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CHICAGO, ILL., OCT. 29, 1904.

A BATTLE ROYAL !-- In Which the Intellectual Giants of Our Grand Cause Will Participate. J. S. LOVELAND, A Master Mind on the Pacific Goast, Will Lead Off with a Lucid, Comprehensive Attack on

the Great Book, "Spirit Obsession, the Demonism of the Ages," by Dr. J. M. Peebles. The learned Doctor and others will write on the subject, pro and con, making A BATTLE ROYAL, which every Spiritualist should read. Send in your Subscription, or remain in the rear of the procession. A Battle Royal will begin some time in November. This subject and its discussion must attract the attention of all who are interested in the discovery of truth and in human enlightenment.

National Spiritualists' Association.

The Annual Report of the President, Harrison D. Barrett, for the Year Ending October 21, 1904.

To the Officers, Delegates, Friends and Supporters of the National Spirit paid them for their services. This is unlists' Association in Convention Association in Convention Association in Conventions. sembled: Greeting:—In compliance with the requirements of the Constitution, By-laws, Rules and Regulations of the National Spiritualists' Association, I have the honor to submit my report as president for the current year.

I cannot report any marked increase of interest in Spiritualism as a movement, nor in the National Association, as its official organic representative, during the past year. Some local societles and one state association have been formed and have united with the N. S. A:, but fully as many locals have either withdrawn therefrom, or have disbanded and returned their charters; hence the societary membership is, not as large as it was one year ago. Some of the largest and most influential local bodies in the United States have canceled their charters during the year. The cause of these withdrawals should be determined by this convention, and I recommend that an investigation be made accordingly.

In some communities public interest in Spiritualism has decreased to an alarming degree, owing to improper management of local meetings, or to the exposure of some arrant counterfeiter of mediumship. In other sections there has been a decided increase of interest, and many people have been led to accept the demonstrations offered by Spiritualism as evidences of the truth of its claims. From my personal experience, I feel that the decrease of interest in the movement as a whole, without regard to the National Spiritualists' Association, or to organization in any form, is far in excess of the increased interest in special centers, or states. Indifference has crept in, and it has seemed next to impossible to bring nome to the hearts of our people any sense of the obligations they are under to their religion, or to organiza-tion in Spiritualism. The delegates to this convention should look into this matter, and devise methods by which healthy growth along all lines in our work can be stimulated. I recommend the appointment of a special committee to consider these paragraphs, whose duty it shall be to report to this con-vention some plan by which the needed

reforms can be inaugurated. No Pessimism in the Truth.

I may be accused of pessimism in lay-The facts are as stated, and it is our duty to meet them. There is no pessimism in an honest statement of the truth. Indifference, indecision, self- cities and towns as possible during the satisfaction, and kindred ills have crept coming year, and that the profits accruinto our ranks, and have suddenly made ing therefrom be divided between the themselves felt in the local and state state associations that assist in holdorganizations, also in regard to the ing said meetings or with the local somovement as a whole. But all is not cieties chartered with the N. S. A., prodark. There are some signs of promise, and it is because of these that I believe the evils named can be overcome, self. and better work made possible for the coming year.

Encouragements.

The secular press has treated Spiritualism, for the most part, with courtesy and respect. It has, in nearly all cases reported our conventions fairly and impartially, and has not indulged in sarcasm and ridicule at our expense. Other religious bodies have in most instances, been uniformly just and fair in their treatment of Spiritualism. They have given courteous recognition to the National Spiritualists' Association as the official head of Spiritualism as a religious movement, and have turned to out the year; I recommend that a suitit for information of an authentic character with regard to Spiritualism as a favors on the part of this convention, cult. This is likewise true of statisticians, information bureaux, and business corporations, that are desirous of presenting substantial facts to the world in their published statements, irrespective of denominations. The railor courtesies would have been extended just and fair in all their dealings with our people. These facts are encouraging, but they point to the absolute necessity of proper organization, and a loyal support of the same on the part of Spiritualists. None of these favors or couresies would have been extended to us had it not been for the N. S. A., and the respect paid it by people outupon you, as a delegate body, the necessity of doing something to awaken greater interest in the N. S. A., on the part of our people. I recommend action

Missionary Work. In compliance with the orders of our last annual convention, missionary work was undertaken by the N. S. A. Sprague, than whom there are no more loyal and faithful workers in our ranks were engaged as missionaries at large, at a salary of one hundred and twentyfive dollars per month and all expenses From January 10 to April 1, your president was also engaged as missionary, at a salary of one bundred and fifty dollars per month, and all expenses, save that of board. Rev. George H. Brooks. Mrs. Loie F. Prior, Rev. W. V. Nicum

it faithfully as its missionaries. Mr. and Mrs. Sprague worked with might and main. They turned night and it is constantly increasing. It will camps that they and the N. S. A. have into day, and did yeoman service everytake more money to support this policy mutual interests and a common purwhere. Their report will give you full next year than it has ever taken before. pose. If necessary, I recommend be-information in regard to their work. It Notwithstanding this fact, I venture to youd a heart-to-heart-correspondence part that the financial balance every needy and worthy workers be continued camp officials—not the secretaries and month was on the wrong side of the at least for another year. I also recom presidents alone—that a special repre-

sionary in the field. His work was a financial loss to the N. S. A. from first to last. In some places where he la-bored the Spiritualists did not even When asked the cause of this neglect, the uniform reply was: "The N. S. A. pays your salary; you can afford to do this for nothing." In other places the outspoken answer of the Spiritualists, when money was asked for, was, "Let the N. S. A. foot the bill." It was a plain shirking of duty on the part of the Spiritualists, and evidently rests upon their desire to get something for nothing. In view of your president's of the other missionaries. I feel to recommend that all missionary work be abandoned for the coming year.

Editor-at-Large.

In harmony with the instructions by unanimous vote of the delegates pres ent at our last convention, that unselfish, fearless, able and efficient worker the noble-hearted veteran, Hudson Tut tle, was re-elected Editor-at-Large for the current year. He has done splendid work, and the results of the same have been far-reaching in their influ ence. His report will give you a full account of all that he has done, and will enable you to form an estimate of the vast amount of good that he has accomplished. I recommend that the office be continued another year; further that our noble-hearted brother be reelected to that office, and that, if our finances warrant it, an increase in salary be granted unto him.

A limited number of mass-meetings was authorized by our last convention this school should not be left to the and directions given to hold the same tender mercies of an unsympathetic in company with the state associations public. wherever they were in existence. No were wisely abandoned a few years ago in order that the energy involved in connection with them could be turned into work of a permanent rather than transient character.

I feel that they can now be reinaugu-rated with profit to local and state associations and to the finances of the N. ualistic body as a denomination was S. A. I recommend that a series of discussed at length at our last annual mass-meetings be held in as many large vided they co-operate in the work of holding the same, and the N. S. A. it-

Half Rates.

with absolute fairness and impartiality by all railroad passenger associations that grant half rates to ministers of the

oolicy of former years, to the end that the same consideration may be extendrecognition during the coming year. The N. S. A. has received every courtesy at the hands of the Central, Western. South-western, and Trans-Continental Passenger Associations throughable acknowledgment be made of these through a special vote of thanks, or by engrossed resolutions, to Mr. F. C. Donald. Commissioner of the Central Pas senger Association; Mr. Eben E. Mac-Leod, Chairman Western Passenger Association: J. E. Hannegan, Acting Joint Agent, Southwestern Passenger Association: and James Charlton. Chairman Trans-Continental Passenger Asso-

The Pension Fund.

