

Journal of Management Studies, 36(7), 809-826.

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Published Every Saturday at 40 Loomis Street.
Editorial Office: 40 Loomis Street, Chicago, Ill.
Subscription Office: 40 Loomis Street, Chicago, Ill.

TERMS OF SUBSCRIPTION:
The Progressive Thinker will be furnished until further notice at the following terms, in-variably in advance:
One Year, \$1.00
Six Months, .60
Three Months, .35
Single Copy, 10c

TO FOREIGN COUNTRIES.
The price of The Progressive Thinker per year to foreign countries is \$2.
SATURDAY, OCTOBER 15, 1904.

WORDS OF CAUTION.
You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents and send it to the editor. It is perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.
Editor-at-Large for the National Spiritualist Association.
Mr. Tuttle has been engaged to answer all attacks to the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Theodore J. Mayer.
Spiritualism in the past half century has been greatly blessed with leaders and workers generally, men and women who were specially adapted for the niche into which they seemed to fall as though born for it. From time immemorial has this been the case in any great crisis or emergency.

Without naming the staunch old workers, who are ever in the memory of all old Spiritualists, and those of more recent awakening who have taken the pains to read the literature, we have one who came to us and virtually gave us a home; a good home; a home that ought to be appreciated by even the common knicker in the ranks, equally with those who are naturally appreciative.

When our cause became thoroughly organized, and still a homeless wanderer upon the face of the earth, Theodore J. Mayer, of Washington, made the N. S. A. a proposition that if accepted was to give it a home and a splendid bank account; two of the most important things in the life of the institution. He opened his large heart and said: "Here, if you, my brothers and sisters, want a home for your beautiful cause, meet me half way, by raising for your treasury in cash a sum that will equal the value of the property and the home is yours."

This is tangible aid; it is substantial Spiritualism.
Has anyone done better?
Has anyone done as well?
He had found the wealth of life to be in the motive, in the doing, not in dollars or worldly possessions, when he found the light of Spiritualism, and up out of his noble soul came that proposition which has proven of so much value to Spiritualism.

Would that we had more such philanthropists, such generous souls as Theodore J. Mayer, the present treasurer of the N. S. A.
There are men of greater wealth in our rank who are doing greater. Their Spiritualism has not reached the soul and loosened the bonds of selfishness yet.

Spiritualism should have the means to work more strongly along charitable lines. There is much to be done for the homeless, broken-down mediums, and if we had a few more such substantial, able men, willing to do their duty, even according to their means, Spiritualism would soon be where it should be, where its teachings merit, in the front rank of beneficent institutions of this world.

Religion and Peace.
In his address of welcome to the International Peace Congress recently, Secretary Hay said he agreed with Tolstoi that religion was the remedy for war. In view of the world's history, it seems a strange assertion to make. Religion has been the cause of more wars than all other causes combined.

Of course the Secretary meant the Christian religion, and yet to-day the most aggressively warlike nations of the world are so-called Christian nations. These are the nations that burden themselves with armies of soldiers and expend millions upon millions of money to create naval monsters of destruction, largely as a matter of defense against each other.

Certainly, looking to the past and the present condition of affairs, and the warlike attitude of Christian nations, it does not seem sane and reasonable to claim that the Christian religion is the remedy for war.
With far greater reason could the claim be made for Buddhism as the religion of peace.

In view of the church's bloody history, it would almost, if not quite, seem that the proper and direct way to abolish war would be to abolish the Christian religion.
Alderman Carey's Dream.
Several persons were injured in the collapse of part of an apartment building in course of construction. The building is owned by Alderman Thomas Carey, and was about half-completed.

to say that the structure had collapsed was not surprising. My dream was so realistic that I felt as if I had been warned.
It would be interesting to know whether Alderman Carey had, previous to his dream, had any misgivings that the work of construction was not being properly done.
Also, whether other persons concerned in the work of construction were aware of faultiness therein, and feared evil results therefrom. If so, telegraphic influence might have caused the dream.

Are Animals Immortal?
Among those who believe in the immortality of the soul of man, it has still been a mooted question whether animals below man are also immortal. Reputed spirit teachings are at variance on the subject, some denying and some affirming.

It would seem that an observant study of animals themselves, their mental attributes and manifestations, would have an important evidential bearing toward elucidating and deciding the matter, by inference from observed facts pertaining to animal life and its mental capacities.

