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SPIRITUALISM—Progress, the Universal Law of Nature:

Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 27.

CHICAGO, ILL., MARCH 21, 1903.

NO. 695;

How Clairvoyance Is Developed. = A Lecture Delivered in Chicago, By C. W. Leadbeater, London, Eng.

INJURIOUS METHODS—THE USE OF DRUGS—DANCE OF ECSTASY—SELF HYPNOTIZATION—TENNYSON'S EXPERIENCE—REGULATING THE BREATHING—MESMERIC TRANCE—CURATIVE MESMERISM—DESIRABLE METHODS—MENTAL AND MORAL DEVELOPMENT—CONCENTRATION—MEDITATION—CONTEMPLATION.

When a man has studied the subject of clairvoyance sufficiently to realize that the claims made on its behalf are true, his next enquiry usually is, "How can I gain this power for myself? If this faculty be latent in every man, as you say, how can I so develop myself as to bring it into action, and so have direct access to all this knowledge of which you tell me?" In reply we can assure him that this thing can be done, and that it has been done. There are even many ways in which the faculty may be gained, though most of them are unsafe and eminently undesirable, and there is only one that can be thoroughly and unreservedly recommended to all men alike. But that we may understand the subject, and see where lie the dangers that have to be avoided, let us consider exactly what it is that has to be done.

In the case of all cultured people belonging to the higher races of the world, the faculties of the astral body are already fully developed, as I have explained in earlier lectures. But we are not in the least in the habit of using them; they have slowly grown up within us during the ages of our evolution, but they have come to us so gradually that we have not as yet realized our powers, and they are still to a great extent untapped weapons in our hands. The physical faculties, to which we are so thoroughly accustomed, overshadow these others and hide their very existence, just as the nearer light of the sun hides from our eyes the light of the far-distant stars. So that there are two things to be done if we wish to enter into this part of our heritage as evolved human beings; we must keep our too-insistent physical faculties out of the way for the time, and we must habituate ourselves to the employment of these others, which are as yet unfamiliar to us.

INJURIOUS METHODS.

The first step, then, is to get the physical senses out of the way for the time. There are many ways of doing this, but broadly they all range themselves under two heads—one comprising methods by which they are forced out of the way by temporary violent suppression, and the other including methods much slower but infinitely surer, by which we ourselves gain permanent control over them. Most of the methods of violent suppression are injurious to the physical body, to a greater or less extent, and they all have certain undesirable characteristics in common. One of these is that they leave the man in a passive condition, able perhaps to use his higher senses, but with very little choice as to how he shall employ them, and to a large extent undirected against any unpleasant or evil influence which he may happen to encounter. Another characteristic is that any power gained by these methods can at best be only temporary. Many of them confer it only during the limited period of their action, and even the best of them can only dower the man with certain faculties during this one physical life. In the East, where they have studied these matters for so many centuries, they divide methods of development into two classes, just as I have done, and they call them by the names *laukika* and *lokothra*, the first being the "worldly" or temporary method, any results gained by which will inhere only in the personality, and therefore be available only for this present physical life, while whatever is obtained by the second process is gained by the ego, the soul, the true man, and so is a permanent possession for evermore, carried over from one earthly life to another. For most methods of the former class little training is required, and when there is training it is of the vehicles only, and so at the best it can affect only this present set of vehicles, and when the man returns into incarnation with a fresh set all his trouble will be lost; whereas by the second method it is the soul itself which is trained in the control of its vehicles, and naturally it can apply the power and the knowledge thus gained to its new vehicles in the next life. Let me mention to you first some of the undesirable ways in which clairvoyance is developed in various countries.

THE USE OF DRUGS.

Among non-Aryan tribes in India it is often obtained by the use of drugs—*bhanga*, *hasheesh* and others of the same kind. These stupefy the physical body something as anaesthetics do, and thus the man in his astral vehicle is set free as he would be in sleep, but with far less possibility of being awakened. Before taking the drug, the man has set his mind strongly on the endeavor to train his astral senses into activity, and so as soon as he is free he tries to use his faculties, and with practice he succeeds to some extent. When he awakens his physical body, he remembers more or less of his visions, and tries to interpret them, and in that way he often obtains a great reputation for clairvoyance and prevision. Sometimes while in his trance he may be spoken through by some dead man, just as any other medium may be. There are others who obtain the same condition by inhaling stupefying fumes, usually produced by the burning of a mixture of drugs. It is probable that the clairvoyance of the pythonesses of old was often of this type. It is stated in the case of one of the most celebrated of those oracles of ancient days, the priestess sat always upon a tripod exactly over a crack in the rock, out of which vapor ascended. After breathing this vapor for a time, she became entranced, and some one then spoke through her organs in the ordinary way so familiar to the visitors to seances. It is not difficult for us to see how undesirable both these methods are from the point of view of real development.

DANCE OF ECSTASY.

Probably most of us have heard of the dancing dervishes, one part of whose religion consists in this curious dance of ecstasy, in which they whirl round and round in a kind of frenzied vertigo, and they eventually fall insensible to the ground. In that trance, worked up as they are by religious fervor, they frequently have most extraordinary visions, and are able to some extent to experience and remember lower astral conditions. I have seen something of this, and also of the practices of the *Obeah* or *Voodoo* votaries among the negroes; but these latter are usually connected with magical ceremonies, loathsome, indecent, horrible, such as none of us would dream of touching for any purpose, whatever results might be promised to us. Yet

they certainly do produce results under favorable conditions, though not such results as any of us could possibly wish to obtain. Indeed, none of the methods mentioned so far would at all commend themselves to us, though I have heard of Europeans who have experimented with the Oriental drugs.

SELF HYPNOTIZATION.

Nevertheless we also have undesirable methods in the West—methods of self hypnotization which should be carefully avoided by all who wish to develop in purity and safety. A person may be told to gaze for some time at a bright spot, until paralysis of some of the brain centres supervenes, and in that way he is cast into a condition of perfect passivity, in which it is possible that the lower astral senses may come into a measure of activity. Naturally he has no power of selection in receiving under such circumstances; he must submit himself to whatever comes in his way, good or bad—and on the whole it is much more likely to be bad than good. Sometimes the same general result is obtained by the recitation of certain formulae, the repetition of which over and over again deadens the mental faculty almost as the gazing at a metal disc does. It may be remembered that the poet Tennyson tells us that he was able by the recitation of his own name many times in rapid succession to pass into another condition of consciousness. The account is given in a letter in the poet's handwriting, which is dated Faringford, Freshwater, Isle of Wight, May 7, 1874. It was written to a gentleman who communicated to him certain strange experiences he had when passing from under the effect of anaesthetics. Tennyson says:

TENNYSON'S EXPERIENCE.

"I have never had any revelations through anaesthetics; but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently, till all at once out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words? This is the most emphatic declaration that the spirit of the writer is capable of transferring itself into another state of existence, is not only real, clear, simple, but that it is also infinite in vision and eternal in duration."