Our last convention ordered the confinuance of the payment of pensions to cur worthy indigent speakers and mediums. From our secretary you will be informed in detail with regard to this special division of our work. It is a most important branch of the labors of the N. S. A., and should be strengthened in every possible way by this convention. The fund should be largely augmented and steps taken to make it ceived from carefully invested endow-ments. But those endowments must be secured before they can be invested upon similar lines to those followed in in any form. It is therefore the duty of the interests of the N. S. A., and vice past years. Mr. and Mrs. E. W. this intelligent body of delegates to proversa. They are working for one and vide ways and means by which those Lithe same cause, hence should have reci endowments can be obtained. The experience of the officers of the N. S. A. this past year in trying to raise one be proven to the officers and members thousand dollars for this fund, to offset of all of these organizations if proper the donation of the same sum by one in- effort is made. During the season of dividual, our greatest-hearted treasurer, 1904 only one or two camps granted N Theodore J. Mayer, is not encouraging. Mr. Mayer asked the Spiritualists of the nation to give unitedly as much as he N. S. A. failed even to take up the colgave alone. It took about five months lection required by virtue of said charand Mr. Max Gentzke were appointed of persistent effort on the part of your missionaries to serve without salary. officers to raise the sum required. This alty to the N. S. A., and gave us a day They are and always have been loyal condition of criminal indifference that yielded substantial financial re-They are and always have been loyal condition of criminal indifference that yielded substantial financial friends of the N. S. A., and have served should be met and overcome by you as turns, despite the rainy weather small attendance. I urge upon this delegates. Our pension list is now a large one

due to no lack of effort on their recommend that the pensioning of our between our secretary and all tedger. They did their duty and tried mend that measures be adopted here sentative be sent to to the trustees of upon. These changes are too sweeping

The children's department in our N. S. A. work was not forgotten by our last convention. John W. Ring of Galveston, Texas, was re-elected National Superintendent of the Lyceum move ment, and an increased appropriation granted him that he might extend his labors in this important field during the year now drawing to a close. Well and faithfully has he discharged his every duty, and he will, in his report, ren-der you a truthful account of his stewardship. No better man can be found for this work than John W. Ring. He is the personification of honor in his devotion to duty and has an earnest love

for the work itself. I cheerfully and earnestly recommend that Mr. Ring be continued in his pres-ent position, and that as large an appropriation as the finances of the N. S. A. will warrant be made to sustain this

The Morris Pratt Institute.

With the work of this school during the past year, this Convention will be made acquainted both by the reports of its delegates and by that of the committee elected at our last annual con vention to investigate its affairs. I will not therefore trespass upon either of those reports in any way, but commit the school and its welfare to the thoughtful consideration of the delegation present. The appropriation of five hundred dollars, made by the last convention, was promptly paid upon demand, and so far as I know, good will and harmony exist between the N. S. A and the Institute. Educational work should be fostered along all lines, and

I recommend earnest moral support meetings of this kind have been held and such financial aid as individual during the year, owing, in part, to a Spiritualists may see fit to offer. Unlack of interest in them on the part of til the N. S. A. has a larger and surer some of the state associations, but income I do not feel that its funds more largely to the indifference of the should be drawn upon any further in Spiritualists in the cities where said this direction. If the school could be meetings were to be held. For several transferred in fee simple to the N. S. A. years these gatherings yielded substantial revenues to the N. S. A. They gations imposed, I should favor its acquisition, with the hope that proper endowments could thereby be the more

Usages.

The question of the adoption of usages that shall characterize the Spiritconvention. The lengthy report of the vention in Boston in 1902, was consid cred in all of its valuable recommenda ions, but only those that bore upon the subject of ordination tenets, methods of work, etc., were adopted. Other sential matters were laid upon the table and the committee continued, to report at this convention. Serious defec tions from the supporters of the N. S. Our clergymen have been treated failure of our last convention to act upon these measures in their entirely. Others are likely to follow in case noth ing is done at this convention. On the other hand, the N. S. A. may have lost, I recommend the continuance of the and may yet lose friends through the adoption of the usages in question. It is a question of grave moment, and caned to our ministers who are worthy of not be acted upon hastily. It should receive the best thought of this convention, and such action should be taken as ple, and give to Spiritualism the legal and moral recognition it deserves at the hands of the public. I earnestly request this intelligent body to give this recommend action accordingly.

Camp-meetings.

The various camp-meetings have had fairly successful seasons, but with very few exceptions, the attendance has no been as large as in former years. This pecrease may be due to two causes the influence of the World's Fair at St Louis, and the hard times peculiar to every presidential election. It may no be out of place for me to offer the suggestion that there are too many small weak camps, therefore very few strong ones. Better a dozen splendidly equipe progressive, well-attended camps than fifty weak and poorly attended ones. The N. S. A. has no jurisdiction, over these podies, but is in full sympathy and hearty accord with the good they were formed to do. It is to be re the necessity for concentration of ef self-supporting through the interest re- fort in camp work, and in all other mat ters pertaining to the welfare of Spirit

ualism. The interests of the camps should b procity in labor and purposes. I believe their mutual interests and welfare car S. A. days on their official Some of the camps chartered with the small attendance. I urge upon this convention the necessity of proving to all

the camps, at their winter sessions, to place these important issues before them by word of mouth. It earnestly and far too vital to be passed upon hastly, or passed over through neglect. ecommend that strenuous; efforts be made to secure special N. S. A. days on 1905. I further recommend that spe cial recognition be accorded Onset Bay camp, its officers and workers, also such other camps as gave us a place ipon their programs, for the courtesies thus extended to us.

Local Societies.

I have nothing to add to what I have said in past years upon this most important theme. Some local societies, once in a very flourishing condition have disbanded during the year, while others, that are fairly well equipped for good work, have canceled their N. S. A. charters. For many years I have tried n my annual reports to induce helpful action on the part of our National convention upon this subject. There have een plenty of resolutions, lots of discussion, but nothing as yet has been evolved that has given the local socie ies the aid they so sorely need. In a lew instances local societies have setled their speakers for a year, or for a term of years. As a rule, such socie ties have prospered, while those that have followed the itinerant system have struggled for existence, and have wasted their energies, financial and otherwise, upon railroads, hotels, boarding-houses, and hall rent. If this matter could be discussed in all candor by this convention and a plan evolved by which weak locals can be strength-ened and permanent work done, great good would certainly accrue to

I recommend that a special hour be set aside for the consideration of this very important question.

Settled Speakers. The settlement of speakers of ability and character over societies for a year necessity as to require no argument whatever from me. A resolution urging all societies to employ speakers for a long time should be adopted by this body, and I recommend that it be

framed accordingly. Counterfeit Phenomena.

A bold, brave and vigorous warfare as been waged against counterfeit mediumship of every kind, and bogus phe-nomena of all classes during the past year by the able and intrepid editor of The Progressive Thinker, John R. Francis, of Chicago. He has placed every ruth-loving Spiritualist under obligations to him by his fearless exposure of sham and pretense. He has proved to the outside world that the rank and file of our people want only the truth, and has shown that they will not condone nor apologize for fraud.

I recommend that the course of Mr. Francis be commended by this convention in the form of a resolution of hearty thanks, conveyed with a pledge of loyal, moral support in his good work

during the year to come,

Necrology. Many of our eminent workers and true friends of the N. S. A. have taken leave of earth during the past twelve months. The list is too long to be admitted into this report as a whole, but I recommend that all of these loved and honored names be handed to our Com-mittee on Resolutions, whose duty it shall be to memorialize them in proper form. There are two names deserving Miss Abby A. Judson, which was unintentionally omitted last year, and the other is that of Frederic G. Tuttle, treasurer of the Banner of Light Publishing Company. Miss Judson devoted the last years of her life to the unselfish service of our cause, and gave her best thought to its welfare. Mr. Tuttle's services to the N. S. A, and to Spiritualism are best known to your president. He was this organization's faithful friend and did everything in his nower to aid it. The lack of his notent influence has been keenly felt throughout the year. Frederic G. Tuttle was one of nature's noblemen, and his sad transition has left a void in our ranks that cannot be filled.

Text Book of Spiritualism. At the annual convention of three ears ago, C. D. Pruden, then a trustee of the N. S. A., introduced a resolution directing the president to correspond with the leading writers and profound est thinkers in our ranks for the purpose of securing articles definitive of Spiritualism in its every possible phase to be published in book form for gen-

eral use and distribution. Owing to complications not necessary to mennever been carried into effect. I recommend its re-affirmation by this convention, with instructions to the incoming president to act accordingly. History of Spiritualism.

Work in this department has made

some progress, and good results ob-tained. I feel that it should be pushed more vigorously the coming year. Our veterans are rapidly taking leave of earth, and the sources of information to our historian, Lyman C. Howe, are daily growing less numerous. I recom mend an appropriation compatible with the finances of the N. B. A. that will enable Historian Howe to push his work with greater vigor. This work cannot be neglected longer with safety, if an accurate, authentic history of Spiritualism is desired by our people.