It is an admitted fact that some animals manifest a degree of mentality that bears at least a strong cognate relation to the mental manifestations of the human being. The difference seems to be of degree, rather than of nature or quality; and even in this it may be said that some animals stand in a higher degree than some humans.

Viewing the subject from the ethical side, what humane person can doubt that many a poor abused horse is more worthy of immortality than the brutal human that cruelly maltreats and abuses it?

In this connection, the Chicago Daily Journal has this to say, on "The Interesting Problem of the Educated Horse":
"Herr von Osten, owner of Hans, the 'educated horse,' which has created such a sensation in Germany, says man is just beginning to learn how to train animals, and that in another generation they will be intelligent helps to him and no longer merely drudges."

"One thing is certain, and that is that horses have been able to do any trick, or in Hans' astonishing performances. He appears to understand the German language as well as the average German child of 10. He can spell words of some length and can do simple sums in arithmetic. For example, when he was asked by a servant who was investigating his case—Herr von Osten not being present—how many neckties must be added to seven twelves to make the number 1, Hans stamped his hoof five times."

"It is possible, of course, that it is all a humbug, and that is the presumption. But thus far no cheating has been discovered, though the most rigid watch has been made and kept for it.
"Supposing that Hans' manifestations are genuine and that the lower animals generally can be educated, what imagination can picture the changes that will be made, not merely in our every-day life, but in the thought of mankind?"

"The discovery that the intelligence of which man prides himself as being the sole possession among the animals differs only in degree and not in kind from that of the horse and the dog would drive him to the conclusion that, perhaps he is not so important in the scheme of the universe as he has always supposed. He would no longer be set apart among created things, but would have to content himself with being a little more highly developed in the plan of evolution than they."

"And if the animals are our inferiors only in degree, must they not then be granted souls and immortality, if we are?"
"The idea opens up a vast field of speculation."

Here is another charming bit of fact concerning animal nature as manifested by the bird family, and showing a mental link connecting birds and humans:
"Even in his boyhood days, William D. Scott, curator of the ornithological museum at Princeton college, exercised a peculiar fondness for birds. The most timid of songsters would come to his call and light on his shoulder. The evidence of this power increased as Scott grew older, and for over thirty years he has studied the members of the feathered tribe at close range, making the acquisition of knowledge of birds his life occupation. It was because he had more about birds than any other man in America that he was called to Princeton some years ago to devote himself to the department of ornithology."

Now he is to have the dream of his life realized. C. C. Worthington, a millionaire, has furnished funds to build what might be called a laboratory for the study of live birds, and Mr. Scott is to be charge of it. It will be the only one of its kind in the world. Fifteen years ago he began to collect live specimens that were attracted to him, and he now has over 500 of them to stock the laboratory with. Each one of the 500 is the personal friend of Mr. Scott. When liberated they return to him and light on his shoulder in the yard. He does not hold them captive by force. They do not care to leave him."

One of the peculiarities of his method is that in no case will he confine a bird against its will. His aim is to have the feathered creatures act in a perfectly natural way.
The new laboratory will be fitted with big cages, giving the birds ample room to fly in, and there will be sound-proof rooms for the study and classification of bird songs and bird language. The daily study of given specimens will include a record of growth, habits, health and temper of individuals, as well as variations of different species and hereditary. One especially interesting thing will be the department of talking birds, for the facilities for scientific study here will surpass anything ever attempted."

Several acres of field and woodlands have been secured in Monroe county, Pennsylvania, and temporary buildings have been erected for laboratory use. Changes and additions will be made to suit the requirements. The millionaire friend of the new enterprise has promised to pay all the bills, and no expense will be spared in securing live birds from all parts of the world as Mr. Scott may desire. He will assist in his researches by students from Princeton, and naturalists of international repute have signified their intention to devote part of their time to the researches of the laboratory.

It is an established fact that man possesses the power to hypnotize animals; also that animals can hypnotize man. This has been proved by many well-attested instances.
Is there not in this fact an indication of mental relationship between man

100,000 Trial Subscribers Wanted.

