that the Spiritualists might have owned as well as not if there had only been a live state organization in the state at that time, of which Mr. Cole could have turned for assistance at the opportune time.

We hope such object lessons as these may arouse all Spiritualists to the consciousness of the need of united action, and systematic work.

From Erie we went to Conneaut, O., and chartered a hall, and organized a society composed of fifty members, with the Ohio State Spiritualist Association.

We held two well-attended meetings in Toledo, O., with Mrs. Carrie R. Curran and her society, and then traveled on to Bowling, Ind., where we held four meetings, organized and chartered a small society with the N. S. A.

We then returned to Findlay, Ohio, stopping on the way to hold two meetings at Findlay, Ind. At Findlay we held six meetings and one seance, and organized and chartered a society of thirty-four members.

December 5 and 6, we visited McClure, Ohio. Our friends here rented a hall for our meetings, and the good (?) altruistic Christians visited the hall owners, and with threats of boycotting and other means, caused the owners of the hall to break their agreement. We gave one parlor lecture and held one seance at this place.

The house, which was small, was crowded, and it became necessary to lock the doors, as the crowd was pushing, crowding and making much noise in their struggle to gain entrance, or in trying to break up the meeting, more likely the latter. After the door was locked, there went up a great howl, and there were sounds on the outside that indicated that they were whipping the house with boards, poles, etc. We held our meeting just the same, and Mrs. Sprague much enjoyed the fact that our worst opponents had worked their way into the house, by giving them tests and messages, and at the close of the meeting one of them assured us that if we came again we should have a hall for our meeting if he had to buy one for our use. This is a case that tries one's "altruism," if he has any.

We hope to return to this place with solid facts and spiritual truth positively demonstrated, change the spirit of their would-be Christian inquisitors to reasonable seekers for truth.

We next visited Lima, Ohio, held four public meetings and gave one seance, added fourteen new members to the Lima society and left the people feeling encouraged.

From Lima we went to Chardon, O., held three meetings and one seance, organized and chartered a society with sixteen members.

Our next stopping-place was Middlefield, O., where we held two parlor and two public meetings, organized and chartered a society of 23 members.

On our way to Pittsburg, Pa., we stopped at Alliance, O., and held a very successful meeting in the nice little church belonging to the Spiritualists of that place.

Next day we went on to Pittsburg, where we held a joint meeting with Mr. and Mrs. Kate in the Sixth Street Church, under the auspices of the Spiritualists Society over which our worthy Brother Stevens, of the N. S. A. board, presides. This meeting was a success in every particular.

Next morning we took the train for Philadelphia, Pa., just missing two railroad wrecks; one of the train preceding us, the other the one following us. We were delayed in consequence, but reached our destination in time to take part in the meeting; though we were a half-hour late. We remained here one month, filling our seventh annual engagement with the Philadelphia Spiritualist Society.

Hon. Thomas M. Locke, our worthy vice-president of the N. S. A., is the president of this society, and his good wife is the treasurer. We held three meetings each week, during the month of January, with this society, and our friends at the wedding of two of our former converts who were members of this Association. The wedding was held at the society's large hall, which was well filled with invited guests. It was a very pleasant occasion; and on general principles we would advocate public Spirit-

uist weddings as very desirable and exceedingly proper.

While serving the Philadelphia society, we went to Rogersford, Pa., and held two meetings with the society there. We were there last year. This society is doing excellent work and prospering finely.

We also visited Lancaster, Pa., while here, and organized and chartered a society. Mr. George A. Kiehl is its official president, and this society has held regular weekly meetings ever since it was organized. We were told that there had never been a public meeting held in that city previous to our going there. Here is another of the many evidences of the benefit of missionary work and organization.

We visited the little society that we organized last year at Eagles Mere, Pa. We found it holding regular meetings and developing an inspirational speaker, and, if I mistake not, the fruits of the labor of this little band of workers will soon be reaped by the Spiritualists of that vicinity.

We next landed in Pittsburg, Pa., where Mr. R. W. Simpson, editor of that bright little Spiritualist magazine, "The Psychic Era," and also president of the Allegheny County Spiritualists Association, had arranged for a series of meetings, and with him as our guide we visited the Sixth Street Church, where we held a meeting, held at Battle Creek, Mich. This meeting was one of the best of the winter meetings ever held by the state Association, according to the statement of the state officials.

Eight hundred people were packed into the hall and several hundred went away for lack of room.

The whole winter present were at their best. The lectures were first-class, commanding the closest attention of the large audiences, and the work of the platform test mediums is seldom so called. The Battle Creek local society deserves great credit for its kindly assistance and good management of local affairs, and we were raised to aid the work of the state association at any previous meeting of the kind. It was a grand success in every way.

From Battle Creek, we went to Lawton, Mich., where we held two meetings and organized a society composed of leading citizens of the place.

We then crossed, Mich. There was once a flourishing society in this place, but it had given up its hall and ceased its work sometime before we arrived there. We held three meetings, raised \$33 for the local work, a hall was procured and work has been carried on with excellent success ever since.

We visited Fort Wayne, Ind., remaining only over night, called the officers together, learned that the society had met with reverses, though they were still holding meetings regularly each week, and we determined to hold meetings if they had to give up their hall and go to private houses. They paid dues for this year, and we hope for a revival of the work in Fort Wayne.

Our next stop was at Rochester, Ind., where we held two meetings, raised one year ago last November. It had done excellent work, having kept a regular speaker most of the time ever since. This society and the cause at large lost a loyal and true friend last April, when Major Bitters passed away. He was the father of "Spiritualism" in Rochester, and he had an inspiration to the workers that make up this band of faithful souls.

Harry J. Moore, a rising young speaker in our ranks, has done excellent work as a settled speaker for this society, and is engaged for the coming winter. Mr. Moore had prepared the way by curing the candidates, and we publicly received twenty-six people into full membership in this society. All were young people except two. Our missionary work of last year saved this society to do the grand work it is now doing.

We next visited Argos, Ind., last year. It is doing a much needed work. Its members are few, but they are enlightening the people, which is giving our cause a better understanding in the community.

We visited Rensselaer, Lowell, and Sedalia, Ind., and organized a society in each of these small towns. They are composed of true Spiritualists, and if looked after by missionaries they must grow.

We visited our societies at Elwood, Anderson, Sheridan, Mechanicsburg, and Spencer, Ind. All of these societies were organized last year, and they have held regular services throughout the season.

We held anniversary services in the fine Spiritualist Temple at Anderson, Ind., March 23. We were assisted by our worthy society, and a fine program was published in the Spiritualist papers at the time.

We visited Versailles, Tell City, Stephenson and Chrisney, Ind., organized and chartered societies in these four places, all of which are active and are a credit to our cause, which, of course, encourages us to push on our work, helping to make our organization strong and the Cause to prosper.

Besting paying the expenses of the meetings and also of organizing the society at Chrisney, Ind., Mr. and Mrs. Sprague made a donation of \$30 to aid the missionary work, which we gratefully received and acknowledged by ourselves and Secretary Longley. This donation came to us like a rain-shower in time of drought. We were working so hard, holding meetings continually, and in spite of all were running in the expenses. We feel very thankful for this kind and generous act of our good friends, Mr. and Mrs. Chrisney.

At Tell City, Ind., we held four meetings in a Deer Garden Opera House. These were the first public Spiritualist meetings held in the town. We found the people cordial, earnest and anxious to learn the truth.

We next visited Evansville, Ind., where we held four meetings in the cozy little church owned by the Spiritualists. Mrs. George Gladys Cooley assisted us in the meetings, which added materially to their success. This is a good society and is loyal to the N. S. A.

We next visited Terre Haute, Ind., held two parlor meetings and organized a new society on the ruins of a once successful one which had died for want of such assistance as thorough organization can give. We left this society in good hands, and visited Frankfort, Amerleis, Economy and Williamsburg, Ind., holding meetings with these four societies that we organized last year.

We visited Buckhannon, and Springfield, Md., where we held two meetings, the society's large hall, which was well filled with invited guests. It was a very pleasant occasion; and on general principles we would advocate public Spirit-

uist, reviving the interest in the work. This society is one that we organized four years ago, and which was very successful, but which had lapsed into inactivity. One year ago the members leased a room that will seat about fifty people, fitted it up nicely, and have been holding regular weekly meetings, and are doing excellent work. They paid their back dues to the N. S. A. and were reinstated. I trust missionaries may be sent to them from time to time to encourage and help them. With proper work, this may become a fine, self-sustaining society, one that will do a grand and much needed work in this orthodox Christian town.

We called at Minerva, Ohio, held two meetings in the opera house, found the ushers of a dead society but could not resurrect it in two evenings, so moved on to Lyons, Pa., where we held two meetings in the church owned by the Spiritualists of that part of the country. These were the first meetings held in this vicinity for some time. There are a goodly number of Spiritualists in the country round about. It is in farming community, and of course, the people are scattered. This society was once strong. Their church is paid for. We encouraged them the best we could, and hope they may again open their church and hold meetings. Some of their leaders have passed away.

Circuits should be formed and speakers placed upon them to visit such societies. The method of work would build up this society and as in former days their little church would be crowded to overflowing.

We visited Titusville and Spartansburg, Pa., societies, both of which own the temple in which they hold their meetings. Our meetings were well attended here and we arranged to return.