Now here is undoubtedly a touch of the higher life; no one who has practical experience of realities can fail to recognize the description as far as it goes, even though the poet just stops short on the brink of something so infinitely grander. He seems to have held himself more positive than do many people who dabble in these matters without the necessary instruction or knowledge, and so he gained a valuable certainty of the existence of the soul apart from the body; yet even his method cannot be commended as good or really safe.

REGULATING THE BREATHING.

We are sometimes told that such a faculty can be developed by means of exercises which regulate the breathing, and that this plan is one largely adopted and recommended in India. It is true that a type of clairvoyance may be developed along these lines, but too often at the cost of ruin both physical and mental. Many attempts of this sort have been made here in the United States; I know it personally, because on my previous visit many who had ruined their constitutions and in some cases brought themselves to the verge of insanity came to me to know how they could be cured. Some have succeeded in opening astral vision sufficiently to feel themselves perpetually haunted; some have not even reached that point, yet have wrecked their physical health or weakened their minds so that they are in utter despair; some one or two declare that such practice has been beneficial to them. It is true that such exercises are employed in India by the *Hatha Yogis*—those who attempt to attain development rather by physical means than by inner growth of the mental and the spiritual. But even among them such practices are used only under the direct orders of responsible teachers, who watch the effect upon the pupil of what is prescribed, and will at once stop him if the exercises prove unsuitable for him. But for people who know nothing at all of the subject to attempt such thing indiscriminately is most unwise and dangerous, for practices which are useful for one man may very well be disastrous for another. They may suit one man in fifty, but they are extremely likely not to suit the rest, and myself I should advise every one to abstain from them unless directed to try them by a competent teacher who really understands what they are intended to achieve. You may be the one whom they will suit, but the probabilities are against it, for there are far more failures than successes. It is so fatally easy to do a great deal of harm in this way, that to experiment vaguely is rather like going into a chemist's shop and taking down drugs at random; you might happen to hit upon exactly what you needed, but also you might not, and the latter is many times more probable.

MESMERIC TRANCE.

Another method by which clairvoyance may be developed is by mesmerism—that is to say, if a person be thrown by another into a mesmeric trance it is possible that in that trance he may see astrally. The mesmerizer entirely dominates his will, and the physical faculties are thrown utterly into abeyance. That leaves the field open, and the mesmerist can at the same time stimulate the astral senses by pouring vitality into the astral body. Good results have been produced in this way, but it requires a very unusual combination of circumstances, an almost superhuman development of purity in thought and intention both in the operator and the subject to make the experiment a safe one. The mesmerist gains great influence over his subject—a far greater power than is generally known; and it may be unconsciously exercised. Any quality of heart or mind possessed by the mesmerist is very readily transferred to the subject, so if he be not entirely pure, we see at once that avenues of danger open up before us. To be thrown into a trance is to give up your individuality, and that is never a good thing in psychic experiments; but beyond and above that element of undesirable there is real danger unless you have the highest purity of thought, word and deed in your operator; and how rarely that is to be found you know as well as I do. I should never

myself submit to this process; I should never advise it to any one else.

CURATIVE MESMERISM.

I say nothing against the practice of curative mesmerism by those who understand it; that is a totally different matter, for in that it is unnecessary to produce the trance condition at all. It is perfectly possible to relieve pain, to remove disease, or to pour vitality into a man by magnetic passes, without "putting him to sleep" at all. To this there can be no possible objection; yet the man who tries to do even this much would do well to acquaint himself thoroughly with the literature of the subject, for there must always remain a certain element of danger in playing, even with the noblest intentions, with forces which you do not understand, which to you are still abnormal forces. None of these are plans of clairvoyant development which can be unreservedly recommended for trial by every one.

DESIRABLE METHODS.

What, then, it may be asked, are the desirable methods, since so many are undesirable? Broadly, those which instead of suppressing the physical body by force, train the soul to control it. The surest and safest way of all is to put oneself into the hands of a competent teacher, and practice only what he advises. But where is the qualified teacher to be found? Not, assuredly, among any who advertise themselves as teachers; not among those who take money for their instruction, and offer to sell the mysteries of the universe for so many shillings or so many dollars. Knowledge can be gained now where it has, always been available—at the hands of those who are adepts in this great science of the soul, the fringe of which we are beginning to touch in our deepest studies. There has always been a great Brotherhood of the men who know, and they have always been ready to teach their lore to the right man, for it is for that very purpose that they have taken the trouble to acquire it. In order that they may be able to guide and help. How can we reach them? You cannot reach them in the physical body, and you might not even know them if it should happen to you to see them. But they can reach you, and assuredly they will reach you when they see you to be fit for the work of helping the world. Their one great interest is the furthering of evolution, the helping of humanity; they need men devoted to this work, and they are ever-watching for them; so none need fear that he can be overlooked if he is ready for that work. They will never gratify mere curiosity; they will give no aid to the man who wishes to gain powers for himself alone; but when a man has shown by long and careful training of himself, and by using for helpfulness all the power that he already possesses, that his will is strong enough and his heart pure enough to bear his part in the Divine work—then he may become conscious of their presence and their aid when he least expects it.

It is true that they founded the Theosophical Society, yet membership in the society will not of itself be sufficient to bring a man into relationship with them—no, nor even membership in that Inner School through which the society offers training to its more earnest members. It is true that from the ranks of the society men have been chosen to come into closer relation with them; but none could guarantee that as a result of becoming a member, for it rests with them alone, for they see further into the hearts of men than we. But always be sure of this, you whose hearts are yearning for the higher life, for something greater than this lower world can give, that they never overlook one honest effort, but always recognize it by giving through their pupils such teaching and such help as the man at his stage is ready for.

In the meantime, while you are trying in every way to develop yourselves along the path of progress, there is much that you can do, if you wish, to bring this power of clairvoyance nearer within your reach. Remember that it is not in itself a sign of great development; it is only one of the signs, for man has to advance along many lines simultaneously before he can reach his goal of perfection. See how highly developed is the intellect in the great scientific man; yet perhaps he may have but little yet of the wonderful force which devotion gives. See the splendid devotion of the great saint of some church or religion; yet in spite of all that progress along one line he may have but little yet of the divine power of the intellect. Each needs what the other has; each will have to acquire the faculty of the other before he will be perfect. So it is evident that at present we are unequally developed; some have more in one direction, and some in another, according to the life along which each has worked most in past lives. So if you particularly long for devotion in your character, by striving in that direction now you may attain much of it even in this life, and may assuredly make it a leading quality in your next life. So with intellect, so with every quality; so also with this faculty of clairvoyance. If you think it well to throw your strength into work along this line, you may do very much towards bringing these latent faculties into action. I am not speaking here of a vague possibility, but of a definite fact, for some of our own members in this society set themselves years ago to try to train the soul along the path of permanent progress, and of those who persevered without flinching almost every one has even already found some definite result. Some have won their faculties fully, others only partially as yet, but in all cases good has come from their efforts to take themselves in hand and control their minds and emotions.

MENTAL AND MORAL DEVELOPMENT.