15 Cents The Fall and Winter Campaign of The Progressive Thinker will be especially important to every Spiritualist. We want to spread the paper broadcast, hence we will send it out on trial, 12 weeks for 15 cents, or 7 copies to one address for the same length of time for \$1.00—sent on trial to those only who have not been subscribers to the paper at least for one year. We want everyone brought in touch with the grand, spiritualizing, and soul elevating thought that the paper will contain each week. In sending in these trial subscriptions always state whether Spiritualists, church members, or investigators.

and animal, that is suggestive of an extension far beyond what is ordinarily attached to its meaning.
Here, also, as stated by the Journal: "The idea opens up a vast field of speculation."

The Preachers' Dilemma.
Preachers, it must be admitted, have a hard time in these modern days of progress and free thought, to minister acceptably to their congregations. If their sermons adhere closely to the straight and narrow creeds of orthodoxy, they are sure to give offense to the progressive minds of their audience, those who, while retaining a lingering love for the old church associations, and for that reason, maintain an outward attitude of faith in the creeds, which they do not in their hearts believe, because they have mentally grown away therefrom and cannot return.

On the other hand, if the preacher gives voice to modern, up-to-date thought, he will be adjudged a heretic by the non-progressive mossmouth or the orthodox who cling to their creed as written and expounded by the church fathers.

What the Chicago Chronicle says on the subject is very interesting, not only for what it says, but as an index of the trend of thought and freedom of expression of the modern daily press. Says the Chronicle:

Preaching, like everything else, takes a fresh start in October. Many pastors will make their first appearance in their own pulpits today since they went away for their vacations, and all of them will feel on the first Sunday in October that they are face to face with the labor and responsibility of another year's preaching. What shall it be?

The difficult problems which confront a thoughtful preacher at the present day are innumerable, but there is one that overshadows all the rest, and that is, what shall be his attitude toward the changed and changing religious thought of the age? Shall he ignore it or shall he compromise with it or shall he antagonize it?

How great the revolution in religious thought has been will be realized if we consider the change that a single cardinal doctrine has undergone. Let us glance at the old-fashioned doctrine of the punishment of the wicked. The following almost incredible extract is from a sermon of Jonathan Edwards:

"The world will probably be converted into a great lake or liquid globe of fire in which the wicked shall be overwhelmed, which shall always be a torment, in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, of which they shall ever be full of a quick sense within and without; their heads, their eyes, their tongues, their hands, their feet, their loins, and their sides shall forever be full of a glowing fire, enough to melt the very rocks and elements. Also they shall be full of the most quick and lively sense to feel the torments, not for ten millions of ages, but forever and ever without any end at all."

In like manner Jeremy Taylor, preaching on the same subject, says: "God's heavy hand shall press the smart and the sorrow, the guilt and punishment, out from all our sins; and pour them into one chalice and mingle them with an infinite wrath, and make the wicked drink of all the vengeance and force it down their unwilling throats with the violence of devils and accursed spirits. The torment comprises as many torments as the body of man hath joints, sinews and arteries, being caused by that real and penetrating fire of which this temporal fire is but a painted fire."

These frightful teachings, it is needless to say, have now been gradually modified, and the same may be said of most of the fundamental doctrines of the Christian religion, such as the inspiration of the scriptures, the resurrection, the atonement and the second advent. Moreover, the greater part of this revolution of Christian doctrine has taken place in the last ten or fifteen years.

Every modern minded preacher must experience great anxiety and unhappiness in view of the present unsettled condition of the public mind in reference to these topics. He can not shut his eyes to the fact that there has been a great change and he is conscious that he himself has undergone a change. He honestly believes that, in spite of these changes of form in these doctrines, the essence remains and the foundations of faith are unshaken and unmovable—and still he is in trouble.

One reason is that religious opinion is fatal to devotion. Doubt and anxiety are the poison of the soul. The effect of unsettled views on the prosperity of the church is almost as great as that of downright infidelity. Another reason is that if the preacher shows in his sermons that his mind is running in the same channel as the public mind, people infer that he is thinking more of that sort of thing than he is saying, and the effect is not only to chill the ardor but to undermine the faith of his flock. On the other hand—and this is a third reason for trouble—if he ignores the change or combats it many of the people of his congregation get weary of him and drop out, even if they do not also drop.