Constitutional Amendments. Several important amendments, ecting the working machinery of the National organization, are to be considered at this convention. One of them, if adopted, extends the term of office of each officer and trustee, excepting the president, to four years. Another will make our conventions hi ennial, instead of annual as at present; while a third will make Washington, D. C., our permanent convention city. I make no recommendations with regard to any of these, but ask each and every delegate to give his thoughtful attention to them, to the end that no mistake may be made when they are voted

to provide ways and means by which

The delegates to this convention are

the work of the N. S. A. can be carried forward. From year to year I have recommended various plans for raising sufficient revenue to meet the needs of this association. Very few of them have ever been tried, and I do not feel that I have any new plans to submit to this body of delegates. The N. S. A. is in need of funds; its revenues are decreasing rather than increasing; missionary work has proved a bill of expense rather than a source of revenue; camp-meetings, local societies, and individuals have failed to contribute as they should. Money is necessary to carry on our work. As delegates, you are race to face with a condition not a theory, and it is now, in the language of the day, up to you to say what shall be done. The decrease in revenue must be stopped and the tide turned in the other direction if the N. S. A. is to prosper, and do its legitimate work, Indifference must give way to interest, and reciprocity take the place of selfish-

I ask that your consecrated thought be devoted to this question and recom mend that every effort be made to fill the N. S. A. treasury from permanen sources of income. If every Spiritualist in America could be induced to give one dollar per year to the N. S. A., the problem of finance, as related to the national body, would be forever solved. Will you devise some plan to accomplish this object?

I respectfully recommend that sonal letters be sent to all Spiritualists, whose addresses are obtainable, asking them for donations to an endowment fund of generous proportions, not less han fifty thousand dollars, for the support of the N. S. A. There should be no trouble in raising this sum, for if each Spiritualist does his duty, no one would miss the small stipend he would be called upon to pay. There should be ten thousand Spiritualists ready and willing to give five dollars, or more, to such a worthy object.

The Voice of the People.

Desiring to get at the opinions of the Spiritualists of America with regard to the needs of our cause as a whole and the N. S. A., as the representative or ganization of our forces, I sent the following queries to more than one hun-dred of our leading Spiritualists: 1. What steps shall be taken to pop-

ularize the N. S. A. with the people? 2. What measures are, in your opinion, imperative at the present moment with regard to the needs of our cause

3. What can the N. S. A. do along business lines, and in the way of a healthful propagandism, to promote the best interests of our movement?

Vigorous replies have been received from the majority of the persons thus that the N. S. A. is a necessary factor in pushing Spiritualism to the front. As I sent these questions to those who are supposed to oppose organization, as well as to its friends, I feel that these replies are significant, for they certainly indicate a change of sentiment in

gard to the N. S. A. Various suggestions are offered in response to these queries. Some writers advocate making the N. S. A. a business organization, pure and simple, and urge that all other branches of its work he abandoned. Others ask for more missionaries; while others still denounce all missionary effort and suggest that it be abandoned. Every writer far heard from pays a deserved tribute to mediumship, and urges the N. S. A to give it just and honorable recognition. Some writers suggest that the N. S. A. is too near the churches in its methods of work, while others claim

Every writer has made some very valuable suggestions, and has signified thereby his belief in and love for the N. S. A. But in analyzing these opinions of our leaders, all things resolve themselves at last into one essential center: the need of financial support to make the reforms referred to possible. No writer has suggested anything whatever with regard to the question of finance, nor how the revenues of the N. S. A.

may be increased. A New Statement of Principles.

With very few exceptions, my correspondents have declared in favor of a clear, brief and emphatic statement of principles, properly defining Spiritualism to the world. Many of these writers have asked that said statement be based upon spiritual Theism, viewed from the standpoint of science, philosophy and religion. They affirm that such a proclamation would appeal to the hearts and souls of our people, and lead to their according to our move-ment a generous support. This subject should be made a matter of calm, earn est discussion on the part of this convention, and I recommend the assignnent of a special hour for its considera-

I also recommend that the incoming secretary be instructed to send these jueries, or others of similar, or weighter import, to other leaders throughout he country, in order that the trustees may have constantly before them the written requests and instructions of

Theodore J. Mayer.

Our large-hearted treasurer, Theodore J. Mayer, has, during the past year, signalized his devotion to our cause in many ways, but especially has this been the case with regard to his munificent donation to the Pension Fund. Had it not been for his philanthropic spirit and enterprise, I fear our Pension Fund would have been ex hausted months ago. I feel that especial recognition should be accorded him for his generous kindness; also to John R. Francis, editor of The Progressive Thinker, through whose continued efforts Mr. Mayer's conditions were at last met in full, and the Pension Fund

The Board of Trustees. The members of the board of trustees

have worked together in perfect harmony throughout the year. The results of their stewardship are before you and lre world. They have tried to serve the cause faithfully and well, and have endeavored to place the N. S. A. in a position of greater influence before the world. Personally, I am under deep and lasting obligations to each

every member of the board for favors

received and for kindly aid in the work

of promoting the welfare of the Nation-

al Spiritualists' Association.

The work in the home office has been of the same high order of excellence that has always characterized the eforts of our present efficient secretary. Her report will acquaint you in detail with what has been accomplished durng the year, but will make no mention of her own untiring labors for the good of the cause, her own devotion to our National movement, nor of the single-ness of heart with which she has toiled in its behalf. She has carried on a voluminous correspondence, distributed a vast amount of literature, met scores of visitors, and courteously given all desired information whenever it was in her power to do so. She deserves well at the hands of the Spiritualists of America, and it is with genuine pleasure that I pay her this well-deserved tribute to her worth and work. I take this opportunity to acknowledge many personal obligations I am under

to her for favors received. Conclusion,

In conclusion, permit me to acknowledge my personal obligations to our honored vice-president and treasurer for their timely and valuable advice during the year; also to all of the Spiritualist papers, The Sunflower, The Pro gressive Thinker, The Light of Truth The Banner of Light, Lichtstrahlen and The Philosophical Journal, and their able editors. These papers have rendered loyal and generous support to the National Spiritualists' throughout the entire year, and I recommend due recognition of the same on the part of this convention.

I ask all officers, delegates and visitors assembled in this convention and all Spiritualists everywhere to consecrate themselves anew to the cause they love by rallying around the standard of the National Spiritualists' Association, and accord to it a generous, whole-hearted support. I urge that all differences be laid aside, all personalities forgotten, all prejudices overcome, all antagonisms baried, in one common endeavor to ald our beloved cause as a whole, and make the National Spiritualists' Association a power for good throughout the world

Respectfully submitted HARRISON D. BARRETT, President National Spiritualists' Asso

Constitutional Rights.

in this presidential campaign we are hearing much of "constitutional rights." In all the northern papers there are numerous editorials and cartoons that charge the southern states with the terrible crime of trampling on the "constitutional rights" of the illiterate southern negro.

The Brooklyn Times and the New York Press are especially indignant over this "trampling on the Constitution" which prevails in a few southern

states. But it never seems to occur to these editors that the white women of their own states have "constitutional rights" that have been trampled on ever since the Constitution was framed.

There are Equal Rights Associations in all the northern states. Every year he legislatures of these states are petitioned to give women their "constitu-tional rights," but no one seems at all disturbed when the petitions are refused or passed contemptuously by. Until women are enfranchised in all he states north of Mason and Dixon's line, the editors of those states would do well to keep silent on the question of

"constitutional rights." LIDA CALVERT OBENCHAIN.. Bowling Green, Ky.

A Mutual Mistake.

Little Willie told his mother that a lion was on the front porch, but when an investigation was made it was found to be the Newfoundland dog, which had been newly sheared.

"Now. Willie," said his mother, "you have told a very naughty story, and you must go up to your room and pray for forgiveness and remain there until the Lord forgives you."

Willie promptly obeyed, but he was gone only a few minutes before he came "Did the Lord forgive you?" asked his

"Yes," was the ceply, "and he said he didn't blame me much either, 'cause when he first saw it he sorter thought it was a lion himself."-Collier's Weekiy.

When I was 16, the spirits frightened

A White Cat Seems to Materialize.

mother.

me terribly knocking on the headboard of the bed, and sometimes the room would become illuminated. was 24 years old I had a white pet cat. I called it Snowball. A milk wagon ran over it and killed it. Ten years after that event a widow lady, and I wanted to know if there was any truth in spirit return. She had a fine square parlor in her home, and we made two black curtains and hung them up. shut the door and locked it. We did not have anything behind the curtains-not even a chair. We then turned the light low on the center table, and the four present sat quite close to the curtains All at once a little white ball appeared at my feet. It grew, and all at once it jumped up and ran in front of us all and went behind the curtains. All saw it. Then the curtains parted and we saw form dressed in a brown morning gown. with flowing sleeves. We did not see the face. The arm and hand were thrust out and waved at one of the gentlemen. MRS. FRANK GRAFTON.

POWER OF IMAGINATION.

It Puzzles Many of the Most Eminent Physicians of the World.