If you have this desire for higher sight, take yourself in hand first in the same way, make sure first of the mental and moral development, for you should succeed in your efforts, and gain your powers. For to possess them without having first acquired those other qualifications would be indeed a curse and not a blessing, for you would then misuse them, and your last state would indeed be worse than the first. If you consider that you have made sure of yourself, and can trust yourself under all possible circumstances to do the right for right's sake, even against your earthly seeming interest, always to choose the utterly unselfish course of action, and to forget yourself in your love for the world, then there are at least two methods which will lead you towards clairvoyance safely, and can in no way do you harm, even though you should not succeed in your object. The first of these, though perfectly harmless and even useful, is not suited for every one; but the second is of universal application, and I have myself known both of them to be successful.

This first method is a purely intellectual one, a study to which I have already on several occasions had to refer, the

study of the Fourth Dimension of space. The physical brain has never been accustomed to act at all along those lines, and so it feels itself unable to attack such a problem. But the brain, like any other part of the physical organism, can be trained by persistent, gradual, careful effort to feats which appeared originally quite beyond its reach, and so it can be induced to understand and conceive clearly the forms of a world unlike its own. The chief apostle of the fourth dimension is Mr. C. H. Hinton, of Washington, D. C. He is not a member of our society, but he has done many of its members an excellent piece of service in writing so clearly and luminously on his wonderful subject. In his books he tells us that he has himself succeeded in developing this power of higher conception in the physical brain, and several of our own members have followed in his footsteps. One of these has developed astral sight simply by steadily raising the capacity of the physical brain until it contained the possibility of grasping astral form, and thus awakening the latent astral faculty proper. It is simply a question of extending the power of receptivity until it includes the astral matter. But I suppose that out of a score of men who took up this study, not more than one would succeed as well and as quickly as that; but at any rate the study is a most fascinating one for those who have a mathematical turn of mind, and where it does not bring increased facility to see, it must at least bring wider comprehension and a broader outlook over the world, and this is no mean result, even if no other be attained. Short of absolute astral sight, it is the only method of which I know by which a clear comprehension can be gained of the appearance of astral objects, and thus a definite idea of what the astral life really is.

If that line of effort commends itself only to the few, our second method is of universal application. It also is not easy, but its practice cannot but be of the greatest use to the man. That is its great and crowning advantage; it leads a man towards these powers which he so ardently desires; but the rate at which he can move along that road depends upon the degree of his previous development in that particular way in other lines, and therefore no one can guarantee him a certain result in a certain time; yet while he is working his way onward, every step which he takes is so far an improvement, and even though he should work for the whole of his life without winning astral sight, he would nevertheless be mentally and morally and even physically the better for having tried. This is what in various religions is called the method of meditation. For the purpose of our examination of it I shall divide it into three successive steps: concentration, meditation and contemplation, and I will explain what I mean by each of these three terms.

But remember always that to attain success, this effort must be only one side of a general development, and that it is absolutely prerequisite for the man who would learn its secrets to live a pure and altruistic life. There is no secret about the rules of the greater progress; the Steps of the Path of Holiness have been known to the world for ages, and in my little book, "Invisible Helpers," I have given a list of them according to the teaching of the Buddha, with the characteristics which mark each of its stages. There is no difficulty in knowing what to do; the difficulty is in carrying out the directions which all religions have given.

CONCENTRATION.

The first step necessary towards the attainment of the higher clairvoyance is concentration—not to gaze at a bright spot until you have no mind left, but to acquire such control over your mind that you can do with it what you will, and fix it exactly where you want to hold it for as long a period as you choose. This is not an easy task, it is one of the most difficult and arduous known to man; but it can be done, because it has been done—not once, but hundreds of times, by those whose will is strong and immovable. There may be some among us who have never thought how much beyond our control our minds usually are. Stop yourself suddenly when you are walking along the street, or when you are riding in the car, and see what you are thinking, and why. Try to follow the thought back to its genesis, and you will probably be surprised to find how many desultory thoughts have wandered through your brain during the previous five minutes, just dropping in and dropping out again, and leaving almost no impression. You will gradually begin to realize that in truth all these are not your thoughts at all, but simply cast-off fragments of other people's thoughts. The fact is that thought is a force, and every exertion of it leaves an impression behind. A strong thought about some other person goes to him, a strong thought of self clings about the thinker; but so many thoughts are not by any means strong or especially pointed in any direction, and so the forms which they create are vaguely-floating and evanescent. While they last they are capable of entering into any mind that happens to come their way, and so it comes that as we walk along the road we leave a trail of feeble thought behind us, and the next man who passes that way finds these valueless fragments intruding themselves upon his consciousness. They drift into his mind, unless it is already occupied with something definite, and in the majority of cases they just drift out again, having made only the most trifling impression upon his brain; but here and there he encounters one which interests or pleases him, and then he takes that up and turns it over in his mind, so that it departs from him somewhat strengthened by the addition of a little of his mind-force to it. He has made it his own thought for a moment, and so has colored it with his personality. Every time we enter a room we step into the midst of a crowd of thoughts, good, bad or indifferent as the case may be, but the great mass of them just a dull, purposeless fog which is hardly worth calling thought at all.

If we wish to develop any higher faculty, we must begin by gaining control over this mind of ours. We must give it some work to do, instead of just letting it play about as it will, drawing into itself all these thoughts which are not ours, which we really do not want at all. It must be not our master but our servant before we can take the first step along the line of the true trained clairvoyance, for this is the instrument which we shall have to use, and it must be at our command and fully under our control.

This concentration is one of the hardest things for the ordinary man to do, because he has had no practice at it, and indeed has scarcely realized that it needed to be done. Think what it would be if your hand were as little under your control as your mind is, if it did not obey your command, but started aside from what you wished it to do. You would feel

(Continued on second page.)

STEPHEN GIRARD.

Interesting Reminiscences of His Noble Career.

To the Editor:—In The Progressive Thinker for February 28, you have this sentence:

"When the cholera plague visited Philadelphia, and people fled from the city panic-stricken, Stephen Girard went into the hospitals as a nurse, and until the cholera abated cared for the sick and dying who had been deserted." If our friend, the late Dr. H. B. Westbrook, was alive, he might tell the story better than I can. If my memory serves me correctly, Mr. Girard died in 1831. I was a school-boy at the time and read of him in the papers. The cholera did not visit America till 1832. What Mr. Girard did do, however, was in no wise less noble than what you state. In the latter quarter of the eighteenth century he established himself in Philadelphia in Evangelicalism, time he had a brother in partnership. He often went with his own ships. It was told me that on a return from one of his voyages he found that the sanctity of his home had been violated by a priest, and that from that time his antipathy to clergymen was ineradicable. Probably if he is now conscious of worldly matters, he regards the invasion of the sanctity of Girard College by unworldly priests as an offense of similar tenor.