Home, Sweet Home.

Our vacation month had now arrived and we spent the month of June at home. It did seem good to be at home once more after a hard year's work, mostly among strangers. We enjoyed it very much indeed.

During our vacation we attended the New York State Spiritualist Association. We were in the city for two days, and at both of these places our voices were heard in the interest of the N. S. A. organization, and the missionary work. The society at North Collins voted to take out a charter with the New York State Spiritualist Association.

June passed away all too quickly, and July found us again on the wing. During the month we visited Spartansburg and Titusville societies, resurrected and reinstated the Kaneville, Pa. society, organized and chartered a small one at Tidououte, Pa., officiated at the funeral of Mrs. Albert Winans, one of the pioneer mediums, and a member of the Lyons, Pa., Spiritualist Society, then visited the society that we organized at Findlay, Ohio, last winter, and held a Sunday camp-meeting at Findlay, Ohio, held one meeting with our society at Payne, Ohio, and organized a society at Van Wert, Ohio.

Camp-meetings.

During the month of August we served the following camp-meeting associations: Vicksburg, Haslet Park, Grand Lodge, Mich., and Woolley Park Camp at Ashley, Ohio, finishing our work at the latter place the first Sunday in September. Our efforts were well appreciated at all of these camps. The interests of our organization were promoted, and the many Spiritualists in attendance. The missionary work is a great help to the camp-meetings, and the camp-meetings are a great help to the missionary movement.

This is a fact that we have organized, and we believe it will be the means of adding many societies to our organization, as well as to build up our weak ones, and make them strong.

Literature for the layman should be included in that which is recommended to the people, and we have organized to get suitable literature for the layman, and we advise them the best we can, but there is great need of more literature adapted to the children. Books to read outside the layman, suited to their age, would help and should be systematically arranged for them.

We believe that our mediums, speakers, missionaries, and all Spiritualists should make continued effort to place our splendid Spiritualist publications before the people, securing subscribers for them wherever possible. They are our greatest missionaries.

Every Spiritualist should subscribe for and read a Spiritualist paper. A large majority of them seldom see one. It is plain to be seen that, where the mediums are not taken, Spiritualism does not flourish. Where Spiritualist papers are most plentiful, Spiritualism thrives best, for the people are kept posted on all the subjects of the day that pertain to our cause.

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Ministers.

In our opinion, we need more ministers. We have many splendid speakers and mediums, and we are justly proud of them all. We need many more. We need more of those who can minister to the many needs of the people who come to our societies. Ministers to visit to such the needy, those in distress and trouble. Ministers to advise, to instruct and harmonize individual members of our societies. Leaders who can work with tact, skill and energy for the cause of harmony and unity in the societies. This is a man and woman's work, and we need them. There is room enough for hundreds, yes thousands of them. Such workers can make a place for themselves and build up societies wherever they go, that will be self-sustaining.

We need leaders such as I have mentioned, and they earnest prayer to God for them. The more prayer, the more success in our cause. There is no room for doubt, for we need them. Such workers can make a place for themselves and build up societies wherever they go, that will be self-sustaining.

Most of our societies that go down, do so for lack of a constant leader in and when they have them our cause will grow and flourish as it truly should.

Conclusion.

In conclusion we wish to say we are very grateful to all who have assisted us in the work. We have been greatly favored by our Spiritualist friends. This has made our arduous duties lighter and has given us strength to continue our work.

The Banner of Truth, The Progressive Thinker, The Sunflower, Light of Truth, Philosophical Journal, Psychic Era and Sermon have published every article we have written for them, which has been a great help to our work, all of which we highly appreciate and are thankful for. Respectfully submitted,

E. W. SPRAGUE AND WIFE, Missionaries for the N. S. A.

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gained during the last two years are doing good work, and many are doing it where there was nothing being done before.

State Associations.

We believe no state association should be organized until a sufficient number of local societies have been formed to sustain it. Unless a state body may be formed with sufficient energy and push, as well as funds to send organizers into the field who will soon form local societies sufficient to support and carry on the work.

We have organized thirty-nine societies in the state of Indiana in the last two years of our missionary work, and we think with this number there should be a state association formed; that is, providing it is desired by these local societies, and if those who are worthy and well qualified to manage it, will take hold of the matter and make it a success.

Correspondence and Leaflets.

During the year we have sent out over 1,500 leaflets and have written numerous articles for the press. We have distributed hundreds of leaflets and lectures which were furnished by the N. S. A. for free distribution. These leaflets are excellent missionaries. Their distribution should be continued.

Cost of the Work.

Total expenditures for the year ending October 1, 1902, \$1,787.41. Total receipts, \$1,411.53.

Balance, \$375.88.

This leaves a total cost to the N. S. A. of \$375.88, or a trifle over \$1.23, over and above receipts, for each meeting held.

The per-capita dues and collections from the 700 members of these 27 societies will make the deficit in the last two years' time, and the National and State Associations will have the societies left.

The purpose of this explanation is to show that missionary work, from a financial point of view, is profitable to both National and State Organizations. It is essential to the spiritual standpoint, its value cannot be estimated, as the cause of truth, of justice, of human freedom, and the knowledge of a continued life beyond the grave are investments the true value of which are measureless.

We have been missionaries for the N. S. A. the entire nine years of its existence. The first seven years without salary. During this time we have organized and chartered more than one hundred societies. Each year's experience tends to confirm the belief that missionary work is the most vital importance to the success of our movement.

Recommendations.

Reading Course.—What is very much needed by our societies at the present time, is a reading course of reading which should include the philosophy and phenomena of Spiritualism.

The societies that have followed our advice by forming reading circles for the study of Spiritualism, have invariably prospered. Therefore, we respectfully suggest that this convention take into consideration the utility of appointing a committee to select and arrange a course of reading and study that may be recommended and furnished to local societies by the N. S. A.

This movement is properly managed, and we believe it will be the means of adding many societies to our organization, as well as to build up our weak ones, and make them strong.

Literature for the layman should be included in that which is recommended to the people, and we have organized to get suitable literature for the layman, and we advise them the best we can, but there is great need of more literature adapted to the children. Books to read outside the layman, suited to their age, would help and should be systematically arranged for them.

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A WORD TO THE WISE.

In Regard to Medical Monopoly and Vicious Medical Laws.

There are three classes of people: Wise people, foolish people and knavish people.

I beg to say a word to the first class. If I should address the second class, they would not heed my words, and should I address myself to the third, they would become offended. But I am confident that the first class will not only hear, but seriously consider the subject I desire to present, which is the subject of medical freedom.

In one of his discourses to the people who were wont to listen to his words of wisdom, Jesus said, "The kingdom of heaven is likened unto a man who sowed good seed in his field, but while he slept his enemy came and sowed tares among the wheat, and so weeded them out." The kingdom of heaven is likened unto a man who sowed good seed in his field, but while he slept his enemy came and sowed tares among the wheat, and so weeded them out.

Our fathers sowed the good seed of freedom, in the soil of Columbia, but since they fell asleep, we, their sons, have not kept ourselves as wide awake as we should, and the enemies of freedom have been busily engaged in sowing the tares of tyranny, among other things. Among the foes of freedom, none have been more active and persistent than the enemies of medical freedom.

A good old lady was so full of charity that her son said to her, "Mother, I believe that should the Devil be criticised in your presence you would have a good word to say for him."

"Well, my son, if I only had his perseverance."

The foes of medical liberty have the perseverance of the Devil. When this country became an independent republic, medicine was as free as religion and it continued to be free for more than three-quarters of a century. During that period more progress was made in the healing art than in twenty centuries before. During the dark ages but one church and one medical school existed, and that sect was not favorable to progress. Sects in religion and in medicine are essential to the progress of the Roman Catholic church and the old allopathic school of medicine, know this, hence one is hostile to religious and the other to medical freedom. The old church called the methodists and other religious reformers, heretics, and the old school of medicine called the allopaths, quacks. But these reform physicians, appealed to the Court of Public Opinion, resting their claims on their merits. The people divided, and the old and the new schools flourished side by side, each with its own loyal protectors by the Tree of Liberty.

In a paper read before the Chicago Homeopathic Society, November 4, 1899, by Dr. A. C. Cowperthwaite, president of and professor in the leading college of his school in the city, and vice-president of the American Medical Union, he said:

"At the close of our Civil War when rotten politics were dominating public affairs, the medical politicians took advantage of the situation. . . . Medical bills were presented to several state legislatures, including Illinois, couched in language calculated to deceive the public, but which meant, and only meant, the establishment of state medicine, and the absolute crushing out of homeopathy and all other so-called irregular systems of practice. The members of the irregular schools, however, were on the alert, and they met the medical politicians by the promptness and vigor they displayed in battling against the passage of those pernicious laws, and by the astonishing following and support they had from the public. Later, after several attempts and failures to pass similar laws, the medical politicians realized that homeopathy was too strong to be crushed out, and they yielded to the inevitable and sacrificing all show of truth, asked the aid of those who had denominated as quacks, the homeopaths and eclectics. . . . The recognition was an alluring bait, and some of our leaders swallowed it, and were caught on the hook, which has ever since held them fast. . . . The basis in the effort to crush out all other and weaker systems of medicine."