A press dispatch from London, dated Oct. 17, says: "Physicians of London are very much interested in the discussion of the question whether imagination can kill. A woman in this city recently died, suffering evidently the most terrible pain because she had swallowed a perfectly harmless draught which she

elieved to be prussic acid. "Coulsen Kernahan tells that he knows of two criminals, both under sentence of death, one of whom was put to sleep in a room in which a woman had died the night before of Asiatic cholera. Being, however, in blissful ignorance of the fact, nothing happened to him. The other was made to sleep in a room which had been unoccupied for months, but was told that a corpse, a victim of cholera, had just been removed from it. His terror was so great that it absolute-ly created the disease, and in a few hours he developed symptoms of cholera and died before the night was over. This story has been confirmed by several medical men, who give similar in-

stances of the power of imagination. "Sir William Gull, one of the greatest physicians of the nineteenth century, to was attributed during his dangerous illness in the '70s, used to relate that he frequently gave his patients nothing but burnt sugar and water, and that simple remedy had made remarkable cures

"A prominent doctor connected with the London Hospital tells how a mother once brought a girl to him who was suffering from extreme emaciation. The woman explained that the girl could eat nothing on account of a contraction of the throat which prevented her from swallowing.

said the physician, and then proceeded firmly to impress upon the girl the value of the treatment he was about to give her. At the end of that time he good meal, and the girl ate a large plate full of boiled mutton and potatoes

"The same physician relates other in-idents of patients who had been parially operated upon when it was found hat nothing was the matter with them. but though they had suffered much pain before, they ceased to experience after the supposed operation.

That the mind has power over the flesh there can be no doubt, at least in the minds of those who have given the subject any consideration whatever. Mind, according to Webster, is the in-

tellectual or rational faculty in man: he understanding; the power that conceives, judges or reasons; also, the entire spiritual nature; the soul. To-day that faculty is known as the instrument through which the spirit of man may convey his knowledge to others; through which the soul that perceives can communicate the result of

its perception to others This makes the mind the link that connects man the mortal with man the snirit and serves as a basis upon which is built the structure of immortality, by many thinkers of to-day as well as yesterday.

Man has little knowledge of himself and his possibilities. He gets occasional glimpses of an open door in the dim distance, and

shadows pass before him. He says the soul is immortal, for he has seen a face or form like one he knew. His mindthe archives of the soul's memory-retained the lineage of that face and form; they recur to him; they are not

The fact is, unless hindered by some imperfection or derangement of the physical, the mind has power to recall that face and form. The same mind has the power, backed by the spirit, to think its own form into almost any de gree of affliction, according to the strength of the will or mind power.

An instance has been recorded where physicians were about to bleed a young woman (at one time bleeding was a fac among doctors), and knowing, by what she said, the sight of blood would make her faint, they blindfolded her, pricked the skin, not enough to draw blood, then started a fine stream of water running from a hydrant into a washbowl so she could hear it, and by telling each other she was growing weaker and weaker they led her to the entrance of the other world and had to administer restoratives to bring her back. Not a drop of blood had been lost, but her imagination had led the spirit almost out. There are many cases on record, even more wonderful than any of those above related. It all goes to prove there is a power within man to control the flesh. It means that man the spirit

tion understood would prevent untold agonies in the world. Every magnetic healer uses this power, consciously or unconsciously, over his patient. Every Christian or Mental Scientist must use this power to get good results in treating. In fact, every successful M. D. uses it in connection with a simple decoction, or powder, or pill with good effect, better and more

rules man the mortal, and that connec

lasting than with his most powerful drug. But the limitations and possibilities of the mind are but dawning upon the human perception. The unfoldments and discoveries of the day are leading man the spirit up out of the mist and darkness of the clay, and in this majestic process of evolution lies the coming light of the spirit and the higher development of the mortal. Then will there be peace on earth instead of war.

As pride is sometimes hid under humility, idleness is often covered by tur-

DR. T. WILKINS.

bulence and hurry.-Johnson. A man's reception depends upon his coat: his dismissal, upon the wit he shows.-Beranger. Such as is thy behavior before thy

children's faces such is theirs behind thy back.-Quarles. Nothing is more reasonable and cheap than good manners.—Anon.

The truest self-respect is not to think of self.-Beecher.

NATIONAL SPIRITUALISTS' ASSOCIATION

Report of N. S. A. Missionaries, Mr. and Mrs. E. W. Sprague, for the Year Ending September 30, 1904.

-Another year of active work by your them all over the state, wrote hundreds missionaries has been completed, and of letters, and did it all while keeping we come to you with our report feeling encouraged and gratified with the results of our labors, and with the outlook for our cause in the future.

United States and Canada is progress- holding meetings nearly every evening. ing rapidly. People in every walk of The convention was very harmonious life are studying its philosophy and in- and the work accomplished could not vestigating its phenomena. Home circles are being held in nearly every place we have visited and sometimes we have heard of a number of them in single town. This is as it should be, for the home circle is one of the best places to study Spiritualism. It is encouraging that so many are learning this truth and profiting thereby. Undoubtedly local societies are holding more public meetings and employing more foreign talent than ever before.

A number of excellent new mediums and speakers are coming to the front to fill the places of the good old workers who have passed on to their reward.

Organization.

The cause of organization, its aims and objects, as well as the good work accomplished by our National, state and local societies, are becoming better understood, and consequently better appreciated by the mass of Spiritualists.

The people are calling for your missionaries from all parts of the country, especially from the west. We have received many letters urging us to come and work in Texas, Oklahoma, Wyoming, Montana, Kansas, Colorado, Idaho, Washington, and other states. This great territory should receive as thorough missionary work as has been done in New York, Pennsylvania, Ohlo, Indiana, Michigan and Illinois. The Spiritualists of Texas, Oklahoma, Wvoming and Montana have urged us to spend several months in each of these states. Texas and Montana, through their State Associations, have asked the N. S. A. board to send us there to help them build up their organizations.

The west needs missionary work very much, and we believe this department of the work of the N. S. A. should be extended in that direction. Thorful to the weak societies in their struggle to build up and sustain our good cause.

Work of the Year.

During the year we have labored in Pennsylvania, New York, Ohio, Indiana, Michigan, Illinois and Missouri, We have visited 65 towns, held 302 meetings, organized 16 new societies, including one state association. Besides this we attended the N. S. A. Convention at Washington, D. C., the Michigan State convention held at Lansing, Mich., and Michigan mid-winter meeting held at Jackson. Mich. We have added new members to many local societies that we have visited, created enthusiasm and encouraged their members, leaving the societies in better condition than we found them, always receiving a cor dial invitation to return and hold more meetings whenever we could do so.

Camp-Meetings.

We also filled engagements at the following Spiritualist camp-meetings: Snowflake camp, Central Lake, Mich.; Vicksburg camp, Vicksburg, Mich.; Hazlett Park comp, Hazlett, Mich., and Woolley Park camp, Ashley, Ohio. All of these camps are doing great work for the cause of Spiritualism; they are in full sympathy with our organization. The three first named advertised a National Association day at which time your missionaries represented the N. S. fective work. It looks glittering to see ceived with eagerness and enthusiasm. A collection was taken at each of these camps to assist in the work of the N.

Indiana State Association.

We organized eight new societies in Indiana, and visited nearly every other society in the state. We also held meetings in many localities where there were no societies; meanwhile we were making arrangements for the state convention which was subsequently held at Anderson, Ind., Feb. 26, 27 and 28. At this convention we had the best of There were 23 societies represented by 52 delegates in this conven tion. The meetings were held in the Anderson Spiritualist Temple.

The convention was a success in every way, and the entire expense including speakers, test mediums, musicians, printing, advertising, etc., was only The reason why the expense was so small, lies in the fact that the Spiritualists of Anderson and of the state, as well as the talent employed, co-operated with us in the good work. They gave every assistance possible to help make the convention the grand success it proved to be. The Anderson society gave us the use of their beautiful Temple, heated and lighted, free of The choir gave its services free, and the services of the mandolin club was furnished without cost to the convention. Miss Wirtz and Miss Bolander, soloists, gave their very effi-cient services without compensation. Mr. J. A. Wirtz, the leader of the choir, printed the programs, entertained the missionaries, and wrote notices of the meetings for the press. Mr. Chas. A. Gaines assisted in advertising the meetings, arranging for entertainment, and did many other things to help make the meetings a success. We are greatly indebted to him, as we are to many more whose names are too numerous to

The Spiritualists of Anderson entertained the speakers and delegates free charge, making them welcome in their comfortable homes. The speakers were Harrison D. Barrett, Dr. Julia M. Walton, Rev. Gardner Haines, and Rev. Thos. W. Smith; and Mrs. Flora Russell, the noted singer of Alliance, Ohio, added much to the success of the convention. All came and did excellent work, making no charge therefor. We gladly paid the traveling expenses of the helpers who came from a distance. Your missionaries were also

there and took an active part.