It would be a wise man, in deed, who would be able to give wholesome and helpful advice in such a case. There is only one thing that can be said with perfect confidence, and that is of a general character—the preacher ought at all attempts to be honest with himself and his people. He can outlive every storm until he becomes a hypocrite, but hypocrisy will before many moons make him an outcast.
There would be immense congregations in all the churches to-day if it were known beyond all peradventure that every preacher would say in his sermon exactly what is in his heart of hearts he believed.
Credit to Whom Credit is Due.
We would like to ask if Dr. Greer, our veteran Chicago Spiritualist, did not misplace his gratitude to the Chicago American for its publication of matter about Meyers' paraphernalia depot? That paper, always keen on the scent for a sensation, made use of Rev. Dr. Funk's article in the Homiletic Review and amplified the same. But Dr. Funk himself was in no wise an astonishment to the readers of 'The Progressive Thinker' for six months before appearance of his loudly trumpeted discovery, the last named paper had called attention to the very same house. In its issue of April 2, was published the following mention over the signature of President Warno, of the Illinois State Spiritualist Association:

"Chicago Spiritualists are just now having their attention called to a new or else a re-located 'supply house' whose quite tasty card reads: Radium, Mediums, Spiritualism, Crystals, Seances, Hands, Heads, Veils and Rullies. Figures all illuminated with the new Radium light. Will appear, gradually float about room and disappear. All work confidential. Here is an opportunity to realize the melancolic aspirations of childhood; everyone can now become an angel and with the angels stand, a crown upon his forehead and a harp within his hand. At the same time he may become an angel to somebody else. No wings, but only a pocket-book required."

Again, under date of June 25, the editor of The Progressive Thinker prefaced an article by Prof. Wm. Lockwood with the exact wording of the above card in black-faced type, to which he added:

"The above is the card of a business man in Chicago engaged in selling paraphernalia to tricksters, whereby they are enabled to deceive the gullible public, and produce 'phenomena' excellent that of honest mediums. It adds impressiveness to Prof. Lockwood's article. The name and number of the card are omitted."

Let us give credit to whom credit is due. The Progressive Thinker was the forerunner of Dr. Funk and the daily press in bringing this very iniquity to light. Spiritualists are not all fools, cowards or laggards. Let the work of the able New York Clergyman open our eyes to the fact that trickery will inevitably be unmasked—murder will out—time avenges every deception. Be honest from policy if you cannot from principle. A chain is only as strong as its weakest link. Why is not Dr. Funk an ideal Spiritualist, proving all things, but holding fast only to the genuine?

A BATTLE ROYAL.
The Open Court, which attracted world-wide attention and did a vast amount of good, will be followed by A BATTLE ROYAL, commencing sometime in November. J. S. Loveland, a master mind on the Pacific coast, attacks Dr. J. M. Peebles' late book, "Obsession, Demonism of the Ages," and attempts to annihilate this work by the learned Doctor. Others will write pro and con on the subject, making A BATTLE ROYAL that every Spiritualist should witness. Price of the book \$1; postage, 15 cents.

Every Spiritualist in the land should read A BATTLE ROYAL. Call your neighbor's attention to the paper, and induce him to subscribe.
To Those Attending the Convention, or the World's Fair.
To the Editor:—Permit me through the columns of your valuable paper to offer to the delegates and visitors who expect to attend the forthcoming convention in St. Louis, a little advice regarding accommodations.

During the World's Fair all the hotels are overcrowded and we found it impossible to arrange for general headquarters at terms that would come within the reach of most of our friends. There is, however, abundance of accommodations in rooming and private houses for all who may desire to come at reasonable rates. Many of our own people who do not make a business of renting rooms have thrown open their spare rooms for visitors. The rates are from 75 cents to \$1 per day per person, where two persons share a room. A single room can be had from \$1 to \$2 per day. Meals can be had at the many restaurants at prices from 25 cents up, in addition to which the ladies of our society are arranging to furnish meals at the Temple for those who desire to stay. I believe our delegates will be able to attend convention this year as cheaply as heretofore, and will be quite as comfortable. Friends, make up your mind to come to the convention, and as a side attraction we offer you the greatest exposition the world has ever seen. The Fair is a splendid opportunity to see the Temple for those who want a single room or will share. Enclose stamp for reply.

T. GRIMSHAW,
5535 Theodosia Ave., St. Louis, Mo.

The Night She Died.