The magnetic healers are among the weaker sects, and the determined purpose of the medical monopolists to crush them out is shown clearly by the medical laws which have been lobbied through the legislatures of Illinois and other states, within recent years. In Illinois a new medical law was passed in 1899, which makes it a crime to heal the sick by the laying on of hands. When the bill was before the subcommittee of the Judiciary committee of the Senate I urged that it be amended so as to read, "the practice of medicine under the provisions of this act shall be defined to mean the administration of drugs." "That is what it does mean," said Secretary Egan of the State Board of Health.

No, I replied, "under that clause as it now stands, magnetic healers would be denied the right to heal by their method."

"Well, if I thought it would have that effect I would not vote for it," said a member of the committee. "Nor would I," said another member.

"I assure you that it would not interfere with them," said Dr. Egan.

My amendment was not adopted. The bill became a law. Then what happened? Lend me your ears and I will tell you. Immediately after the law went into force, this same Dr. Egan, who assured the committee that magnetic healers could not be crushed out, and who had notified the magnetic healers of Illinois that under the provisions of this new law they were practicing medicine, and that if they did not quit they would be prosecuted. A magnetic healer, Dr. York, disregarded this warning, and was prosecuted. The law court decided in his favor, and Dr. Egan appealed to the State Supreme Court and won. That decision blinds all the courts in the state, compelling them to convict of the crime of practicing medicine without a license, any man or woman who shall be found guilty of healing by the laying on of hands, or by the use of any other method person for the purpose of healing that person of any disease, for while the law allows Osteopaths to be examined and licensed, it makes no provisions for the Magnetic healers or Hydropaths.

If the people are knavish, they will sustain the knavish law. If they are fools, they will be indifferent to it; but if they are wise, they will demand its repeal, and demand it in a way that will prove effective.

The American Medical Union was organized in Chicago soon after the passage of that infamous law, and it is an influential physicians of the four leading schools. Allopathic, Homeopathic, Eclectic and physio-medical, who believe in medical freedom. One of its chief objects is "To secure the repeal of all medical statutes, based on the principles of medical monopolism."

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SATURDAY, OCTOBER 25, 1902.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.
Has it Come to This?
An ultraviolet journal quotes the following, from one of the leading papers devoted to the news of the day, with the remark, "Is it not time some one should teach so (as in the full belief in the infallibility of the Bible) when multitudes are being wrecked and dragged into hell?"
Indeed it is time something should be taught, for in the glare of this awful arraignment it must not be forgotten that the Christian religion has been before the world almost two thousand years—and this is the result!

"Speaking of the Northwestern University, located at Evanston, Ill., and Garrett Biblical Institute, an adjunct of the university, and an institution for the education of ministers. Pastor Eustace R. Buxton (of the Western Methodist Church, Evanston, Ill.) says that upon careful investigation of these (Methodist) institutions and their work, he finds they are 'almost entirely hopelessly affected with the bad leaven of the prevailing higher criticism, and are posting openly toward infidelity. Among other things, Pastor Eustace says, 'I am teaching that the so-called work of the Holy Spirit can be explained by hypnotism,' and 'All so-called religious experience is simply a manifestation of animalism.' He adds that, after personal conference with students, he 'found only about four out of each hundred that are fit to lead a prayer-meeting.' I have not found one who would acknowledge that Jesus Christ knew as much about the Old Testament as do these modern professors,' again says Pastor Eustace. 'The Christ they talk about is not the Christ of the Bible, but a Christ that is conjured up in the imagination filled with German rationalism.' Finally: 'Most of these young men are going out to preach in Methodist pulpits with a faith but little better than that of Paine, as expressed in his 'Age of Reason.'"
"This is indeed a terrible arraignment of Methodism and of certain of the established denominational institutions in which preachers are to be taught how to preach. Nor is it to be believed that the institutions named are more given to the vain speculations of our prevailing twentieth century skepticism than are others of the same sect. And what is to be the end of it all? God knoweth. 'Help, Lord, for the godly man ceaseth, and the faithful fall from among the children of men.'"
And yet not only for these two thousand years, but from the remotest ages of recorded time, according to the gifted and inspired poet, Emma Rodd Tuttle:

"Oh, the world is growing good, for the right is understood,
And our little lives are full of brilliant chances;
Martyrs have not died in vain, and we chant a glad refrain,
As we follow Truth wherever she advances."

Human Ignorance Greatest.
The greatest thing in the world, according to M. M. M., is ignorance, who has just returned from a trip through Europe, is human ignorance. The religious observances and rites in some of the Catholic and Mohammedan countries, Dr. Mangasarian says helped convince him of this fact. He says:

"The greatest thing in the world that I encountered more than once during my recent wanderings in Europe—the greatest, not for value, but for size, force and power—was human ignorance. I was, against my will, forced to the conclusion that the country where there are the greatest number of churches or mosques is also the country where there is the greatest poverty coupled with the greatest ignorance. Constantinople, for instance, is really one of the most religious cities in the world. It was the scene of the conversion of the Roman Empire, and has ever since been emphatically the most pious and at the same time the most poverty-stricken city in the world.
"Standing in St. Peter's, in Rome, I saw troops of Italian peasants, one after the other, reverently kiss St. Peter's toe.
"You have been kissing that bare, dead foot all your lives, I said to them in my mind. 'So you have fathers and mothers before you; but what has it done for you or your country?'"
"It is only in England and America," says Emerson, "that such a thing as religious cant exists," and he was right. Cant is a product of Protestant peoples. The Moslems and the Catholics are at least sincere.
"It is not enough for a country to be rich in crucifixes, golden vessels, Carrah marble virgins and angels, bronze Popes, alabaster Christs and mosaic Madonnas, with diamonds for eyes. What are wanted more urgently are decent homes for the people and bread enough to go around."

A CORRECTION.
To the Editor:—In the annual report of the N. S. A. Secretary, the sum of \$25 was credited to the National Lyceum as a donation from St. Louis, Mo. Lyceum. I have since learned that the donation was intended for the general fund of the N. S. A.
MARY T. LONGLEY, Sec'y.

A Fine Musician When Asleep.

A correspondent from Haled, Pa., in writing to the Chicago Journal, says that Harvey Joyce, who resides at Haled, and who has never had any musical training, while in a somnambulistic state can play a violin with the skill of a professional.
Joyce is a planning hand. His fellow-worker and roommate is John Richter, who plays the violin at dances and other festivities. A few nights ago Richter awoke to see Joyce standing in the middle of the room with the violin in his hand. Richter saw by the fixed gaze of Joyce's eyes that he was in a somnambulistic state.
Suddenly Joyce struck up a familiar tune. Richter immediately recognized it as one he had played on various festive occasions. Joyce also rendered other selections, some of which Richter was familiar with, while others he never remembered having heard.
The impromptu programme consisted of selections ranging from the inspiring music of the waltz to the most difficult classical selections.
The midnight concert was brought to a sudden close by Richter leaving too far over in his excitement and falling out of bed, awakening the somnambulistic musician.
Joyce was apparently very much astonished to find himself in that attitude with the violin in his hands. He looked to Richter for an explanation. When informed of what had occurred he was as much surprised as Richter was.
Who can fathom the capabilities of the human mind, or penetrate into that magazine of intellectual force and power possessed by the soul itself?
There was a man who had never been instructed in the use of musical instruments, who knew nothing whatever of music, yet on the first occasion when acting the part of a somnambulist, he played with the skill of a master, dimly conscious of his actions.

The Spiritualist may claim that Mr. Joyce may have been under the control of a spirit highly gifted in the use of the violin. The Swedenborgian would declare that there are different degrees in the powers of the human soul, and that one degree may assert itself while the mind in its normal state is totally oblivious of the fact. Others would assert that the somnambulistic condition alone brought into play the latent musical faculty of Mr. Joyce—so illuminating his mind that he was at once master of the situation.
If he were under the control of a spirit a mere movement on the part of his companion should not have destroyed the influence of the same, yet the adjustment may have been so delicate between the brain and the spirit that the slightest disturbance would change the vibration, resulting in placing him in his normal state.
Again it is asserted that the somnambulistic state is a peculiar condition—self-induced by one's own spirit when partially freed by sleep from the vibratory or attractive influence that attaches it to the body, and that then it can manifest its divine powers inherited through repeated reincarnations.
Thus one can go on theorizing without attaining the truth, or, perchance, he may hit the mark, and yet not be perfectly aware of what he has accomplished.
The fact that one while in the somnambulistic condition, though ignorant in his normal state, can give expression to most difficult classical music on the violin, leads one into a domain where he can not avail himself of the aid of the "mediums," or apparatus of any kind to determine the truth or the exact status of the workings of the human soul.
Difficult problems have been solved, useful discoveries made, and essays of great value written while in the somnambulistic state, yet no one has been able to fully explain the nature of the condition, whether it is a truth or caused by a spirit, or the direct result of the action of the soul itself—or some other agent unknown.