The good will of the Indiana Spiritualists and their interest in the movement was again demonstrated in the fact that we raised a fund of three hundred dollars in cash and pledges, out of which the expenses of the convention were paid and the balance of \$218.90 was turned over to the new state asso-

ciation to be used in its work. We received no financial companse. tion for our services in working up and tracts considerably from the good ap-

arranging and preparing for this convention, receiving no assistance other than the advice of Mrs. Longley, the N. S. A. secretary. We arranged for the

Mr. Chairman and Fellow-Delegates: | posters, blank credentials, etc., sent up regular correspondence in the mis ionary work, such as making engage ments, writing articles for Spiritual and secular press and at the same time we The cause of Spiritualism in the were traveling from place to place and well have been better.

Cost of the Year's Work.

Total cost of the work for the year ending Beptember 30, 1904; Expenditures\$2,507.98 Receipts 1,573.44

Deficit.... \$ 734.54 By-Laws Adopted by the Indiana State Association. -

The constitution and by-laws adopted by this state association are of the best. One article of these by-laws we desire to read to this convention; we read it with the hope that it may be adopted by every other state association, for there-by the Spiritualists, the genuine mediams, and the public will be protected. Art. IX.--Superintendents--reads as

follows: Sec. 2. The president shall appoint one superintendent for each Congressional district of the state; the said appointment to be approved by the board

of trustees. Sec. 2. Duties of Superintendents.-Each superintendent shall have the supervision of his own district under the authority and direction of the board of trustees and shall co-operate with the president in missionary work and together they shall devise ways and means by which missionaries may be employed in his territory.

Sec. 3. The superintendents are authorized to visit and encourage societies, assist in organizing new ones and arrange dates for missionaries.

Sec. 4. Superintendents shall make quarterly reports to the secretary of the state board of trustees of the fluad cial and spiritual conditions of the societies under them.

Sec. 5. The superintendents shall ough organization of these states will report to the president the presence of bring great strength to our association any person or persons in their respectand at the same time will be very help- ive districts known to them to be unworthy of confidence, or impostors doing, or attempting to do, business as physical or mental mediums, or both, or teaching the philosophy and religion of Spiritualism.
Sec. 6. It shall be the duty of the

president upon the receipt of such information to forward to all of the superintendents a copy of the same together with the instructions to make copies of the same and forward them to the secretaries under their charge, to the end that the public as well as the Spiritual-

ists may be protected. If this was adopted and carried out by every state association our cause would be protected from the charlatans who are defrauding the innocent, robbing the unwary and committing other crimes in the name of Spiritualism.

State Associations.

In order to show how our work benefits the state associations we deem it proper to use a little of the valuable time of this convention in enlightening the delegates upon this important subject.

In the annual report of our brother, the president of the New York State Spiritualist Association, we find a paragraph which reads as follows: "We have continued the policy of refraining, from organizing societies unless we believed they were strong enough to hold together and do good, efby the missionaries, but the trail of wrecks that usually follows such glittering reports makes the last estate worse than the first."

In making this statement our good friend thoughtlessly, and unintentionally, no doubt, was throwing cold water upon the most important work of our

organization.
We cannot believe that the Spiritualists of this land expect the two missionaries at large to take care of all the socleties they organize.

Without doubt nearly every one of the weakest societies we have organized would have become strong and perma nent if they had been properly cared for by competent ones sent to them by the state association for that purpose Some of our smallest societies have the greatest vitality; all depends upon the membership, methods of work, etc. The principal reason why now and then society, out of the many organized, fails to flourish, is because of mismanagement on the part of the society itself and the lack of advice, instructions. encouragement and assistance from the parent organization.

Weak societies, such as are not able to employ speakers, should form reading classes and developing circles, and in this way study and learn the great Spiritualism, and develop their spiritual gifts.

Course of Reading.

Here let us say we have repeatedly asked that a course of reading be arranged for weak societies to use. feel sure this would be of great benefit and would be a help in sustaining societies that are not able to keep regular speakers.

At the N. S. A. convention two years ago we succeeded in getting a commit-tee appointed to arrange such a course of reading; that committee did nothing, and last year we urged the matter again and the committee was re-appointed; we have not neard from that committee yet, but hope it may have something good to report regarding what it has accomplished.

Societies to be kept in active service must be visited and encouraged. The N. S. A. missionaries should not be held responsible for their continued existence when they have not been cared for by the state associations after the missionaries have organized and set them

at work. In the published report of the president of the Ohio State Spiritualist Association occurs the following. I quote verbatim: "I found some of our local societies discouraged. Their past experiences with missionaries and missionary work had taken all they could raise for traveling expenses, and to pay the missionary, and the local society holding two or three meetings a year cannot expect to have the interest in our state and national, they are the ones that cannot see the benefit in orcarrying on the convention, which de- ganization. It is the steady, persistent work that tells in the end. All missionaries should seek to fill the treaspearance of our yearly financial report. stonaries should seek to fill the treas-We did all of the work of planning, ury of the local societies; they should not exhaust them, but they must if they

only visit them once or twice a year." Further on this report, says: . "The missionary is only with them for one or place of moeting, corresponded with two meetings, and the ratiroad fare and and engaged the speakers, wrote and other expenses, such as hall rent, mucaused to be printed the circulars, sic and entertainment, and allow the but five and one half cents per lecture

we expect: but our local societies will say they had a nice meeting but could not see the good they had derived from the missionary, until it is difficult for a local society to exist."

In reply to the above statements we will say, that we have never impover ished the societies we have visited, but have always left them in better condition than we found them, often helping them to raise money to pay their back dues and relustating them with their state association or the N. S. A.

Four years ago there was not a single society in the state of Ohio that had paid its dues to the state association; not one society in good standing. In proof of this statement, we have a re port dated Nov. 13, 1901, made out by John C. Hemmeter, who was at the time the efficient secretary of the Ohlo State Association, in which he tells us that the Ohio Association was chartered by the N. S. A., May 24, 1897. This report which was made four years and five months after the State Association was chartered, states that 22 charters had been issued by the state association and all of them were in arrears for dues, with the bare exception of the Elyria society, and that one we had chartered with the state association, Jan. 26, 1901, and it had then paid \$8 as its first year's dues. I am glad to say it has fulfilled its duties to our organization ever since.

According to this report there was no record of any society having paid dues up to the time we began missionary work in Ohio. In closing this report Mr. Hemmeter says: "Now if you have any advice to offer, offer it so we may imbue some life into it before it becomes a corpse." This is the condition in which we found the Ohio State As-

sociation. In our work in the state of Ohio we have added now members to local societies, revived those that had lost interest, encouraged members to new effort, leaving them with renewed enthusiasm and with determination to continue the work.

In the last four years we have organized and chartered 15 societies in the state of Ohio. Eleven of these are in good standing with the state associaion to-day: three of them have ceased o do public work. They failed because of lack of encouragement from the state association and proper management. One society we have not heard from. These three defunct societies never received a visit from a state officer or a state missionary. Do not these facts show where the trouble lies, and also the value of our work to the Ohio State

We feel it is but justice to say that the present success of the Ohio State Spiritualist Association is largely due to he work of the N. S. A. missionaries, more proof of which will appear later

Many societies in other states that

we have organized have never been vis-

Association?

ited by an officer of the state. Under such circumstances the National missionaries should not be blamed because occasionally a society fails to pay dues when called upon to do The N. S. A. has done its very best to have its societies visited and cared for, and we think the state associations have done the same. We have always urged upon the state associations the necessity of sending missionaries to visit the local societies that we have organized. We have encouraged them to form circuits, placing speakers upon them, thus helping the local societies to become strong and self-supporting It is the mission of the N. S. A. mission aries to interest the people in the subject of Spiritualism and our organizaion, to encourage weak societies, to organize Spiritualists into societies and teach them now to carry on the work successfully. After they have done that, the state associations, where such exist, should take enough interest to have these societies visited by competent workers and do everything possible to encourage them. Arrangements A. Our explanation of the good work reports of societies organized over the should be made whereby every local so-being done by our Association was recountry with two or three days' work ciety could be visited at least twice each year by thoroughly competent missionaries. If this were done very few of our societies would go down.