In 1795 occurred the most disastrous outbreak of yellow fever in Philadelphia. In the romance, Arthur Mervyn, one of the very first works of fiction ever published in America, there is a description of its ravages. As a description of Long fellow in *Evangeline*, "Voyage had no power to bribe, nor beauty to charm." "The fatality was terrible, and the panic terror was even greater. The president and cabinet left the city till it abated. The local government was practically suspended. The physicians very generally were remiss or unable to do anything to check the epidemic or restore patients. Everybody who was able to leave Philadelphia did so."

Stephen Girard then stepped heroically into the breach. He took steps to organize hospital facilities for the reception and care of the sick. Another man co-operated with him, whose name I am sorry that I do not remember. They divided the work. The other man supervised the internal management, and Girard took charge of everything outside, purchasing supplies and superintending the removing of patients. He used his own funds unstintingly, and bestowed his time and effort day and night. This continued till the epidemic passed over.

It is said that he gave little to private charity. He had little confidence in many enterprises which were undertaken and advertised. He was a Frenchman, and only an American by adoption. Active as he was in business circles, he probably had neither taste nor leisure for the social life, but on occasion, he gave and did it generously. One occasion he saw a boy lying in the street. He hired him for the day, and being pleased with his diligence, paid him five dollars. The father could not believe that his boy had got the money honestly and came to Girard. "It is all right," said the Frenchman. "I gave him the money to encourage him to be faithful and industrious."

He was a Freethinker, and named his vessels after the French authors. When the head of the Baring house was in Philadelphia, one of them returned from his voyage. Thinking to give Mr. Girard a pleasure, he made him a visit. The Frenchman was at his country seat engaged in haying. Mr. Baring found him at the barn hard at work stowing away hay. He hurried down the ladder in alarm, and asked his errand.

"I came to tell you," said Mr. Baring, "that your ship, the Volney, has arrived safe."

"Is that all?" demanded Girard, greatly relieved. "My ships always arrive safe. But Mr. Baring, you must excuse me. I am very busy with my hay."

And back he went into the hay-loft.

It was his mode of relaxation. Years afterward Mr. Baring came again as Lord Ashburton, to negotiate a treaty.

In the war of 1812 the credit of the government sank so low as to create alarm. Mr. Girard placed his fortune at its disposal to enable it to carry on its operations.

The famous lawsuit over his will is not to be forgotten. A will disposing of millions can hardly pass unquestioned. It seems to be a maxim of the legal profession that dead men's estates belong to the lawyers, and the Jarndyce experience repeats itself with Vanderbilts and Tildens. It is to be regretted that Girard did not build his orphan's college himself. The money would then have been more judiciously expended; the institution would have been just what he contemplated and desired, and so vastly more useful and extended in its scope; and there would probably have been an honorable and faithful carrying out of his wishes.

As it is, Girard College is a monument to the memory of the man whose name it bears, and a beacon to warn others of like benevolent purpose to refrain from depending on a will to regulate the bestowment of their fortune.

ALEXANDER WILDER.

They could neither of them speak for rage and so fell as-spitting at one another like two roasting apples.—Congreve.

Give what you have. To some it may be better than you dare to think.—Longfellow.

The United States imports a million lobsters a year.

In persons grafted in a serious trust negligence is a crime.—Shakespeare.

The Progressive Thinker.
Published every Saturday at 40 Locust St.
J. H. FRANCIS, Editor and Publisher.
Entered at Chicago Postoffice as second-class matter.
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THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance.
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Three Months.....25
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Moral Obligation.
William Booth, who dubs himself "General," as head of the Salvation Army, in a speech in Boston, said that in the ranks of that army were 13,000 criminals. He wanted rich people to contribute their funds to sustain the army, and keep these criminals out of temptation. If they did not, he proposed a strange and novel scheme to force them to give. He would make out a list of the rich who refused to contribute, and turn these 13,000 criminals loose to collect the funds! In other words he would give these criminals permission to go out and raid the rich, by any and every means, robbery, theft, even murder, to bring in soldiers to the treasury of the Army, so that these criminals may be preserved and other criminals converted!
In law this is blackmail, high-handed and punishable. Is a man with an extra dollar in his pocket under obligations to give it for the furtherance of the promulgation of the dogmatic arrogance of the Salvationists? No Christian sect has before threatened violence when the contribution box has been sent around. The threat shows how little the confidence "General" Booth has in the "conversion" of his 13,000 criminals. If truly converted they would not go out forcibly collecting, even if commanded. Booth does not believe they are so completely converted, that they will not return to their old ways, for Christ's and Booth's sake.
The threat is so appalling that it appears impossible it could have been uttered. We hope it was not, for the sake of our lingering faith in humanity.
The Pope Wants Spain Restored.
The Pope recently had an audience with a Spanish Grandee, and expressed a hope that Spain would soon regain her former greatness. Coming from the Pope by whose influence the dogma of papal infallibility has been thrust on the Catholic church, a hope is equivalent to a desire that Spain should again become all that she was at the height of her glory, and for the success and world empire of that church there is no doubt that the Pope earnestly wishes it might be.
What a greatness Leo desires and hopes for? It was the possession of half of Europe and half of the New World. Then she had ships in all seas, that poured into her lap the treasures of the world. Her commerce had no competitor, and her pirate crews were the scourge of the nations who attempted to compete with her. She fostered the slave trade in its most detestable form, and in the name of religion blotted out the incipient civilization of two great races, the Incas and Aztecs. Hence to "regain" her former position she must conquer Europe, wrest half of the continent of the west from the hands of its occupants, drive all other ships from the high seas, with its own superior navy, restore the slave trade and piracy, and renew the inquisition in restraint of heresy.
So Pope Leo XIII would turn back the hands on the dial of time three hundred years!
Oh, no. Spain has been the darling and obedient daughter of the church, and from world empire and unbounded opulence, has sunk to a fourth-rate power, whose people are stupefied with ages of ignorance and bigotry fostered by the Catholic church.
The world is not hankering for this greatness of Spain, and it will never come, however much the foxy Leo may hope for it.