Must Be Cured Legally.
Commenting on the recent decision of the Indiana Supreme Court, the Chicago Chronicle is moved to say:
Invalids of Indiana will have to cross the state boundary line and come into Illinois if they wish to be healed by faith, magnetism, Christian Science or in any other way than by authorized medicine or surgery. The decision of the Indiana Supreme Court, which has made them "whole," how many more who need an uplifting word more than medicine to rid them of dyspepsia and melancholia?
Until it can be proved that medicine heals in all cases and that mind has no power over matter the Indiana supreme court needs to reverse its decision. The court is trespassing on the religious rights of the people and consequently acting in violation of the constitution of the United States. It is also strangely perverse in acting against the dictates of common sense and the experience of daily life.
How many have been restored to health under the care of those who had no medical training, but who, by a course of gymnastics, by outdoor exercise or by moon-day sun baths? How many there are today whose "faith" has made them "whole." How many more who need an uplifting word more than medicine to rid them of dyspepsia and melancholia?
Until it can be proved that medicine heals in all cases and that mind has no power over matter the Indiana supreme court needs to reverse its decision. The court is trespassing on the religious rights of the people and consequently acting in violation of the constitution of the United States. It is also strangely perverse in acting against the dictates of common sense and the experience of daily life.

Prayers Fail to Bring Coal.
"For the first time in his so far triumphant career," says the Hartford, leader of the Holy Ghost and U. S. society of Shiloh, Me., is forced to acknowledge defeat. He is sending home all his followers owing to a lack of coal. Herefore he has been able to explain to his followers that their every prayer would be fulfilled if they only believed in it.
The power as Sanford directed organ, 10,000 bricks, a barrel of flour or an additional furnace were needed he and his associates would ask for them in prayer. Missionaries from Shiloh have in all earnestness said that they have personally known of instances where they have left the temple to do missionary work without a cent in their pocket, and have been weary and hungry and have found shelter and food and "at times sold cash lying on the table when they awoke in the morning."
"It was sent by the Lord," they said, "Sanford only encouraged such belief, but published in his own paper over his own signature that he knew of many such cases to be absolutely true. But coal proves not to be forthcoming, other through human or supernatural agency."—News Item.

For coal they have been praying to the wrong God. "Divine Providence" has long since placed entire control of this commodity in the hands of Lord Bacon and a few other "Christian gentlemen."

EXTRA PAPER!



Announcement Extraordinary!

Our Fall and Winter Campaign will be especially valuable to every thinking mind. THE PROGRESSIVE THINKER never becomes sluggish or stale in any respect. It is a constant incentive to every reflective mind. In order to maintain the interest in Occult and Spiritual subjects we have made arrangements to have several of the lectures by the great English Psychic, C.W. Leadbeater, now in this city, reported especially for The Progressive Thinker. Mr. Leadbeater's trend of thought in the domain of the Occult and Spiritual, is of such a character that one is led to think along new lines as they peruse his lucid presentations of his subject. He reasons logically; his ideas are clearly expressed; he speaks from actual experience as a psychic, and he will deeply interest you. The following are among the lectures that we have ordered reported:

"Man and His Bodies," "The Necessity of Reincarnation," "Karma—the Law of Cause and Effect," "Life After Death—Purgatory," "Life After Death—the Heaven World," "The Rationale of Telepathy and Mind-Cure," "Invisible Helpers," "Clairvoyance—What Is It? How it is Developed," "Clairvoyance—In Space," "Clairvoyance—In Time."
The above lectures are not the only attractions that The Progressive Thinker will offer. Carlyle Petersilea's communications will be resumed. They are always read with deep interest. They carry one into the Spiritual domain. There will be other special attractions from time to time and like the boy's definition of salt, "That which makes victuals taste bad when you don't use it," it will make life taste bad to do without THE PROGRESSIVE THINKER.

During the long evenings of the coming winter, while sitting by the fire thinking; dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bringing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellowman. See our special inducements elsewhere in this paper. Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once.

Do You Love Spiritualism?

It is certainly strange what influence money wields over humanity, and Spiritualism, or Spiritualistic humanity is not free from its influence by any manner of means. Human nature is the same everywhere; aspiring, desiring, acquiring and untrusting in its energy—for what? Accumulation, laying up for a rainy day; hoarding for the tomorrow of life; piling up as a protection from the coldness of brothers and sisters who are growing old too, but who likewise only care for self, and would refuse all others within an hour from the time they had been offered a helping hand. Storing away money with which they expect to build a home for the homeless, the friendless, the aged and the afflicted; to establish some great institution of learning, or to help others to help themselves, and they pass to the great beyond not quite ready to use their means for the furtherance of their plans, leaving their business in a state of confusion and various institutions to battle with the heirs for that which they had long intended to provide.
Never ready to give now, but intending to a little later on, when death takes them in his arms to the tomb. Always "going to, pretty soon," but not quite ready till the boat pulls up to the shore. Ever anxious and full of suggestions for the accomplishment of some thing for the good of their fellowmen, but want to make just one more good haul from "this particular investment," and the gates swing open before them, and they are gone.
It will ever be thus while Gold is God and man is a victim.

Spiritualists, looking from the earth plane over into the plane of spirit, you know that your only chance to do good with your wealth is while you are here managing your own earthly affairs, and that should you pass away before you use that accumulation to further the cause or the institution you so much desire to aid, your business will be managed by others who have no interest in common with you, those who want your money and have been waiting for an opportunity to put their hands upon it, and your greatest aspirations will fall to the dust.
Spiritualism, the source through which you learned that there is a future state or sphere of conscious existence. Spiritualism, the light of life eternal and the golden gate that swings to and fro between the two worlds for exit and entrance to immortal souls going and returning.

Spiritualism: Free and untrammelled thought; the boundless sea of spiritual, science, knowledge, inspiration, love and morality.
Spiritualism, the morning star of universal brotherhood; the goal of philosophy and the summit of religions, the basis of ethics; the foundation for the greatest and most sublime truth that has ever come to man.

Do you love Spiritualism? If a man loves his family he will endeavor to support them. If a man loves his wife he will be good to her, and try to provide for her, and if a man loves his mother he will try to make her last earthly days happy.
Do you love Spiritualism? What are you doing for its advancement and support? There are mediums and speakers to provide for, who are laboring at a sacrifice. There are institutions for the care of worn-out workers, and institutions for the education and proper training of the young men and women who are soon to take the places of the present workers, and last, but not least, there are papers to support.
Spiritualism has pushed its way from the blessed Helderberg, Hyde Park, N. Y., and the home of the Fough-keepseer into almost every country of the world and its dauntless principles are at work upon the vitals of every church in the world. What are you doing for it? You are not asked to strain yourself, you are only entreated to help the cause wherever you choose to give aid. Do not wait for anything. If you are true Spiritualists you only need to be aroused from your state of lethargy and you will see that the time to do is now, while you can, for you will only live on and regret on when it is too late to act in this matter.

The Medical Trust.
In these days when the people are so stirred up by the Coal Barons' Trust and other trusts in the interests of private individual greed against the interests of the people, it is well to call attention to the work of one of the most villainous trusts of all the unsavory lot, namely the Medical Trust. This is a trust organized for the especial benefit of what may be called the orthodox type of doctors.
The proceeds made upon the practice and profits of the "regular" medical, mental science healers, magnetic healers, Christian science healers, and others, all of whom effect cures without dosing with drugs, poisonous or otherwise, has alarmed the medical gentry, and they are actively at work to devise means to curtail the whole doctoring business in their own hands.
To this end they have had laws enacted in their special interest in many states, and are working to the same end in other states.
A law of this kind was enacted by the legislature of Indiana, and has now been declared valid by the Supreme Court of that state.
Such laws are a disgrace to civilization, and an encroachment upon human rights, and should not be allowed to darken the statute books of any state.
Spiritualists all over the land, should take concrete and vigorous action to effect the repeal of such laws where they exist, and to prevent their enactment in other states.

The Medical Trust would rather the sick should be healed by all, than that they should be healed by other than drug doctors, and if Jesus himself were now to practice healing in the state of Indiana, or if His disciples were to heal the sick after the manner that He commanded them to do, He and they could be prosecuted and fined or otherwise punished for their beneficent and humane work, made illegal by the statutes of Indiana.
Our Indiana friends should make an especial effort to fight this monstrous, vicious perversion of justice in the name of law ripped from the statute books. And the same applies to our friends in other states, who have been thus disgraced by legislators at the behest of the Medical Trust.

If this gang of men dubbed M. D. can declare what kind of healing we must or must not employ, it is time for the people to inquire in the case of the Medical Trust, as in all other trusts affecting the interests of the people, whether we have any rights which they are bound to respect.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

"The Medical Trust." By O. W. Leadbeater, the noted Theosophist's lectures and writer. For sale at this office. Price 25 cents.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

"Invisible Helpers." By O. W. Leadbeater, the noted Theosophist's lectures and writer. For sale at this office. Price 25 cents.

RESURGAM—HINDERED LIVES.

Two Poems by Emma J. Nickerson, Now in Spirit Life.

Lift the veil, the light is breaking,
Let my eager spirit soar
Upward, onward, still ascending,
Let me worship and adore.
This is life; through Death's glad portal,
I have broken prison bars;
Free and glorious sweeps my spirit,
Through rough places to the stars.
Mourning not, O friends and brothers!
I was of the whole a part;
Nature never fails nor falters,
Her I am, and her's thou art.
Life is one; no links are broken,
Time, the garden of the soul,
Holds its soil for our enriching,
While the endless seasons roll.
Heaven's mighty censers swinging,
Send their incense up to God,
As the flower in fragrance springs,
Seeks the sky from lowly sod.
Hearts attuned to life's high numbers,
Learn to labor, wait and sow;
Stem, and flower, and fruit, perfecting
Souls, that ripe with beauty grow.