The following explanation will answer the other statements made in the yearly report of the president of the Ohio State Spiritualists Association, and will make clear to all the question of the cost of the missionary work to the Spiritualists.

Average Cost of Missionary Work to the Spiritualists and Local Societies.

Much has been said about the missionaries visiting local societies and towns where Spiritualists are not numerous and making the work "burdensome" to them. It has been said that they carry away all the money that can be raised and leave the societies impoy erished. This is not the case, and such sentiment does not usually emanate from those who help to support the cause; but generally comes from those who seldom or never contribute to its

In contradiction to this claim we will present the facts and figures, that this convention and the Spiritualists of the country may know the truth and the missionaries be vindicated.

During the past year we have visited 60 localities where no salary was paid for our services. We held 178 meetings in these places. This does not include the work done at camp-meetings, conventions, societies that paid us a salary for regular work, meetings beld for the purpose of organizing societies, seances at which a door fee was charged, nor we divided the door receipts.

Of the 60 localities mentioned above, the Spiritualists paid rent for only 22 places of meeting. In 38 localities no rent was paid for the use of the meeting places. Some of the meetings were held in town halls that were made free for religious and educational purposes. A few meetings were held in parlors and one in a schoolhouse. The others were held in churches owned by the Spiritualists, or in halls controlled by them where no extra charge was made for our meetings. Certainly in these 38 cases the rent was not burdensome. The collections and traveling expenses, which includes our hotel bills amount to 35.59, and when divided by 178, which s the number of meetings we held in these 60 localities, makes the cost of each meeting \$3.29: The average numher of meetings held in each place is three, which means the cost to each community for the series of meetings, \$9.87. The societies that we have organized and those that we have visited average 30 or more members each, and the average collection at each of the meetings if divided by 30 would amount to a trifle less than 33 cents each for the course of three lectures (which were followed by spirit messages and tests) or eleven cents per meeting. We may also take into consideration the fact that the Spiritualists do not even pay all of this, for the collections come from the entire audiences, which usually number from 100 to 200 persons. If the audiences outside of the 30 members constituting each gathering con-tribute as much as the 30 members, the expense of the meetings would be divided by two and the cost to each one

of the Spiritualist members would be

nent. The entertainment has been urnished almost invariably by Spiritnalists, who were glad to care for and nake welgoing the missionaries in their homes. They pever considered it a burden. 75 11

Music.

As to the expense for music, there has been nothing worth mentioning paid out by the Spiritualists for music at our niestings. It has nearly always been furbished free and voluntarily by

those who have served in that important capacity.

Briefly told, this is the sum of the "great hinden" that our missionary work has been to the Spiritualists.

One thought more: We never visit solution or leading the sum of the spiritualists. cletles or localities where we hold meetings unless we are invited to do so. We have not been able to reach one half of those that have written for our services, nor one-tenth of those that want them, as our many letters from state associations, local societies and individuals plainly show.

These facts and figures positively prove that our work is no burden to Spiritualists or societies that we serve. No religious organizations in this country expect their missionaries to earn their whole salary and expenses. In Spiritualism it has proved to be impossible to make the missionary work

self-supporting.
The above lengthy explanation we trust will make the matter plain to all, so that hereafter the great cry that the missionary work is burdensome to the Spiritualists will not be an obstacle in the way of the progress of the work of organization.

Benefit of Our Work to the State Asso clations.

Our request for an official statement of the number of societies composing the Ohio State Spiritualist Association was refused by the officers of that organization. However, the reports published in the newspapers stated that 22 societies were represented in the last state convention, and as 11 of our societies, at least, are in good standing, the conclusion is reached that the societies that we organized make up at least onehalf of the strength of the Ohio State Association.

New York State Association.

Of the number of societies in good standing in the New York State Association at the present time, according to figures given us by the present state secretary, the societies that we organized and chartered number one-half of them, lacking one society.

Michigan State Association.

Of the societies represented in the last Michigan Spiritualist Convention, held at Lansing, Mich., August last, the societies that we organized and chartered only lacked five of making onehalf of the whole number.

Illinois State Association. According to the state secretary's re-

port to us, we organized and chartered more than one-balf of all the societies constituting the Illinois State Spiritualists Associational

Indiana State Association.

We organized all but two of the societies that were represented in the Inand State Spiritualist convention last February,

The above figures show that we have organized and chartered about one-half of all the societies that represented these five state associations in their last conventions. Without our missionary work they would not have become as strong as they are now, and of course would not have been able to do as good work as they are now doing. And thus the proof is multiplied showing the value of the missionary work to the state associations and to the cause at large.

Recommendations.

One of the greatest burdens to some of our societies is paying rent for their laces of meetin many towns where it is impossible to have public meetings, because there are no halls available, occasionally we have to pass them by on that account, or because the rent is so high the Spiritualists cannot afford to pay it.

Building Fund.

We therefore respectfully suggest that this convention take into consideretion the question of establishing a building fund from which weak societies may procure funds at a very low rate of interest to assist them in building halls and temples of their own. It will be much easier for societies to pay a low rate of interest than to pay the usual rent of a hall, besides they could have the full use and control of their church homes. This would remove one great obstacle in the way of success of the local societies and would greatly

encourage the members. We believe there are many Spiritualists in the United States who would willingly furnish the money to supply such a fund if it was handled and con trolled by the N. S. A. This is done by other religious organizations and has proved to be a great benefit to them. See the report in the Unitarian Year

Book of last year. We hope to see a move made in this direction by this convention.

Editor-at-Large,

Occasionally we meet with the good results of the work of Hudson Tuttle, as Editor at-Large of the N. S. A., and we are satisfied that he is doing a great and good work in that capacity. meetings held with societies with which sincerely hope that his services may be continued.

In Conclusion.

The present month completes the eleventh year of gur services as missionaries of the N.S. A. The first seven years of that time our work was almost entirely a labor of love. With the exception of about 16 km months spent in the work of organizing and building up the New York State Spiritualists Association, we received no financial compen-sation. We fild what we could, taking the spare time from our regular work of serving societies. During that seven years we organized 60 societies. We did this missionary, work because of our abiding faith in organization and in the good work of our National Association.

ciation. Graph years we have received a salary and have neeved our entire time to missionary; work.

These four years chave been fraught with experiences that have demonstrated the value of, and the necessity for more united effort and co-operative action on the part of the Spiritualists through organization... Our work has been very helpful to

the general movement as well as to the organization. During these four years we have held over 1,200 meetings, organized and chartered 105 societies including one

State Association, added many new members to societies that were pre-viously organized, and have taught and demonstrated the truths of Spiritualism to many thousands of people, a large number of whom heard, for the first time, the truth that Spiritualism teaches.

We followed nearly all the lectures with spirit messages and tests. The and value. Price \$1.

putside of the hall rent and entertain | benefit of this part of the work to our cause and the blessings bestowed upon the recipients, can hardly be overesti

nated

Nearly all of the message work was done by Mrs. Sprague, while the lectures were principally given by Mr.

The time has been occupied in writing, traveling, speaking, etc. We have set aside no day of the week for a "Sabbath of rest," but have labored continually, week days, evenings and Sundays during the entire four years, with the exception of one month's vacation each ear.

We have been very economical in the management of our work, and have struggled hard to keep down expenses We have tried to make the missionary work self-supporting, knowing if we could do so, many missionaries could be placed in the field and our cause greatly benefited thereby.
This we failed to do, though it was

no fault of ours.
We have not been extravagant. In all our traveling the N. S. A., the state association, nor the local societies, have never been called upon by us to

pay one dollar for a meal taken in a dining car, or for a seat in a parlor car and we have taken a sleeping car only twice at the expense of either during the four years. The total cost for our hotel bills

lunches and board for the last year was only \$3.41 per month and this is probably a fair average per month for the other three years. The good Spiritualists have taken care of us and made us welcome in

their homes, and we have not exceeded

the limit of economy in this particular During the past year your missionaries have overstepped the boundaries of good judgment by doing too much work. The winter was extremely cold, and the excessive missionary work, (which we took upon ourselves)has told upon our constitutions and is undermining our health. In the face of these facts and in justice to ourselves, we feel called upon to decline to continue longer in the active missionary work. We do not wish to be understood as having lost interest in the missionary work of our association. Far from it; we were never more in love with the movement; but we feel compelled to discontinue so

much and such extremely hard work. We shall not cease to labor in the in terest of the National, state and local organizations, but will do what we can n connection with our regular work as we always have done in the past.