In submitting this experience of her own life, the author, a valued contributor to these columns, and well known to the readers of The Times, wrote as follows: "I am dubious about offering this, even as my own enlightening and comforting experience, and yet, because we know so little, each real and attested bit of knowledge so hardly won may do something for other people. Give it no signature if you use it, and if you return it, at least remember that it came from one who feels like Lazarus—freed forever from the fear of death."—Editor of The Sunday School Times.

The doctors and nurses stood about the bed. The matter had passed beyond their control and they were waiting. She, too, was waiting, consciously, indifferently, in some shadowy region between the land of struggle, of acute sensibility, of the torture called Life, and that other region which she named to herself as Death, and concerning which she felt little interest.

Vaguely aware that before the mighty Presence there was no such dread as had lain always beneath the gladness of life, she waited; and then, because she was weary, she slipped away, and in the darkness a grateful wind blew in the face turned without fear to the night. The tormented body lay quiet on the bed. She was not conscious of leaving it; she knew only that it was quiet, and that it had been left. Great fields of black broken ice lay beneath, as the soul, the spirit, the subliminal self, this freed being—call it what you will—moved slowly on in utter content, in absolute loneliness, unharmed, unlighted, unafraid, across the wind swept land of the Outer Dark. There was no body, no desire for one, no need of one, but there was a recognition that this was not a loss, but a gain, in that the freed soul, knowing itself with swift, sure knowledge to be ever and unchangeably itself and no other, rejoiced in its emancipation.

On and on through the wide, wind-filled silence and the clear, unobscuring darkness, toward the lights that lay at the black horizon line; on and on over the broken ice, through the unpeopled spaces of the Land Between. At last, first faintly borne and then more clear, came a voice on the wind—a voice unvoiced; and the message was terribly, bitterly human, and smote the hearing with a pang of forgotten pain: "Two, motherless, two motherless."

And for human love and longing, love stronger than death, longing keen as life, the soul, once so content, took up anew the burden, consciously, reluctantly, and turned with a sense of failure and of defeat back over the dark way it had come, to the light which in some inner fashion it knew to be the light of earthly love and home.

Everything was as it had been. The soul stood pitiful, aloof, at the foot of the bed, and watched the body as it lay still as the bodies of the veritable dead. To this separate vision the most trivial details were clear. The eyes of the body were closed, but the soul saw all that went forward—saw futile effort and useless remedy, saw the bowed back of one who sat with his head buried in his hands, saw from the foot of the bed, as the body, even with senses keen and eyes wide and conscious, could not have seen.

The soul moved forward, and was enshrouded in red mists of pain, caught in the agony of renewed struggle, and after endless striving, like the fighting upward of those who drown, once more the eyes of the body unclosed, the soul looked forth, and adjusted its strength anew to the burden of living.

And out of it all—what? An unshakable belief in the immortality of the soul; a joyous realization of the naturalness of death—death now known to be life from its outer side; a conviction of the permanence of personality; "I shall know, even as also I am known"; a freedom forever from an inner haunting dread, the dread of those "who through fear of death were all their lifetime subject to bondage."

Spiritualism and Spirit Return.

There should be some other word besides "Spiritualism," to embrace the wonderful spirit phenomena that are constantly coming in one steady stream from the realms immortal. The above is an example. The wonderful manifestations that occur outside of Spiritualism, and in no wise connected with it, furnish irrefutable evidence that the soul lives after the death of the body.

Truth belongs to the world, and no cult, sect, creed, club or society is its exclusive owner. Spirit return in the Wesley family, in the Catholic church, among the Mormons, the Indians, etc., has been equally as suggestive and impressive as that which occurred at Hydesville, N. Y., in 1848.

Spirit return is a world-wide truth, and will come to all who are prepared to receive it.
You cannot contract or enlarge the truth. Words can not destroy it, nor increase its dimensions.
Simple spirit return is in all respects the EXACT TRUTH. What the spirits say may be true or it may be false, wise or foolish; their advice may lead to the highest advancement or to ruin; their opinions may be harmonizing or may lead to endless disputations, and the foundation of different societies with codes of belief diametrically opposite.

But the ONE TRUTH, that spirits can and do return, is the common property of all, and about which there is no conflict. The conflict commences when the conflicting spirit teachings, etc., resulting from spirit return, are presented to the world, and on which a society is founded, and designated Spiritualism; hence that which is designated Spiritualism is kaleidoscopic in its character—harmonizing, conflicting, widely divergent, wise or foolish; but the one glorious truth, SPIRIT RETURN, read to endless disputations, and the foundation of different societies with codes of belief diametrically opposite.