Now my spirit leaps to greet you,
Dows of love my vesture hides;
Mine and thine, Truth lives forever
Where eternal justice bides.
Hosts arrayed in garments holy
Guard the place where heroes fall;
Deeds, shall live to tell the story,
Good to one is good to all.
Crowned with sheaves, O earnest toll-
ers!
Seek and enter Wisdom's door;
Lift your eyes, life's grace and glory,
Lies not backward, but before.
Earth is filled with sweetest music;
"God is love!" her billows roar;
Pause! and hear deep anthems ringing,
Life is one for evermore.

Hindered Lives.
How many 'mid life's shadows grope,
Afraid to fear, afraid to hope,
For lives are tangled at the best;
And hearts by sorrow oft oppressed,
That know no singing,
But even thus, we learn to say
"The hindered purpose of to-day
Makes stronger our to-morrow."
O, hindered lives! O, weary souls!
The sun is shining on your souls;
Above this tempest of unrest
Glad songs are waiting your hearse
That have no ceasing,
Look up, and with brave spirit say
"Night shadows roll to make away
To greet the Golden morrow."

How many those, who, all unknown,
Share burdens none may bear alone;
By sorrow's hand God's gold is tried,
And all souls must be purified
Through Faith's affliction;
The World awaits Love's light to-day,
And all unconscious, while we pray,
"Is breaking, for to-morrow."
(Copyrighted 1888).

Surgical Blunders.
One of the strangest surgical blunders of recent times was committed in Cleveland, last week. A well known contractor was attacked with inflammation of the larynx, and the pain caused thereby led him to think that he had swallowed his false teeth, which were missing when he awoke from his night's sleep. He was taken to a hospital, where the impetuous surgeon performed an operation which caused his death. But he had not swallowed his false teeth or anything else which might cause mischief. The teeth were found in his bed.—LX.

Is it any wonder that a profession boasting of its scientific knowledge, and requiring special legislation for its protection, desires to suppress mere pretenders, such as clairvoyants and magnetic healers?
How much short of manslaughter is the daily sacrifice of life on the operating table for appendicitis, an ailment unknown until within a few years, its fatality being the product of the surgeon's art.
If the annual waste of life through surgical operations could be taken into account the whole civilized world would be appalled because of their multitude.

Aided by His Own "Daemon."
Edward Everett Hale says of Josiah Quincy, president of Harvard, and mayor of Boston, who was old enough to have been an aide to Governor Hancock when Washington visited Boston in 1792, and who lived until after the beginning of the Civil War:
"It is interesting now to know what it did not know till after his death, that this gallant leader of men believed that he was directed in important crises by his own 'daemon,' quite as Socrates believed. In the choice of his wife, which proved indeed to have been made in heaven, he knew he was so led. And, if after life he ascribed some measures of importance and success to his prompt obedience to the wise daemon's direction."

Dealing in Heavenly Realty.
Christian sharpers are at work in the Hawaiian Islands, according to a recent dispatch, which says:
"The United States should furnish protection to the Hawaiians against swindlers," said United States Senator J. R. Burton, who has just returned from Hawaii.
"The natives are in hard lines just now," he continued, "because of the fact that a number of missionaries from Boston have been trading them what they pretended were tickets to heaven for their lands and property."
"The game has been worked quite generally among the more ignorant natives of the island. Those who have discovered the fraud express resentment toward this country."

The Belle Bush Fund.
The committee, consisting of Zaida Brown Kates, Ella Royal Williams and Clara L. Stewart, report that they have during the past year collected for Miss Belle Bush, and paid over to her, \$167.87.

The National Spiritualist Association.
We devoutly pray that the National Spiritualist Association may pursue such a course that after it adjourns we will not be compelled to tire our legs with kicking. We, however, give the delegates due notice that they (the legs) are stronger than ever. The convention has our best wishes.

"Invisible Helpers." By O. W. Leadbeater, the noted Theosophist's lectures and writer. For sale at this office. Price 25 cents.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

IN MEMORY.

Dr. Emma Nickerson Warne Passed On Spirit Life.

Dr. Emma Nickerson Warne has joined the innumerable throng of that other world which lies about us like a cloud. Her early life blossomed April 30, 1854, the youngest child in the numerous family of Freeman and Harriet Nickerson, whose home was in Colburn, Norfolk county, Canada; and the burial took place at 10:30 on the evening of October 7, 1902, in the lovely country home of her brother, Charles L., about two miles south of Flushing, Mich. In the beautiful August days she had fled to this delightful neighborhood of childhood scenes, as she had frequently done before. However this time it was in buoyant hope of recovery from an illness of some standing, but pneumonia set in to close the service of her earthly tenement. While tenacious to the last in her purpose of recovery, yet her precious habit of her own almost the last day to say to the dear ones ministering to her, "I am tired of death, and I want to live."

She was pre-eminently a child of nature. She was poetic and true. She prized freedom, and truth. She took delight in the fields, the woods and her products. She was fond of animals and made pets of them. She loved her human fellowships and was devoted in ministrations to them.

Her father having passed away quite early in her life, her mother with the younger children, took up a farm in Genesee county, Mich., where her youth was spent in the freedom of country life among hills and dales and brooks. Her primary education was such as the district schools afforded, and she followed with the advanced studies at the Chaffee Noble School of Blocton in Detroit, and the Emerson School of Oratory in Boston. Even in childhood she

often would drop any work to ask her brother or some other older person the meaning of life as portrayed in the question, "What is the bone in my finger for?" Thus was presaged the trend of her preparation which was rounded out when she and her husband, Dr. Geo. B. Warne, graduated from the Hering Homeopathic College in Chicago. To all this fitting by schools was added the rare fitness attained by her receptive nature and her magnetic powers. As early as 1878 she began development of spiritual mediumship, an inspirational music. This she rapidly enlarged through various phases and she became so acceptable a platform speaker as to be engaged in Boston, and in the west for many seasons. In spiritual reform she had outlived many conditions of hindrance, and often she was far in advance of those that were her lectures.

The dozen years of her married life were most happy ones in the unity with her noble husband in all good works. Together they were staunch supporters of the real in Spiritualism. The unreliable had no encouragement from either of them. They were full of hope in the present and in the future. It was her delight to talk with her husband of what we shall do when we are grown old. Her whole soul went into whatever she did, and she was so intensely occupied long life of activity as her plans evidenced.

While the writer was talking with friends about her last illness and he was noting the saying "without pain she calmly fell asleep," her mind suddenly controlled and she distinctly said to him, "I'm not dead. Only my body is asleep. I am here."

The services were held October 10, and included the 23d Psalm and beautiful hymns, all favorites with Mrs. Warne, and were deeply impressive. Yet, inspired by her faith and knowledge of spirit communion, they were comforting and uplifting to the many friends present. They were conducted by Martha B. and Melvin A. Root, of Bay City, who always hold the thought of spiritual life and being above and beyond the material. The home seemed pervaded with the natural cheer of the departed. The burial place is a short distance east of the farm home she prized so highly, beside her mother's in Parsons' cemetery. All peace and calm as the friends were the "happy shell" away amid the splendid glory and fire of autumn leaves to its transformation with them into new forms of grace and beauty. The one eternal life unit spirit, and the spiritual reform by death or loss, and they enter upon the liberty of larger, nobler service to men and angels by the enlarged understanding and development.

MARTHA B. ROOT.
MELVIN A. ROOT.

DEDICATION.

Of Mediums' Home, Lansing, Mich., November 28, 29 and 30, 1902.

Programme:
Friday, November 28, 10 a. m., reception at Mediums' Home, South Cedar street.
2:30 p. m., call to order by the president; address of welcome, C. J. Harris, Lansing; response, vice-president, E. E. Carpenter, Detroit; address D. P. Dewey, Grand Rapids.
7:30 p. m., addresses by Dr. W. O. Knowles, Grand Rapids and Mrs. Virginia Rowe Jackson, followed with messages by Dr. W. O. Knowles.
Saturday, November 29, 10:30 a. m., address and poems, followed by psychometric readings by Mrs. N. M. Russell, Grand Rapids.
2:30 p. m., address and messages, Mrs. Julia M. Walton, Jackson.
7:30 p. m., address by Dr. T. Johnson, Battle Creek, followed with messages by Mrs. Emmiliss Blake, Grand Rapids.

Sunday, November 30, 10:30 a. m., address by Mrs. Nellie Baade, Detroit, followed with messages by Mrs. E. W. Sprague, Jamestown, N. Y.
2:30 p. m., addresses, dedicatory, Mediums' Home, Mrs. Marian Carpenter, Detroit; Dr. W. Sprague, Jamestown, N. Y., followed with messages by Mrs. Marian Carpenter, Detroit.
7:30 p. m., address by Dr. W. Sprague, Jamestown, N. Y., followed with messages by Mrs. Emmiliss Blake, Grand Rapids.