In closing, we desire to thank the N. S. A. officials for their many favors and for the confidence they have reposed in us. They have always trusted us to taake our own engagements, and have expressed themselves as being satisfied with our methods of work all of which is truly appreciated by us.

To Mrs. M. T. Longley, the very efficient N. S. A. secretary, do we espectally desire to extend our sincere thanks tor her many favors, her kind advice and valuable assistance in our work, also for her many gental, courteous and encouraging letters written to ourselves, as well as to the societies we have organized.

As secretary of this association, she s certainly the right person in the right place.

To all the others, throughout the country, and they number many, who have aided us in the missionary work, we hereby extend our heartfelt thanks With a deep and abiding faith in our organization and in the good cause it epresents and with sincere love for all our dear true workers, we respectfully submit this report for your consideration. E. W. SPRAGUE AND WIFE,

The New Cure for Kidney and Bladder Diseases, Rheumatism, Etc. As stated in our last issue the new

N. S. A. Missionaries.

botanical discovery Alkavis, is proving wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urin-

The President of the Suffolk Hospital, Boston, states that Alkavis was tested in the hospital on chronic cases of Bladder and Rheumatic trouble. It cured when old and established-compounds wholly failed, and our good words are at your disposal, for all should know of the good accomplished by its use. Dr W. H. Hawley, Physician and Surgeon, Penn Yan, N. Y. writes: I have used Alkavis myself and in my practice with satisfactory results. Similar testimony to this wonderful new remedy comes from numbers of others, including many ladies suffering from disorders peculiar to womanhood. The Church Kidney Cure Company, of New York, who so far are its only im-The President of the Suffolk Hospital, Boston, New York, who so far are its only importers, are so anxious to prove its value that for the sake of introduction

they will send a free sample of Alkavis prepaid by mail to every reader of The Progressive Thinker who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Diabe i, Dropsy, Gravel, Pain in Back difficult to too frequent passing water or other affliction due to improper ac tion of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the Company, and receive the Alkavis entirely free. Address Church Kidney Cure Co., No. 404 Fourth Avenue, New York,

NEVER LESS ALONE THAN WHEN ALONE.

"Oh, for the soul that feels the solitude And all the grandeur of its silence Without, the noise and strife to bear with fortitude;

Within, the calm peace and rest its share. That fears no tumult nor the thunder The busy din of city life, it seeketh

On its own wings, above the world to And finding God, all else is then for got.

Ah! this is heaven, my soul's eternal quest,
To find the peace within and hear one sound-'Tis I, be not afraid' thrice welcome

gnest. Now, let's rejoice, for, lo, the lest is found. So may the billows rise and fierce winds blow

Peace to thy soul-alone, yet not alone— Where all is sunshine and beauteous flowers grow. I am, thou art, and we are one."

-Etidorpha.

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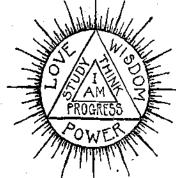
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CHAPTER IX.

My God, why hast thou forsaken me? that power which had held me, and also my desire to rise.

For a long time I lay thinking of what had occurred in the past few minutes. I tried to reason that there was no blame to be attached to my acts. Had she not placed temptation before me? How kindly she had addressed with her genile touch what a thrill had Surely, she had given me reason to believe that she would not resent any advances I could make; and when I had attempted to express my love for her, she not only chided me, but by some unknown power had prevented me from nower had prevented me from taunted me by saying that I was gross and ignorant, and still further had said must suffer remorse and restraint.

man after all; and while and possessed industry, that I was not arraid; and seemed as if her very expression was some beautiful traits; still, like all wo- row, if it had not been for the loss of analyzed, and every word she had utmen who possessed charms, she also my sight I would not have minded my tered was being rehearsed from my had the concelt to think that she could situation; for I could stand the coid; first introduction to her to the present and although the thought was leaded; first introduction to her to the present compel me, a man, to acknowledge her and although the thunder was louder, superior qualities; and when she dissuperior quanties; and when she are the lightning was bri covered she could not conquer me, she had no terror from either. had disappeared and left me with hatsatisfaction; and now, with my reasoning, I fancied that she had not only proven herself not only a coquette, but at last she had shown herself to be a coward by holding me a prisoner until see an object in the room. the had so forcibly expressed herself, and as the last restraint was removed from me she had vanished quickly, giving me no opportunity to prove my ability to at least defend myself against her

She had called herself "my teacher."

Had several times referred to "this sphere"; and instead of speaking of earth, she invariably called it Aer.

As I arose, I found I had no clothes except the robe of sombre-hued gray; my clothes, coat, vest, pants and boots, as well as my hat, with which I had been clothed while on the stranded rhip, had now disappeared; and now, in my perturbed state I was disinclined to follow any fashion she who had proven to be a poor guide had offered me; but still, as I had not seen any other garments worn except like the ones I now possessed, I thought 1 might as well go forth with them; tor, if I were now dressed in my former garments, I must necessarily attract the notice of all.

resning sleep pervaled the mast could be acquainted, the lear began to still I could not prevent my thoughts room; there were no shadows, and yet baunt me, that unless my troubles were from crowding in on me; they came, I could see no means of artificial light; soon assuaged my reason must depart.

runned my eyes to make sure that my vision was all right, but I could not see ford relief; but even that great boon to long I can not tell; but gradually my anything beyond the walls of my room. The suffering would not come at my remaind cleared itself, and I fully lost comteacher; and now I could easily see did; at first, it was only by thought how she had so mysteriously disap but in time my thoughts were expressed peared. I lay down again, and said, in words; and although it had never

someone who will enlighten me." been before so soft and restful, was my anguish could be removed. In my now filled with lumps and hummocks; fervent appeal my whole being was my pillow was hard and raised my head electrified. I frantically waved my to an uncomfortable position; I folded Lands; I shouted as if God was deaf and unfolded it several times. I was and far away; I sobbed my utterances, cold, and there was not enough cover- and the tears rolled down my cheeks, ing to keep me warm. I shifted my po- until as I finally stopped from sheer exsition several times in hope to find an haustion, I found my bed was wet beeasy place to lie; I vainly looked neath my head. But my prayer was anmost especially on what had occurred for any power to be exercised upon me within a few minutes. I was soon to keep me quiet. warm, that was one consolation, and I congratulated myself with the hope ficient, I found I was beginning to be a condition of fever; I did not perspire but I could feel the hot blood as it surged from my feet to my head and intensity of the pulsations of my heart, spell of her who has brought all this physical condition was mainly responing, and as I did so, I opened my eyes. made by the rustling of the curtain and I was unable to rise. I slowly turned them from degenerating, all I could do bed, and my heavy breathing. In my my now inflamed body, and lay upon was to seek the pardon of God, through desperation, I had so mixed up my bed my back. that I could not tell where the pillow

now my teeth began to chatter, my miles intervened, and like a bright and whole frame trembled, and a severe fit ininkling star, encircled by a wreath of With the close of her remark, she with the for a finit and steel; if I could only with sparkling diamonds, was the face With the close of her remara, wanished; how, or where, was as much have a light, just for one moment; if of my teacher. I indignantly closed my vanished; how, or where, was as much have a light, just for one moment; if of my teacher. I indignantly closed my vanished; how, or where which have a light, just for one moment; if of my teacher. I indignantly closed my teacher. I indignantly closed my teacher. I indignantly closed my vanished; how, or where which have a light, just for one moment; if of my teacher. I indignantly closed my teacher. I indignatly closed my teac was; for I reasoned that it would be or anything to make a light with.