The Negro Problem Solved.
As long as the preachers keep to the lines of the Bible, and vigorously threaten the old straw their ancestors have been hailing since no one can remember when, they are unchangeable, because their subjects and treatment are beyond the range of reason, and their relations a jargon of words, which if ever meaning anything are senseless now. But when they break into politics or live issues, they are as impractical as children.
The negro question just now is exciting attention. What shall be done with the negro, calls out verbose editorials and high-sounding remarks from pulpits orators. The negro has not asked to have anything done with him, and is content to be let alone. Until he does, common sense would suggest he be allowed to work out his own salvation with such assistance as opportunity offers the whites to give.
The great trouble with the negro is that he has not been let alone. When it was first advocated by philanthropists to free the slaves, every minister of Christ's gospel from Bangor to New Orleans, preached from Bible texts that slavery was the proper condition of the black race, because Ham had done something when he came out of the ark, for which God branded him and sent him and his offspring into the earth as slaves to the more godly offspring of the other sons. And when William Lloyd Garrison assisted in the attempt to secure liberty for a runaway slave, a preacher headed the mob which put a rope around his neck and dragged him through the streets of Boston.
Then the churches advocated colonizing the negroes in Africa. The impossibility of transplanting several millions of people across the ocean never occurred to these preachers. They had been so busy digging up Hebrew roots so they could exactly know what God was doing with the little horde of savages, known as Israelites, that they had never become acquainted with the practicalities. Why, the negroes would breed faster than they could be carried away!
Now comes Bishop Hamilton, of the Methodist church, with a perfect cure-all. In a sermon recently delivered in San Francisco, he advocated intermarriage. He said he had married whites to blacks, and whites to Chinese, and he had no scruples. He said further, that he would "sweep away caste lines," and when asked if he would be willing for his daughter to marry a negro, replied that he should, if the general prejudice against such unions could be removed. As in the church all were equal, he argued they should be in contracting such marriages.
It is quite true the negro question can be solved in this manner. The color line will be washed out. We shall have then a distinctively "American race," with kinky hair and a cream-colored complexion. The black man will come up and the white man will go down, but the world will be given much faster than the black will come up. The mongrel race will be noted, as all mongrel races are, for retaining all the bad qualities of both ancestral lines, and few of the good.
We advert to this ministerial utterance not because there is the remotest chance of it being acted on, but as an example of the incapacity of the ministerial mind to grasp living issues.
Such sermons through their wide circulation by the press, have influence, and many a marriage of the diverse races may be encouraged thereby. In most states these are justly forbidden by law. The opposing sentiment to such unions may be all wrong, yet it exists, and if the contracting parties are so enamored with each other that they can bear the social ostracism, they have no right to subject their children to the burden of their race, then they are handicapped into the battle of life, hard enough to the best equipped.

Spiritualism is All-Embracing.
Spiritualism, embracing spirit manifestations, is not circumscribed by the waters of the ocean, the sands of the desert, the burning sun of the tropics or by any creed, sect or cult. It is world wide! Kings, princes, earthly potentates, or popes or priests can not limit it to any one locality. It exists simply because the method to open up communications between those on earth and those who inhabit the celestial regions, are well known to the latter. It is simply an extension of our social relations, bringing to our side our spirit friends and relatives, and is no more marvelous or extraordinary than the system of wireless telegraphy, a message being accurately sent across an ocean of water.
WHEREVER SPIRIT MANIFESTATIONS ARE INTRODUCED INTO A PARTICULAR SECT, CULT OR CREED, THEY OFTEN CONFORM THERETO—AND TEMPORARILY AT LEAST—AND WORK ALONG THEIR RESPECTIVE LINES.
Take, for example Lonnie Lawrence Dennis, a colored boy about 9 years of age. He is an extraordinary evangelist, with an orthodox God, a personal Devil, a good-sized sulphurous hell—in fact he has a complete sectarian working outfit. As a boy in his normal condition, he is not to any great extent unlike other boys of his age. He likes to play; shows no marked intellectual brilliancy, and no indication of being a religious exhorter or enthusiast.
BUT IN THE PULPIT, THIS BOY LONNIE IS SUBLIMELY TRANSFIGURED; HIS FACE BECOMES ILLUMINATED; HIS FORM ASSUMES THE ATTITUDE OF THE ORATOR; HIS VOICE SEEMS TO CHANGE, AND UNDER THE COMPLETE CONTROL OF A SPIRIT, HE SWAYS AN AUDIENCE OF 2,000 PERSONS AT GALESBURG, ILL.
Lonnie Lawrence Dennis is a medium—a first-class medium controlled by an orthodox spirit—one who at least assumes to be orthodox, for he has a complete working outfit of the ordinary revivalist, each part so admirably adjusted that an impressive weird influence is exerted over the colored population as well as many others.
Here we have an example of the all-embracing, all-absorbing, and cosmopolitan character of spirit manifestations. Of course the ignorant congregation doesn't recognize the real fact in the case that the boy Lonnie is merely a medium under the control of a spirit.
HERE IS THE SCIENTIFIC ASPECT OF THE CASE. SPIRIT MANIFESTATION OR CONTROL IN SUCH A CASE AS LONNIE, ADAPTS ITSELF MEASURABLY TO THE ENVIRONMENT OF THE MEDIUM. IT WOULD BE NO WISE BE ACCEPTABLE TO THE IGNORANT HORDE UNLESS IT COMES ALONG CERTAIN ESTABLISHED LINES OF THOUGHT AND ACCEPTED BELIEF.
There is a lesson—an important one—to be learned from this: Communication with the spirit world is simply kaleidoscopic—colored by custom, environment and the flexibility of those ministered unto to receive the exact truth, or a distorted truth, or what is assumed to be the exact truth served in an acceptable dish to render it savory or palatable.
A spirit coming to earth to control a little colored boy, with a full-fledged scare-crowd, orthodox creed to promulgate to genuine ignoramus, may find some excuse for pursuing such an erratic course under the pretense that he can better their conditions with such utensils of an effete theology whereas with a vessel of truth presented to them chaos would follow—they not being prepared for it.
HENCE WE HAVE EXPRESSED IN SPIRIT MANIFESTATIONS THE GRANDEST TRUTHS EVER CONCEIVED BY AN ANGEL OF LIGHT, AND AT THE SAME TIME JUST ACROSS THE WAY THE MOST CONSUMMATE FOLLY AND TWADDLE COMES IN ONE FLOWING STREAM FROM THE LIPS OF THE INSPIRED MEDIUM.
THUS WE FIND IN SPIRIT MANIFESTATIONS AN ENDLESS, RATTLING CHAIN OF CONTRADICTIONS, (JUST AS WE FIND IT IN THE 600 DIFFERENT RELIGIOUS SECTS) AND HOWEVER PROMINENT OR UNSAVORY THEY MAY BE THEY ALL LEAD TO WHERE WE WANT THEM, DEMONSTRATING COMPLETELY THAT SPIRITS CAN AND DO COMMUNICATE WITH MORTALS.
According to the Register of Galesburg, Ill., 2,000 persons heard Lonnie Lawrence Dennis, the colored boy evangelist, at the Central Church in that city. For three-quarters of an hour, the little preacher, following out a line of thought, talked fluently, talked earnestly, talked wonderfully! His voice could be heard in every part of the church. When he had finished there was a great rustle and a crowd of people got to the front and spoke to him. The evangelist stoutly refused to allow any one to shake hands with him. One woman asked to be allowed to lay her hand on his head and he would let her. His garment, but even that privilege was denied. "It makes him too tired," the mother said.
As a scripture lesson Lonnie read a chapter of Isaiah. The Bible was almost too large for him to handle, and he tottered, as he tried to lay it on the desk.
DURING HIS DISCOURSE HE MADE ATTACKS UPON WHAT HE TERMED THE FORMALITY OF PRESENT-DAY CHRISTIANITY.
He doesn't believe in theological seminaries and said that they generally educated preachers instead of Christians.
After a most eloquent and earnest prayer the evangelist called for converts. Not any one responded to his call at the church, but at the evening service in Beecher chapel, after a discourse on "Lazarus, the Rich and the Poor," seven came forward. At Beecher chapel his mother told the story of his life. Here, too, the audience crowded the aisles and the hallway, and many were turned away.
During the afternoon discourse the little preacher said:
"I was every heart here that knows the value of prayer to keep in prayer, while I speak for a few moments."
He began his discourse with the story of Saul of Tarsus, his approach to Damascus, his conversion and then drew practical lessons from the life of Paul. His description of the conversion was so graphic.
Christians, who attend church and have no religion or who exhaust all their religion in the pulpit and are simply the product of a theological seminary. Paul was a man of God, preaching the religion of God. O, that we had such Christians to preach the gospel to-day, not men educated in the theological seminaries, who, seeing a job with