Notes.—We are assured by C. J. Harris, and the local society of Lansing, that good music will be furnished. Arrangements will be made with hotels for reduced rates for visitors. This meeting is to be the commencement of a series of mass-meetings to be held during the coming year; let every one take hold with energy and make it a grand success. We want to raise money enough at this meeting to finish paying for this Mediums' Home in Lansing, and we can if all the friends will work with a will.
Everybody come and help us.
RENA D. CHAPMAN, Sec'y, Paw Paw, Mich.
CLARA L. STEWART, Treas., Marquette, Mich.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, \$1.25. For sale at this office.

..GENERAL SURVEY..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it 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 inclusion 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.

ITEMS.—Bear in mind that items for the General Survey will in 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 down to two lines, and then requires two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will be returned if we have not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste basket.

C. Walter Lynn, the healer, has removed to 920 Haight street, San Francisco, Cal.

Dr. C. W. Littlefield, of Alexandria, Ind., is open for engagements for the coming season.

Dr. John A. Wyeth, the discoverer of the hot water cure for tumor, who returned from Carlsbad and Paris to New York on the Kron Prinz Wilhelm, told of a wonderful theory advanced before the London Medical Congress at which Lord Lister presided, by Professor W. H. Welch, who holds the chair of bacteriology at Johns Hopkins University, Baltimore. "It was on immunization from all diseases," said Dr. Wyeth. "Professor Welch lays claim to having made some discoveries along the line of a universal virus which will give immunity from or prove a remedial agent in all diseases. All a man will have to do will be to get inoculated with the virus and he will never catch anything. The theory is entirely logical." Dr. Wyeth said Carlsbad, with its 50,000 invalids who thought they were ill, who were ill and didn't know it, and who didn't know whether they were ill or not, was a show.

Christen Hoy says: "When a person is under hypnotic influence (it need not be hypnotic sleep) he performs actions that are foreign to his temperament. Such actions denote a change of specifically the same kind as is brought about by conversion. I cannot here follow this parallel farther. I will just note that hypnotism has had to encounter the same kind of skepticism that meets the sudden conversions. If anybody will take the trouble to investigate the methods employed by the Salvation Army, that has for its principal if not sole aim the conversion of sinners, and compare these methods with those employed by hypnotists, I think they will surely notice the similarity. We find the same endeavor to interest people, to put them in a passive state of mind, and to give the same suggestions over and over again, sometimes in the same words, but more often with just enough variation to avoid irritation. Compare also faith cure with hypnotic or magnetic healing. A possible explanation of the power of prayer is, in the first place, that many believers claim that the effect of prayer is directly on the one uttering the prayer, and that the general belief is that prayers may be and often are answered in different ways from the way wanted. In hypnotism is used what is called auto-suggestion, the individual giving himself suggestions in order to accomplish a certain result. Might not prayers be such auto-suggestions? May conversions not be manipulations belonging to the same class of facts as the hypnotic manipulations?"

Says Freedom, a Manila newspaper: "There is insurrection to the papal authority among Filipino Catholics, and the Union Obrera Democratica have gone so far as to form a Filipino Catholic organization outside of the authority of the Church of Rome, name a bishop, or rather a president for the Philippine Islands, and a bishop for each province, all of whom are renegade Catholic priests. The honorary presidents of the new church are Governor Taft, Emilio Aguinaldo, and Commissioner Tavera. The bishop or president of the Philippines is the former notorious renegade priest, Father Gregorio Aglipay; the secretary is President Pascual Poblete. The pope is to be deified if he will not recognize this as the Catholic church in the Philippines. The churches are to be taken from the Spanish priests and friars and a general revolution of religious affairs is to take place." It is to counteract the work of this native church that Rome has sent the priest Guido to the Philippines.

The Rome correspondent of the Morning Leader, writing on the 14th inst., said: "An additional interest has been given to the story of the death of Count Bonmartini at Bologna by a remarkable instance of telepathy in connection with it related by the 'Corriere della Sera,' one of the principal Milanese journals. There is a lady of Milan, the wife of a Signor M., who formerly knew Count Bonmartini. On the night on which the murder appeared in the papers, the lady suddenly woke her husband and declared that she had learned in her sleep that the Count had been killed by the young lawyer Murri. Signor M. paid little attention to his wife's ideas, although she begged him to speak to his brother, who is an instructor of the police force of Bologna. His astonishment when Murri's confession was published may be imagined."

The Torch of Reason says: "The murder of Mrs. Pulitzer, the grandmother of Brigham Young in New York, was a Bible sacrament of blood atone-

ment, justified by texts the murderer selected just before he committed the horrible deed: Such as Lev. xviii:11; Cor. xii:22; Rev. xlii:10; 1 Cor. i:3; Heb. x:3. If these passages mean anything they mean murder, and so Paul used them. (See Jude C. B. Waite's History of Christianity, p. 522). In view of this and repeated Bible and religious murders (like that of Freeman), is not the Bible the book not to be allowed in general circulation? Were any other book as dangerous, would it not have been stopped off by some authority long ago? If that is not possible, it should be discarded by the Truth about it in every possible way. The Science which kills it as a revelation is the only practical remedy!"

Wednesday evening meetings are being held in Unity Hall, New London, Ct. October 8, the rostrum was occupied by E. B. Bowtell, of Neweyville, R. I. Mrs. Edna J. Webster, of Lynn, Mass., officiated October 15.

Important Correction.—Dr. E. A. Palmer writes from Blair, Neb.: "I saw in The Progressive Thinker a notice of the late decision of our Supreme Court on religious exercises in the public schools. I want to set you right on one point. You say that the suit was brought by an atheist; that is a mistake. Dr. Daniel Freeman is a Spiritualist. I know this to be true as I have been in correspondence with him from the time the suit was started, and there is no other Spiritualist or Liberal of Nebraska for the victory over bigotry. To Dr. Freeman and to him alone belongs the credit. He has fought the battle through the courts single handed except a small sum I collected from a few of my liberal neighbors and forwarded to him. Although I appealed to the president of the Nebraska State Association of Spiritualists, and to the Omaha Philosophical Society in behalf of the cause to aid him in his gallant fight against the combined orthodox forces, but neither of them did anything or sent him a nickel. Besides breaking the back of orthodoxy in our public schools, Dr. Freeman has the honor of being the first homesteader in the United States. He is now living on Homestead No. 1, near Beatrice, this state."

J. McKinstry writes from Nelson, Ill.: "Although many persons like myself, agree with Spiritualists in disbelieving and denouncing the superstitions of orthodoxy, yet we cannot be convinced of the reality of spiritual communion without having the evidence of our corporeal senses. We hear and read much about mediums who cause spirits to materialize, and who receive written or spoken messages from them, yet we have never had the opportunity of getting ocular demonstration of such things. Besides such proof can satisfy us that spirits do or can communicate with mortals. Although within seven miles of where I reside there are three cities containing in all as many as 20,000 inhabitants, I have never heard of a medium in either of them who claimed the power of invoking spirits or of getting communications from them. If we could see materializing or spiritual slide writing at our homes, or under circumstances where there is no possibility of fraud, we would become believers in a show."

The following from the Dunedin Budget, New Zealand, will tell you of Mrs. Brigham's work there: "The Dunedin Psychological Society are in earnest in their endeavor to bring science and reform before the public eye. Mrs. Helen Temple Brigham, who is to follow comes from Snohomish, Wash.: 'John Nelson and his wife, who live several miles from town, tell a strange story of a dream, and a treasure revealed thereby. About six months ago Mrs. Nelson had a dream. In it she came to Snohomish, and tying her horse, she went down a winding path leading to the bottom of a deep gulch, which passes into the Snohomish river. At the bottom of the gulch she saw a board eight inches wide and two feet long. She raised the board and discovered a twenty-dollar gold piece, a dime, a nickel and a penny beneath it. The next morning she told her husband about her dream. Last week she had the identical dream again. The couple drove to town and tied up at their accustomed place. Mr. Nelson jokingly said, 'You had better look for your \$20 now.' His wife took him at his word, going down the path she had seen in her dreams, curiosity impelling her to see just how much would come true. She had never been there before, but every inch of the way was as seen in the dream. At the bottom of the hill and just on the brink of a brook lay the board, as seen twice by her in her dreams. This was becoming too realistic, and she had to screw up her courage before she could look beneath the board. When, however, she did so, there lay the coins, exactly the ones she had dreamed of. She was inclined to faint, and made haste to leave the uncanny spot. Mr. Nelson, less startled, but sufficiently impressed to make his hands unsteady, picked up the coins and came down town to relate the wonderful tale. Mrs. Nelson was almost ill with excitement; her husband was also nervous. Both are absolutely mystified. Mr. and Mrs. Nelson are trustworthy people, and none who know them doubt the accuracy of their story. They have lived in this vicinity for years, and are not the kind of people who would be apt to get up a hoax."