Many Spiritualists are in the habit of condemning investigators of Spiritualism or those who have not investigated it at all, because of their disbelief, but there is no good reason for this. There is no good reason why Spiritualists should be especially anxious for sudden conversions to their faith. Every great truth will make its way gradually as minds become prepared to receive it. If it is difficult to understand, it will be accepted, first by the few, and then it will percolate down through the various intellectual strata until it reaches the masses in such form and in connection with such other conceptions as they are able to grasp.

The attitude of some of our Spiritualist friends toward skeptics, often those who are honestly investigating the phenomena and are as yet unconvinced and indisposed to make any statement of their position, is very much like the attitude of the theologians towards honest skeptics who are not prepared to believe in the dogmas taught from the pulpits or to accept the Bible as a divinely inspired production. Invite people to investigate the claims of Spiritualism, but do not condemn them because they are unable to accept its truths. If, while accepting some, they are not able to adopt all the ideas that are current among the mass of Spiritualists, they may be no less worthy, morally, and indeed, they may be very much nearer the truth, for much that is taught now under the name of Spiritualism has but a tentative value and is useful only as a stepping stone to higher and broader views. In other words, current ideas respecting Spiritualism are no more finalities than current conceptions respecting other subjects of investigation and belief.

B. F. UNDERWOOD.

Faith and Doubt.

Faith and doubt are both necessary states of mind, and both are essential to progress. Both may be abused. Neither separate from the other would insure progress. Doubt leads to inquiry, inquiry to conviction and knowledge. A man who never doubts never learns anything beyond mere traditional belief. A man who has no faith has no positiveness, no force, no character and no success in life; but faith in excess becomes credulity and superstition and leads to all kinds of extravagances in conduct as well as in creed. Doubt, which has its proper place, in excess becomes unreasoning and unreasonable incredulity, and as such it is fatal to the acceptance of new thought and the assimilation of new views and methods.

To condemn men for their faith or their doubts is unwise. These conditions of mind depend very largely upon temperament, education and environment. A multitude of circumstances combine to form opinions. Beliefs are not formed by mere volition. One cannot believe or disbelieve as he chooses. There are thousands of things which one would like to believe but in the absence of proof cannot. There are a thousand things which one would be glad to disbelieve, but which by the force of events have to be recognized as true. Belief being a product of inherited mental conditions and of circumstances which cannot be controlled or determined by the individual, is therefore involuntary and cannot be a matter of moral merit or demerit. It is, of course, agreeable to come in contact with those whose views are broad, whose spirit is generous, and whose attitude is courteous, but such persons are so by reason of their natures, and of the individual and social environment in which they live and move. The narrow man is so, not by his own choice, but by reason of circumstances beyond his control. Therefore nothing can be more irrational than to attach blame or censure to a man's opinions, be they right or wrong.

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IMPORTANT NOTICE.

Kindly notify your readers that the St. Louis Spiritual Temple not being adequate for the throng that would gather at the evening meetings of the N. S. A. convention if no admission fee was charged, it has been thought best to consider the decision to open the doors free to the public, and to charge the usual fee of 25 cents to each of the evening entertainments.
MARY T. LONGLEY,
N. S. A. Secretary.

WORTH REMEMBERING.

A Statement That Should Receive the Cordial Endorsement of Every Spiritualist.

Rev. Minot J. Savage says, in "Life Beyond Death": "One of the worst enemies of Spiritualism is the dishonest practitioner, the 'fake medium,' or the people who cover them up through any personal favor, or as they mistakenly think, for the honor of the cause and to save it from disgrace. If there is any man on the face of this earth meaner, more utterly contemptible than any other man, it is he who will take money coined from the broken hearts, from the hopeless tears of those who long to know whether or no their dead are alive; and take it, not even for what they believe to be a genuine message from the other side, but simply for the sake of money. When a person will do that, I do not believe there is anything on the face of the wide earth too mean for him to do."

"A Plea for the New Woman." By "Just How to Wake the Solar Plexus." An address delivered by Dr. J. M. Peebles. Price 25 cents. Valuable for the Ohio Liberal Society. Price for health. Price 25 cents.