THE CHRISTIAN COAL TRUST.
"The interest of the miners will be cared for, not by the labor agitators, but by the Christian men to whom God in his infinite wisdom has given control of the property of this country."
Thus spoke B. A. Roosevelt.
Now right here the Christian men have cared for the miners. This is a part of the testimony before the arbitration committee appointed by President Roosevelt. "It was never shaken by the trust."
John McGonigle was placed before the choice of either working in a dangerous mine and risking his life for the profit of the coal trust, or of going without employment and starving. Andrew Hannik and other miners were evicted for presuming to gain better wages by a strike.
Henry Coll, 37 years in the employ of the Markle Company, lost one eye and one leg, and had his hands crushed, his ribs broken, and his skull fractured during this time. He had a sick wife. Her mother, over 100 years old, was blind and unable to walk. Two minor children belonged to the family. During 17 years, they had only received fifty dollars from the company, and this was given to them after they had been on the injured list for two years. They were turned out of doors in a dreary rain. His wife was driven from a sick bed, her blind mother was carried out and placed on the wet sidewalk. The two women and the children had to stay out in the storm, while Coll walked seven miles to Hazelton to secure a shelter. All the while, the Christian men of the coal trust were snugly resting on sumptuous couches, and reveling in luxuries. And the solemn bells were ringing out their message of good will to all men, when Mrs. Coll died from the effects of the exposure, and her old mother driven to insanity by the cruelty of the Christian men, was wrestling in the embrace of death.
John Gallagher worked for 18 years in the employ of the Markle company and never received a cent of money. The work allotted to him was such that he always remained in the debt of the company for rent and provisions from the company store. His boy worked in the mines from his eighth year, until he lost one arm in an accident. The boy had to turn to school teaching in order to assist his father in paying off their debt. They had almost succeeded in clearing themselves, when the strike threw the father out of work, and they were evicted.
Thus-cared the Christian men for the interests of the miners!
A twelve-year-old boy, whose father had been killed in the mines, had to work for the company as breaker boy to pay off his father's debts. His mother had to scrub the company offices, wash for the neighbors, and take in boarders to keep alive. The longer they worked the more they ran into debt.
The boy was earning four cents an hour! Let the children come unto me!
The companies charge from ten to twenty per cent more

MR. AND MRS. E. W. SPRAGUE
Missionary Report for February, 1903.
Our work in the state of Michigan during the month of February, was very successful.
During the 28 days of the month we held 32 meetings, organized 6 new societies, chartered them with the Michigan State Spiritualists Association, and helped to strengthen other societies, adding a number of new members to them.
We love the work of Spiritualism and are happy in the success of the New Year's work, though the work in this field is very hard and tiresome. Every day is full of work, from the time we wake in the morning until we retire late at night, writing letters, holding meetings, press correspondence, etc., keeps us busy. We like the work, but often feel we would like to spend a quiet day at home or in some secluded spot where we could lay aside every care and responsibility for a few hours. It is seldom we are granted this privilege, because of many calls to make.
The people everywhere we go are famishing for spiritual food, and we are happy in the work of assisting them to find it.
We have both been having lags for the past week. We were cared for by Mr. and Mrs. J. R. Francis, of The Progressive Thinker, one night in Chicago, and by Mr. and Mrs. C. Munson, in Beloit, Wisconsin, four days.
These good people did everything in their power for our relief, making us feel at home, which meant much to us, and for which we are truly thankful.
We filled our engagements, not missing a single meeting. Mrs. Sprague was unable to attend one meeting and I carried it on alone, though I was too hoarse to do justice to myself or the audience. I should have been in bed at the time.
We very much appreciate the kindness of all the people with whom we meet. Everywhere we go we are treated with the greatest kindness.
At this writing neither of us is entirely free from the unpleasant grip of lag, but we keep on with our work, ever pushing ahead.
The missionary work is awakening the people to a realization of the need of united action through thorough organization.
If everyone would contribute something to help along our beloved cause, and each would lend a hand to aid in the work, our organization would soon grow strong and would be recognized by the world at large as a great factor in the civilization of the race, and in human progress.
Contributions to the missionary work will be gladly received and receipted for. Parties wishing our services as missionaries may address us until April 1, at Sturgis, Mich. Home address 618 Newland, avenue, Jamestown, N. Y.
E. W. SPRAGUE.

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records of the colony of Connecticut previous to 1655, as printed in a compilation of the earliest laws and orders of the general court of Connecticut; also an account of the persecutions of witches and Quakers in New England. Some extracts from the Blue Laws of Virginia. Price 25 cents.

GENERAL SURVEY.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor assumes no responsibility for the accuracy of the statements, or for the opinions expressed, or for the results of the experiments, or for the success of the work. The editor is not responsible for the results of the experiments, or for the success of the work. The editor is not responsible for the results of the experiments, or for the success of the work.

WRITE PLAINLY.—We would like to impress upon the minds of our contributors the importance of writing plainly. The editor is not responsible for the results of the experiments, or for the success of the work. The editor is not responsible for the results of the experiments, or for the success of the work.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy. In order to be able to do this, we will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

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 not be returned if we have not space to use them.

The messages given through Carlisle Peterson and the appearing of the Progressive Thinker, are written about two years ago, hence are in harmony with events referred to in them.

Rev. G. C. Love has changed his address to 247 Hermitage avenue, corner Van Buren, West Side, where he may be addressed until further notice. Mr. Love stands high as a lecturer in behalf of Spiritualism and its philosophy.

Mrs. Catharine McFarlin's lectures in Chicago were much appreciated. She is now stopping at No. 166 Juneau avenue, Milwaukee, Wis., where she can be addressed for engagements.

The Sun, of Aurora, Neb., says: "The Hastings Republican states that on Feb. 7, Mrs. F. Gibout visited Dr. Schlesinger, the Spiritualist, who told her that her stomach contained a living lizard. He told her the kind of diet to take and that if she followed his directions, the lizard would soon get out of her stomach."