Frank Schmidt, president, writes: "The First Spiritualist Church of Indianapolis, Ind., opened the season's work in September. The society is moving along in the even tenor of its way, and with twelve years of experience finds itself in greater need of help and encouragement than in years gone by, owing to the indifference of Spiritualists themselves. During the past week officers were elected to serve for the coming year, and among them were a number who had served the society continuously for twelve years, and they deserve great credit for their stability. Their unselfish devotion to the cause has made it possible for Spiritualism to live as a movement in our city. It seems more and more difficult all the while to supply the abnormal demands of an unthinking public, and unless fed by sensations their interest lags, while their minds dwindle and their souls remain dormant. We have had with us during October, Miss Lizzie Harlow, of Hayville, Mass., one of the most intellectual of women upon our platform, with oratorical ability of no mean degree, and with deep philosophical truths for the world, she attracts the thinker and reasoner. She stands as a beacon light of advanced thought along all lines of reform, and has endeared herself in our hearts such as few have in later years. She has been re-engaged for the coming year, and may she be spared three more years of usefulness, her earnest prayer of ourselves, for the truth and appreciates ability. Mrs. Georgia Gladys Cobley comes for November and December. Although a stranger among us, yet she shall extend her most hearty welcome."

G. H. Brooks writes from Newport, Ky.: "I am still at No. 508 Lexington Avenue, New York, and will respond to calls for funerals. The work is going on here very nicely indeed."

The marriage of Miss Alice Etta Schumacher and Dale Owen, Dobson, took place Wednesday evening, October 15, at the home of the bride's parents, 195 South Seventh street, San Jose, Cal. Miss Schumacher is the youngest daughter of Mr. and Mrs. Frederick Schumacher, a most charming couple, and she is a graduate of the Santa Clara High School and also of the Santa Clara Normal, and is a musician of high ability. Mr. Dobson is the son of the late Dr. A. B. Dobson, and a promising young business man of Oakland.

When writing for this paper use a pen or typewriter.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock at Scott's Hall, 1203 and 1205 Belmont avenue, corner Racine avenue, Lake View; Wednesday nights at 124 Dearborn street. Rev. A. Lundberg will lecture on "The Mission of Spiritualism." This church is in no way a business concern, but will endeavor to be a home and a help to honest seekers for truth, who want to investigate Spiritualism and find out for himself whether its claims are true or not. The services will commence the first Sunday in November.

W. J. Hicks writes: "Ottumwa, Iowa, has again had the pleasure of hearing an honest medium; this time Mrs. M. A. Burland, of Chicago, Ill. Mrs. Burland tells me she never advertises. Well, she should for we out of the city have no way of knowing the names of mediums, to whom we may write to fill engagements, and if those who are honest keep their names from the public, and the dishonest ones keep their names before the public, can we wonder why the fake mediums get the advantage over the honest one? This alone ought to be enough to convince every medium that it is right and proper for them to advertise in the acknowledged Spiritualist papers. Mrs. Burland is one of the very few speakers in our cause today that can take their subject from the audience and handle it in a masterly manner. She gave us four lectures here and every one of them was given in an excellent manner, and has won for her a place in the front rank with the people here. The Burlington and state societies would have a system whereby they would send into states and cities speakers in turn, it would not be long before the locals would be able to support themselves, and in that way all these hungry mortals would have a change to get fed on the truth they so eagerly seek. If it could be arranged whereby Mrs. Burland and all like her could be put out on a salary per month, they would do an untold amount of good. This medium is also one of the few that does her work for a reasonable price. She left here for Hayville, Ia., and from there home to Chicago; then to fill a six weeks' engagement at St. Joseph, Mo."

Mrs. Gussie Farmer writes from Houston, Texas: "Having a little time I will give you an outline of work done by Mrs. Laura B. Payne, of Topeka, Kansas. She came here the latter part of August, and gave Houston most of her time. She left here last week, Oct. 3, with mutual regrets both of us, the expressed hope being that she is the best lecturer ever heard of on a Spiritualist rostrum here. At this time the Houston Spiritualist Society is in better condition, financially and spiritually, than it has been in several years before, and all the new members that come into our midst are substantial, respectable people. We are rejoicing that Mrs. Payne came to Houston and started us on the right direction more. She also gave an outline of drama for the benefit of our society, out of which we realized about \$30. I must not forget to mention the many nice little home circles or parlor entertainments that she gave while here, in psychometric readings and vocal solos."

Rev. Elijah R. Johnson, one of the most widely known Methodist ministers in the west, died at his home in Mulberry, Ind. He was 72 years old. He had the distinction of having died twice, according to the opinions of noted physicians. His first supposed demise was in June, 1889, when he was the pastor of the Oakland Hill Mission church, now Congress Street Methodist Episcopal church, in Lafayette, Ind. He worked so hard in building up his congregation and erecting a new house of worship that he was overcome by nervous prostration and after a week's illness apparently died. Dr. Klefer, then one of the state's most noted physicians, pronounced him dead, and this opinion was concurred in by other doctors. Mr. Johnson always had been opposed to embalming and his body was not embalmed. To this fact he owed his second resurrection. After three days the body lay in state, and arrangements for the funeral were made. Rev. J. W. Joyce, now Bishop Joyce, had charge of the funeral service. The services had proceeded to the conclusion of the scripture lesson and the preacher had just uttered the name of Mr. Johnson, preparatory to pronouncing a eulogy, when a sudden gust of wind blew a door shut and the supposed dead man sat up in his coffin. Two weeks later he was buried in the new house of worship at his church and from the pulpit said: "Here in this pulpit with me is a man that has come back to us from the gates of death." Many attempts have been made to get Mr. Johnson to make a statement as to his sensations during his cataleptic state. His invariable reply was: "What I saw then I shall never tell to mortal man."

Abbie E. Sheets writes to the Spiritualists of California: "I intend to pass the winter in Southern California, and I desire to make engagements for inspirational platform lectures with societies in the state. I will speak for a month or longer in a place, or if desired, will make arrangements for the entire season as settled speaker. I invite your correspondence and refer you to Harrison D. Barrett, Mr. and Mrs. Sprague, Mr. and Mrs. Kates, or any well known worker of our cause, for reference. I hope to close an engagement at an early date. Address me at Grand Lodge, Mich., Box 833."

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TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

Read this Carefully.—T. Holmes writes from W. Superior, Wis.: "Mrs. Edna J. Webster, of Lynn, Mass., who held fourteen successful meetings on Sunday nights in this city, has begun meetings in Duluth. She had meetings there the two last Sundays, in Columbia Hall, with fair attendance. Mrs. Holmes is trying to open the field in Duluth, a town with a 550 monthly income. She has engaged an attorney and has an amendment to said ordinance before the city council, which reads, that mediums with credentials from the N. S. A., or societies auxiliary to the same, shall be exempt from paying any license. She is fighting this ordinance single-handed, and asks for the prayer and good thought of all earnest Spiritualists, who believe in honest mediumship, and do not approve of pulling up the wheat with the tares. Through her work in St. Paul, Minneapolis and West Superior, she has shown that she is capable of representing Spiritualism at any place, and it was by request of Duluth people that she came to this part of the country."

W. H. Burr, of Washington, D. C., writes: "Henry M. Parkhurst, who first gave to women an inspiration by the use of the typewriter, machine, lives almost opposite the residence of Mollie Fancher, the sleepless girl of Brooklyn. He and his family were for many years, if not still, the only near neighbors allowed to visit Mollie. Through them I was permitted to see Mollie three times in successive years. I made the first public announcement of her case in the Boston Herald, expressing her name and locality. Later, when her case was made public in a Brooklyn paper at considerable length, I sent the article to the Banner of Light, with an endorsement by way of preface. In the early '60s, Mr. Parkhurst tested the Fox girls at Washington; and he tested Mollie Fancher's clairvoyance by getting her to read the reading of a printed slip under seal, which he himself had not seen. I ventilated that test in the Banner and other papers. I have seen Mollie write on a card, and on my wife, and we have letters from her written elegantly in pencil. We have also wax flowers and a tidy maid by her."

Harry J. Moore is now located at 645 W. Sixty-third street, Chicago, where he can be addressed.

H. A. Cross writes: "Mrs. Maggie Waite and Dr. Burgess have begun a series of Spiritualist meetings in Kimball Hall, Sunday evening, Oct. 19, I am to deliver an address at their meeting, which will present evidence of the fact that many of the so-called Fox Sisters were born, a seance was held in this country by the use of a cabinet specially constructed for the purpose, which was very successful. Anyone interested in the subject will be satisfied, I feel assured, with the proof of my assertion. I gather my information from a historical work which I procured, this season on the occasion of my summer vacation."

A. W. Kejar writes: "The meetings of the Evangelical Spiritual Union, held at attended in spite of the bad weather. Harry J. Moore's lectures are appreciated, and he is doing good work in organizing. Quite a number of new members have joined our society since opening up of our fall meetings. His friendly and social nature harmonizes well. He is liked by all members and workers of the society. Mrs. Gehring follows his lectures by spirit messages. She gives positive evidence of spirit return. Her messages are correct in every way, and recognized by all who receive them. We expect to have with us Mr. and Mrs. Carpenter for the month of November."

James Newton writes from Toledo, Ohio: "The Independent Society of Spiritualists, Toledo, Ohio, has purchased a lot adjoining the new Y. M. C. A. building on 10th street. The lot is 100 by 42 feet; the cost, \$3,000. The association has made its first payment, \$1,250. As soon as the lot has been paid for, the society will take the position of a temple which will be devoted to the needs of the society. The building will be the first of its kind in Toledo. Plans have not yet been laid for the building, but it is intended to have it sufficiently large to meet all requirements. At present the society meets in the Post Room of the Memorial Building, and will continue there until the new temple is completed. We have already had the promise of several large donations to the proposed temple. The meetings of the society during the past month have been very successful. Mrs. Marian Carpenter, who will be followed next month by Mrs. Lole Prior, of Washington, D. C."