Mrs. F. Gibout, husband of the lady, and who represents the Fraternal Life Association in Hastings, relates the following: "Mrs. Gibout has been suffering for fifteen years from a malady causing unusual symptoms. The affection was of the stomach, and at times she was troubled with a sensation as if something were revolving in the stomach accompanied by scratchings andblings. By physicians it was variously diagnosed from dyspepsia to angina pectoris. Upon consultation with a Spiritualistic medium who has been in the city recently, she was informed that the sensations were caused by a living lizard within the stomach. This was removed on February 7, and the following Tuesday the lady was rid of what appeared to be the tail and hind leg of a lizard, and on Thursday morning lost the remainder of the reptile, nearly one foot in length, was passed from the stomach. This reptile however, was in such a state of decomposition as to not allow of positive identification as a lizard, but it was the body of some creature which had lived in the stomach. It is supposed that the reptile was swallowed when very small by drinking water from a spring down on the Blue River. This is the theory advanced by Mr. Gibout. He states that during the process of passage and dieting his wife suffered great pain and the utmost agony."

Speaking of the book that explains the tricks of bogus mediums, Harry McAuley says: "This is a work that will do a great deal of good, and I am glad that some one has the courage to go after the syndicate of scoundrels who are stumbling-blocks in the way of the honest investigator."

Sarah M. Dudley writes from Muncie, Ind.: "I have been filling an engagement at this point for January, and I am happy to say I have by my inspirational speaking and public and private test work given universal satisfaction. Since my coming there has been organized a Ladies' Aid and Children's Lyceum, which promise well. I should like to correspond with secretaries of societies who might desire my services for short engagements. Can you send me testimonials as to character and ability. Address me at 502 S. Franklin street, Muncie, Ind."

The St. Louis (Mo.) Chronicle says: "Over the body of Henry Nulte, an aged boarding-house keeper, who died last Wednesday night at his home, 151 Louisa street, Mrs. E. B. Price, a Spiritualistic medium, preached a funeral sermon Sunday afternoon while presiding under spirit control. Mr. Nulte was a member of the South St. Louis Spiritualist Society, and the sermon was in accordance with his expressed wish. The room was darkened and Mrs. Price, clad in a long black robe, went into a trance. The sermon occupied half an hour or longer. The medium claimed not to have remembered any of the words she had uttered after she had awoke from the control of the spirit. Several hundred curious people gathered about the house, but none of these were admitted. The funeral closed with the singing of hymns. The interment was in St. Marcus Cemetery."

Mrs. A. A. Averill writes from Lynn, Mass.: "The Lynn Spiritualists Association was favored by having for their speaker on March 1 and 8, Rev. May S. Pepper. We wish some of our Spiritualistic friends who think the cause of Spiritualism is declining, could have seen the audience that gathered to hear Mr. Pepper. All available space in the hall and ante-rooms was completely filled long before time, later coming being unable to gain admittance, and the best of it, they are not all merely curiosity-seekers, but many of the representative of the cause and of the cause of the cause. The women of the city could be seen in the audience. Mr. Pepper's full orchestra, furnished music, and couples were held by many different mediums between the services. March 22, Dr. George A. Fuller will be with us, and on the 29th, we shall celebrate the anniversary with appropriate exercises."

When writing for this paper use a pen or typewriter.

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John Oswald, Chicago, writes: "A social farewell was held at the parlors of Mr. and Mrs. John Oswald, 5233 Aberdeen street, Wednesday evening, in compliment to Mrs. Catharine McFarlin who served the Englewood Spiritual Union for February. The early part of the evening was devoted to music and cards, states with who engagements were greeted with some finely rendered selections by the clever chime rector, little Caroline Keller, who is a host herself. Then Mrs. McFarlin assisted by the gifted test medium, Mrs. A. Nelson, gave tests and messages, and the guests were highly delighted by their accuracy."

Captain G. W. Walrond, the veteran worker and lecturer on Spiritualism and Astrology, has completely recovered from the paralytic troubles which he had last year, and will resume his meetings and lectures again the first Sunday in April, and every Sunday and Wednesday afterwards. He has leased a new hall and offices at 1519 Glenmar street, Denver, Colo., where all letters and orders should be addressed to him. The Sunday evening meetings will be devoted exclusively to the Spiritualistic science and philosophy, with tests and demonstrations of spirit return. The organization of a strong Spiritualistic society in Denver, and the building of a suitable place of worship has been delayed and retarded by Mr. Walrond's illness, but steps are now in progress for bringing this project to a successful issue. We wish Mr. Walrond and our Denver friends every success.

Mrs. H. M. Hopcock writes from Fresno, Cal.: "Brother Allen, Franklin Brown and wife came here to Fresno, and helped to start a society, which is increasing all the time. Brother Brown is a fine inspirational speaker and psychometric reader from the rostrum. Sister Brown is an accomplished astrologer. She is great help to her husband socially, and has made many friends in and for the society. One of her good acts was to organize the Ladies' Helping Hand Society of Fresno."

The Journal of Racine, Wis., says: "Chicago is to be the haunting of the city of the place where the recent Hebblethwaite-Riemer double tragedy was enacted. They appear nightly and resemble images of the suicide and his victim, both of whom are robed in white. At first the residents of that neighborhood regarded the reports as purely imaginations on the part of some of the neighborhood's superstitious, but since the apparition has become quite frequent the skepticism of the unbelievers has weakened considerably. Two girls who live on Hager street, are said to have been the first ones to notice the presence of the supposed spirits of the two dead. It was four days after Hebblethwaite had been buried and the body of Mrs. Riemer shipped to Two Rivers. The girls had attended a dance at the house of the deceased woman, and about one o'clock in the morning, according to their version of the story a half a block ahead of them on the same side of the street they saw two forms which resembled the murdered woman and the suicide and which were promenading back and forth arm in arm near the spot where the deed was committed. Their faces were portrayed as being in a happy and contented mood coupled, seemingly, with a feeling of elation over the fact that at last they could be together without being disturbed. The sight of the apparition of course frightened the young ladies and for a moment they stood transfixed. As soon as they recovered from the shock they hurriedly returned to their homes, and then walked around the block to reach their homes."

Irving Jackson writes: "Sandusky, Ohio, is experiencing quite an awakening in spiritual matters. Albert W. Wadsworth, president of the Ohio Spiritualists Association, who delivered two lectures here a few weeks ago, was secured for a return engagement Sunday, March 8, and delivered two splendid addresses to large audiences. The second evening, March 9, was unusually interesting. We had with us Mrs. McFarlin, who has been serving the Englewood society the past month. While this was my first time to meet Mrs. McFarlin, I cannot say too much in her praise. Mr. J. G. Becker and T. W. Sherer were also among the speakers to give us some very beautiful thoughts. At 8 p. m. Dr. Phelps, a well known clairvoyant and clairvoyant, explained the courtship of the planchette, or writing table, through which the spirits are supposed to communicate with mortals. He said that his experiments culminated in Mrs. Strutt writing with the aid of the planchette upon an open Bible. 'I believed the communications were from my mother,' he said. 'These experiments in Spiritualism continued daily, being interrupted only long enough for meals. Continuing, Cavendish said: 'We also had communications from angels and archangels. I have seen messages come from them—prayers, poetry, and stories of professions in heaven. Sometimes the angels made reference to business matters. Their advice always coincided with that of the Strutts.'"

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sired on account of rain falling steadily nearly all the day. After the coronation was completed, Sister S. Omer Briggs delivered a fine address. The course of lectures delivered here lately by Brother G. W. Kates and wife is largely the cause of the present enthusiasm among our people; also lectures by Brother Moses Hull that were heard here in Massillon six years ago have not been forgotten. Some of the physical medium that have been with us in the past have done good work; likewise our home circles are making many converts to the true philosophy of Spiritualism."

Mrs. Dorra Depp writes from Dallas, Texas: "Sunday, March 8, the First Spiritualist Church of Truth Seekers of Dallas, had one of the most interesting meetings of the season. Our lecture is being well attended. The orthodox minister, Mr. Palmer, marched down the aisle and eloquent speaker and medium expounded our philosophy. In the evening the hall was filled, many sitting on the floor and others standing. At the close of the address, the subject being marriage, while the wedding march was being played, Mr. Joe Yates and Mrs. Matt Palmer marched down the aisle to the front of the rostrum which was elaborately decorated with choicest flowers and foliage. There the Rev. Nellie S. Baade united these two in the sacred bonds of matrimony. The bride was beautifully gowned and looked sweetly while she responded to the questions relating to her vows, while the groom looked manly and noble while he promised to love, cherish and protect the lady of his choice during their natural lifetime. The ceremony was most impressive, and we wish to say no society or people make any mistake in securing the services of our worthy representative to officiate on any and all occasions. If the Spiritualists of Dallas and other cities of Texas would unite in their best good and spiritual advancement they will certainly keep this worthy lady in this state as long as possible. Under her ministrations our cause is increasing in numbers and interest daily."

Eva L. Stewart writes: "At our social given on Feb. 18, we were very successful. Mr. Stillman for the musical and Miss Harold as reader, did themselves credit. Mrs. Elmo being sick, and her sister half and half, we were entertained by tests by Mrs. Hodge gave good tests. Mrs. E. Kilne is our test medium. We all feel that we can't give her enough praise. We had with us for the past four weeks, Madam A. Lazheli, who has given good tests by psychometric readings. On March 14, we held a Harmony Circle at Mrs. Mann's parlors. The object, for this for the members to become better acquainted with each other. On March 21, we are to have a social entertainment at our hall, 323 East 55th street, to consist of music, tests, messages and dancing. Lunch will be served. A hand-painted velvet sofa pillow will be raffled off that evening. The pillow is valued at \$5. Last Sunday we had a talk from Mr. E. G. Becker, a well known clairvoyant and clairvoyant, who will appear regularly and we trust as time goes on improvements will be made."

J. W. Elmo writes: "Crowded to the door—that is the kind of meeting the Chicago Spiritual Alliance Society of Lakeside Hall, 3103 Indiana avenue, are having. The Hon. R. Gilray will speak Sunday, March 22. Come early. Mrs. Elmo, assisted by Mr. Charles J. Peterson, will give tests."

C. B. Barker writes: "A quiet wedding took place in Washington, D. C., Thursday, March 5. The contracting parties were Dr. J. M. Temple and Mrs. S. B. Packard. The ceremony was performed by the Rev. Alexander Kent. Only immediate friends of the family were present."

Mrs. Hattie G. Webster writes from Columbus, Ohio: "The West Side Spiritual Church has had exceedingly interesting meetings during the months of January and February. Prof. O. A. Green served the society as speaker or test medium during the month of February, and the church was filled to overflowing. He is a trance speaker, and is new in the field and gives promise of great future success. He is a thorough Spiritualist, and is working for higher results and the betterment of humanity. He has been very pleasant to ourselves, and we are in church since its origin some two years ago and has contributed his talent as well as money towards the fund for the payment of the church, and the officers and members are very grateful to him for the same. Mrs. Edith McClosken is serving the society for four Sundays this month as lecturer and test medium, with excellent results. Mr. Homer Green, a test and trance medium, has also been giving service for the church. He followed Mrs. McClosken with tests and readings, and has also given the society two fine trumpet seances which netted the church near \$100 towards their payment as well as to spread the philosophy through the demonstration of the phenomena. He has expressed his desire to see the West Side Church grow, and says he will do all he can to help in the growth of the church. He celebrated the Fifty-fifth Anniversary of Modern Spiritualism, with conference service and an appropriate programme for the auspicious occasion. A number of speakers and test mediums will be present with us, and help to make the event one long to be remembered. We will decorate with plants, flags and cut flowers."

C. J. Barnes writes: "I am now at Villa Ridge, Ill., stopping with Brother and Sister W. H. Laidigh. I am having some good manifestations. The people seem to be very interested in the truth. I will be here until the first of April. I will make my stay as long as I can do good for our cause."

Mrs. Lily LeClair writes: "At our last Band of Harmony, March 5, at our afternoon session, Kate Field was the inspirer of the address. It was deeply interesting. We had a large attendance, both afternoon and evening. We shall hear from Marietta Holly at our next meeting, March 19. After supper a few articles left over from our bazaar were disposed of at auction. Mrs. Hattie Messenger drew the red and white quilt."

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Franklin Smith, Weymouth Heights, Mass., has incomplete files of the Banner of Light from 1860 to 1880, and odd years since which he will dispose of at a very moderate price. Also complete files of Mind and Matter, and many other spiritual papers, English and American. Also several books published in the early days of Spiritualism and now out of print. Correspondence solicited.

Mrs. Harriet Heyne writes from Spiritualist Temple, Galveston, Texas, that they have been favored with not a few very nice articles for their coming bazaar, March 28, 30 and 31, for which she is very grateful, but hopes that others will kindly respond to the call for any of our household articles for their bazaar.

Correspondent writes from Beaver Falls, Pa.: Spiritualism in this place is spreading rapidly. The society, although young, gives promise of a bright future. Mrs. Emma Nutt-Moore, of Jackson, Mich., is serving the society for this month. The audiences are large, and are thoroughly interested. There will be an appropriate anniversary exercises held. The lecture is a bright feature of the society, and under the able ministrations of its efficient officers is doing well. Dr. G. W. Renner, trumpet medium, is doing good work. Mrs. Moore's home address is 111 West Mason street, Jackson, Mich., where she will be pleased to hear from societies desiring a speaker and medium."

J. F. Stafford writes: "There was a meeting held in Hopkins' Hall, March 13, at which time some of the most convincing tests that I have ever listened to were given. We have had Mrs. Emmiliss Blake, the noted medium of Grand Rapids, Mich. Her tests are of the highest order. Calling people in the audience out by name and relating circumstances that occurred in some cases years ago. Mrs. Alice Gehring, who is a resident of our city, gave tests. She can convince the most skeptical person that spirits come to each one of us when the chance is given them. Then comes Mrs. Mary Concanon, who is fast developing as a speaker."

Mrs. Ben Knowles writes: "To all who love the beautiful nature, and are interested in the spiritual welfare of mankind, I would like to say a word in regard to Island Lake Camp. I think it is one of the most beautiful spots on earth. It is also a great place to recuperate the health, being supplied with drinking water that is better than all the medicine in the world, also good cooking and fishing."

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