Mrs. L. LeSieur writes: "At the meeting of the Band of Harmony, Thursday, Oct. 16, Mrs. Cora L. V. Richmond, our president, spoke of the passing to spirit life, recently, one of our most able workers in the cause of Spiritualism, Mrs. Emma Nickerson Warner, the wife of our esteemed brother, Dr. Warner, President of the State Spiritualists Association. Resolutions of sympathy were passed by the Band of Harmony, to be tendered Dr. Warner."

Mrs. F. J. Geiger writes: "I have written your paper for the last three years, and feel it is all of life and love to all humanity that I cannot well get along without it. I have four of your premium books, and am rejoicing to think that shortly my time will be out so that I can have Hudson Tuttle's book. Dr. Julia M. Walton, of Jackson, Mich., gave our society a lecture and seance at my home which produced great enthusiasm, and this third lecture since the organization of our society a year ago is doing its good work, as is plainly shown around about us. Our society is growing from the fact that they were in stock as they now are; for do we not read in the tenth chapter of Ecclesiastes that 'Dead flies cause the ointment of the apothecary to send forth a stinking savor?' So it appears that there were drugists even in those days."

Hoping that Hon. W. G. Ewing will shed some light on these questions in his forthcoming lecture, I remain, Yours, not afraid of the Truth, H. V. SWERINGEN.

—In Fort Wayne Journal-Gazette.

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

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 60 cents.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

gramme for next season and will secure the best talent possible. Those desiring further information will receive it promptly by addressing A. G. Keck, Akron, Ohio.

J. White is holding meetings at Fort Scott, Kansas. He can be addressed at Room 8, Huntington House.

Henry Heaton writes: "I have just finished reading The Religion of Man and Ethics of Science. It has been a long time since I have read anything that has given me so much pleasure. I wish that every person who has brains, and acquired knowledge enough to appreciate it, could be compelled to read it. The writer has a remarkable power of expressing, in forcible English; English so forcible that I do not see how any intelligent reader could fail to say that he is right. I found but very few things in the book that I did not agree with wholly."

Mrs. P. A. Logan will resume her Circle of Harmony at her residence, 1213 Railroad avenue, Alameda, Cal., every Sunday at 2 p. m.

Nebraska State Spiritualists Association.

The ninth annual convention of the State Spiritualists Association of Nebraska was held in Lincoln, October 4 and 5, 1902, in the G. A. R. Hall. Owing to a down-pouring rain at the time for meeting on the 4th, no business was done. The 5th being Sunday, a fine, clear morning, enabled us to conduct our business with harmony and order. I am glad to report a good financial success, besides paying for hall rent for three meetings at \$5 we were enabled to pay on past debts incurred, the sum of \$23. After business we entered into an interesting discussion on Organization, the majority agreeing to the proposition that Spiritualists should support organizations. The new officers elected for the ensuing year are as follows: Max Hoffman, president, Lincoln; Mr. Madison, vice-president, Lincoln; Mr. James Campbell, secretary, Havelock; Mrs. Mary J. Bonney, treasurer, Lincoln; Mr. G. S. Klock, trustee, Lincoln.

A very intelligent and attentive audience of about 300 met at the evening service Sunday, addressed by Mr. Campbell, followed by Max Hoffman, typewriter, in his own original style. He has a wonderful influence over the class of people who are searching for proof. His tests are very convincing. We expect that the slumbering forces of Nebraska Spiritualists will be awakened to an active interest in the cause, and that more members will be enrolled ere another convention comes around.

JAMES CAMPBELL, Sec'y.

Havelock, Neb.

Dr. Sweringen Wants Light.

To the Editor of the Journal-Gazette: Since we are to have two lectures on "Christian Science," pro and con, by the Hon. W. G. Ewing, of Chicago, and the Rev. Dr. J. M. Buckley, of New York, my attention has been directed to the subject, having also received a very kind and special invitation to hear the former gentleman.

If you will allow me space in your valuable paper for a few remarks upon the subject, you will greatly oblige not only the undersigned, but many of your readers who are interested in its discussion. They desire to get as much information concerning it as possible, and hope that the Hon. W. G. Ewing will clear up some points that evidently need clearing.

Personally, I would be satisfied to have my old question answered viz.: How do "Christian Scientists" cure the itch? (See Banquo's ghost, this question will not turn up in my contemplation of the claims of "Christian Science.") At the risk of being again accused by my "Christian Science" friends, of "itching" for newspaper notoriety, I ask it once more.

As regular physicians, we cured the itch with sulphur ointment and like remedies, long before we knew the cause of the disease. By the aid of the microscope, science (just ordinary, everyday, natural science) established as an absolute, undeniable truth that the itch is caused by minute animals or insects getting on and under the skin and rapidly increasing in number. But the discovery of the cause of the disease, has made no change in its treatment, sulphur ointment being as successful now, as before its etiology was established.

Now, what I want to know is, How can "Christian Scientists" cure the itch without using some "material remedy" that will kill those little microscopical insects, since it is only by killing them that a cure can be effected?

What is true of the itch is equally true of tuberculosis, trichinosis, tape worm, phthisis and other diseases. Where would "Christian Science" be in a case of pediculus pubis? I want the "Christian Science" modus operandi of cure of these diseases, because if merely thinking at them, or about them, or praying over them, or reading from Mrs. Eddy's book concerning them will kill the cause, the same "material remedy" that I will engage to go hunting for bear, deer, quail, squirrel and rabbit, without gun or dog, and return with such a display of game as would make the nimbros of the country appear ridiculous.

It is claimed that "In discarding material remedies for healing, Christian Scientists are but following the example of Jesus, who taught us not to recommend them." Now how do "Christian Scientists" know that Jesus never used or recommended material remedies? Have all his words and works been recorded? Did he ever openly condemn material remedies? He certainly made use of an ointment composed of clay and spittle; fig poultries, oil anointing and other "material remedies" are mentioned in the Bible.

That "material remedies" were used and recommended in Bible times, may be inferred from the fact that they were in stock as they now are; for do we not read in the tenth chapter of Ecclesiastes that "Dead flies cause the ointment of the apothecary to send forth a stinking savor?" So it appears that there were drugists even in those days.

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"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. B. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

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

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Says Mr. Barrett Is Mistaken.

In regard to the report published in The Progressive Thinker from Harrison D. Barrett, our worthy president of the N. S. A., I desire to call the attention of Spiritualists to one very flagrant error. Under the part of said report entitled "Clergy Rates," he says:

"No difficulty whatever has been experienced by the ministers of our denomination in obtaining recognition at the hands of the four great passenger associations of the West, when they have been legally entitled to the courtesy of clergy permits."

Does the president think that we of the West will let such a flagrant misrepresentation to our National convention go unchallenged? Farther along under the same head, he says: "They (the Passenger Associations) have dealt with all of our people fairly and impartially, with no discrimination whatever against any one of our worthy workers." I have in my possession a letter from one of the passenger agents in which he states: "We will grant clergy permits to all workers in a spiritual cause, but no other person will endorse." After examining my credentials, Mr. Barrett wrote that he could see nothing wrong with them, but that the passenger agent refused to grant my request and he (Barrett), was very sorry.

I have the honor of being president of the Kansas State Spiritualist Association, and we have fourteen licensed ministers in our state and only two of these have clergy permits—two worthy and twelve unworthy. I am greatly handicapped therefore, in getting my workers into the field, on account of transportation. I am a delegate to the National convention, but not being a "worthy" worker and not "legally" entitled to half rates, I shall be unable to attend, though I should like very much to do so. It will be my earnest hope, and thought that the good spirits may guide our delegates in selecting a president for the ensuing year, so that those of us who are struggling in the West may stand upon an equal footing with our worthy brothers and sisters who are in closer touch with the "able and efficient passenger agents."

A. SCOTT BLEDSOE.

Approves of Mr. Barrett's Work.

To the Editor:—Your valuable paper has been filled with wisdom and counsel from many learned and able writers for some time and it has interested me to a great extent to learn how people will differ on a subject that we all ought to unite on in some way.

Now regarding the National Association. I never read its constitution and by-laws so do not know except in a general way what its purposes are and how they are carried out, but I will say this much for the president, the only officer that I have had the pleasure of meeting personally. He is a gentleman and one that we ought to be proud of at the head of the organization. He is an able writer and speaker and a harmonizer as well. This present week there will be incorporated under the state law of Michigan an organization to carry on the summer camp-meetings at Briggs Park. On our charter list we have several of our wealthiest and most respected citizens. The organization is the outcome of the meetings here this summer and aside from the heroic and faithful labor of our chairman, D. A. Herrick, nothing did more to bring it about than the visit of Mr. Barrett. I do not disparage the work of any who were with us this season, but the visit of Mr. Barrett left a good impression and we were all benefited by his having been among us.

Personally I think that the National Association should be composed of state organizations and that each state should have representation as deemed wise by the majority. Each state society should levy a per capita tax on its membership to defray its expenses and the National as well. There should be an official organ printed in the interest of Spiritualism, and the workings should be fully set forth in this organ. Any and all amendments to the constitution and by-laws should be brought for a specified time and all delegates to the convention, could then be