As I thought of lightning, there came a flash before my eyes, brighter than as if all the storms of the past centuries me? How kindly she had sale had had been concentrated and the last final placed fer hand upon my face; and peal of thunder had been reserved for with her genue touch what a carrier and believed here my being did not cease with the first, quivered with the cold, and anguish of but continued incessantly. It did not help my sight; either the flashes were

I must some remove and the was but a wo noise made by the wind, waves and had said and done to and for me. It man after all; and while she possessed thunder, that I was not afraid; and seemed as if her very expression was not afraid; and seemed as if her very expression was

had disappeared and left me fitted ship me; not before in all my experience, soned about my condition, the more in-red instead of love for her. Had she me; not before in all my experience, soned about my condition, the more in-remained while the power with which either on the ill-fated ship, when I suf-tense was my suffering; the agony of remained while the power with which either on the in-fated ship, when I sufshe had held me had been removed, I fered all else, or at any time since I she had need the shown her that could remember, had I ever suffered suffered in my mind. I tried to close should certainly have gross and ignorant, from pain or sickness, but the pain that my eyes and shut out the view of her I could assert my manhood to that expended as well towns of the pain that my eyes and shut out the view of her I could assert my manhood to that expended as well towns of the pain that my eyes and shut out the view of her I could assert my manhood to that expended as well towns of the pain that my eyes and shut out the view of her I could assert my manhood to that expended as the pain that my eyes and shut out the view of her I could assert my manhood to that expended as the pain that my eyes and shut out the view of her I could assert my manhood to that expended as the pain that my eyes and shut out the view of her I could assert my manhood to that expended as the pain that my eyes and shut out the view of her I could assert my manhood to that expended as the pain that my eyes and shut out the view of her I could assert my manhood to that expended as the pain that my eyes and shut out the view of her I could assert my manhood to that expended as the pain that my eyes and shut out the view of her I could assert my manhood to that expended as the pain that my eyes and shut out the view of her I could assert my manhood to that expended as the pain that my eyes are the pain that my tent that I could resent an insult as well | tense; my head seemed about to burst; | all I could do. as she. But she had not given me that my eyes were bulging from their sockets; still, I was in utter darkness, save for the fitful flashes of lightning, and these were of no use to me, as I could forcibly to my mind, and like a had only discern a bright flash; I could not

In my anguish, I threw myself upon the bed, and roared because of the ex-bours—I had no means of telling which treme pain which was now tormenting it was, although as i now contemplated me, which was, as if ten thousand imps with red-hot hooks and pincers were now all came vivivdly before me, and earing at my flesh, while my bones charges.

I finally resolved to arise and go out seemed as if they were being crushed and make the acquaintance of some by some powerful pressure, and my thought, if this be her I see, then she is trying her blandishments again, and I where I was, and in what country I add to the horror of my most pittable will not tolerate anything of the kind. situation, I became so thirsty that I I clenched my hands and set my teeth

which has now befallen me."

My voice startled me; it was the first der and what was caused by my movements: for one moment I felt relieved. but as my astonishment wore away, I again felt the pain, and the past conditions returned with redoubled fury.
What a plight for a man to be in, in

a strange country, among strange condi-Larose and walked to the window and tions; blind, freezing; my body racked parted the heavy curtains and tried to by excruciating pains with which I was parted the nearly outside was look outside, but all outside was unacquainted; I felt that I could not obliged to allow them to remain closed chrouded in utter darkness, I could not endure it long. During my sad experisee; I dropped the curtains and ence on the ship I had not been stepped back and looked around the troubled by the thought that I should stepped back and looked around he room; the same hazy mellow light that lose my reason; but now, as if I had not to banish it; but if it was to be seen I beheld when I awakened from my release it the ills with which a man by me, my vision was of no use to me. Still I could not prevent my thoughts It was as if the sun shone brightly out. The thought gave me such a shock, that think ill, for I had discovered that as side, and just enough light was admitted for a moment I became lost to my harin the room to make the light soft and assing predicament; but it was only for a moment; my suffering, both mental I again looked out of the window. I and physical, was so violent that noth wrong. In this mixed and perturbed rubbed my eyes to make sure that my ing but death seemed sufficient to af-I reasoned that night was coming on quest. How I did pray for it. Never while I had been so much occupied in before, do I believe, did human being my conversation with my would be pray with more fervor for death than

Well, I can stand this until to-morrow, been my custom in my life before, now. then she will return, and with her win- here alone with my sufferings, like all ning and wheedling ways she will re- miscreants, when all else fails them in to embrace my companion, and which lieve me, or if she falls to come, I will the hours of misfortune and trials, 1 she had called passion, now came bethen certainly go out and find some way turned to my only hope of succor; with fore me like a mighty power; but into learn where I am; certainly, there is what unction did i plead for relief; how stead of causing in me that intense fire I praised the powers and works of the As I ky down, the bed, which had great Father; what promises I made it

around the room to find extra clothing swered, for as I came to a realization of for the bed, and finally in desperation I my situation, I discovered I could distore one of the heavy curtains from cern a faint glimmer of light in my Its fastenings and placed it on the bed, room; the objects about me could be and again lying down, I closed my eyes faintly outlined; the terrible din of the and composed myself as best I could storm had ceased, and the pain of my for what I imagined would be a night's body had subsided some. I also nosleep; but I could not sleep; I lay for ticed that I was again warm; but I lay some time with my thoughts constantly like one just recovering from a protractowelling on the events of the past, and ed sickness. There was no need now

Again the recollection of the cause of my terrible suffering began to overthat I should soon sleep and forget power me; then I felt the pain return-what then seemed the greatest disaping; the darkness began to creep on pointment I ever experienced. I soon again; I could hear the distant rever-found myself too warm; presently I berations of terrific thunder, and sevwas so warm the heavy curtain proved eral faint flashes of lightning swept be too much, and instead of being just suf- fore my faint sight. With an almost superhuman effort, I jumped from my not only agreeably warm, but my whole bed, and wildly swinging my arms body began to burn; I was fast nearing I cried aloud, and shouting with all the force I could command, I said:

"I will no longer submit to such sufiering as I have in the past minutes of my hands; my head throbbed with the hours, I do not know which. Let the

upon me, be broken," I could not finish my cry of despair and found the room to be as dark as I and anger. With a loud crash, and a gross ignorance, the effect of my former had before discovered the outside flash of lightning much more vivid than education, which, instead of teaching world to be. Again I rubbed my eyes, any I had yet seen, I was hurled to the me to rely upon myself for an underbelleving my sight was affected; but floor with such violence that for a mothat did no good; all was dark, and to ment I was stunned, and when my con- had taught me that I was born with heighten the effect, not a sound of any sciousness returned, every fibre of my kind could I detect except what was flesh quivered like a piece of jelly, and cultivating, improving, or preventing

Slowly my vision began to return: or any of the clothing was; the dark-ness was so dense that I could not pene-ble, and the soft mellow light with trate it, and after vainly trying to which I had been familiar was about straighten my bed out, I found myself me. I distinctly saw my disordered home with them, I was compelled to lisexhausted, and instead of the intense bed; the curtain that I had torn from ten to their interpretation of the heat which a few moments before had the window; I could see outside, and threatened to consume me. I again be lit was as dark as it had been. Pres- somewhat passed from my mind as came cold; I tried to cover myself, but ently all things in the room began to the clothes all seemed to be tied in vanish; the celling of the room became most people, it left its impression with tnots, and it was impossible to find an as transparent as was the walls of the me, and I had always borne a faint re-

All this time I was growing colder; and far up, and away, as though many useless for me to attempt to find a light, was that face, and from it there shone straight into my face a bright ray of light like that through a focussed leus. I lay motionless, even unable to lift my any flash of lightning that I had ever hand. She seemed to be pleading with seen, and at the same time came a roar, me to retract my condemning thoughts

In one minute, I suffered in my mind all and even more than I had suffered my especial benefit; and the noise and in the past; and where my body had pain; now, my whole frame trembled with emotion, and the palpitation of my blinding to me, or else my eight had heart was so rapid that the blood was gone; surely I could not see, and was shot through my veins with such force no better off than before the lightning that it seem as if they must burst, and came.

But one thing was sure with me; the experience I had while on the wreck of lerings beyond my power to describe. the shir, now stood me a good turn; for My eyes closed involuntarily, and my I had then become so familiar with the thoughts returned to her, and what she moment; and the gentleness of her manner was pictured plainly,

Soon, I began to censure myself for But here, another trouble came to my hasty actions, and the more I reamy body was as nothing to what I now The thoughts of how she had so sud-

dealy left me, and the power she had so mysteriously exercised over me, came daub on a nearly completed picture, caused a blur on her radiant face. The horrors of the past few moments or t was, although as I now contemplated t, it seemed like a very long timeagain my relentless disposition got the

could not swallow. Still I remained so hard together, and scowled, and tried to cold that I could not lie still, and my look hard towards her, thinking that by bed was in such a mixed state I could so doing, I could convince her that I not cover myself. In my despair 1 knew I was right and of course she cried out, and said: must be wrong. Gradually, the picture My God. Why hast thou forsaken of her fair face faded from my sight, me? Come, I pray thee, and have and as it did, the transparency of my mercy on me, and her) me in some way room changed, and all began to assume to be relieved of this terrible calamity the same darkened condition it was in before I offered my anguished prayer. Then I reasoned that the cause of the sound I had heard except that of thun- sudden change from the beautiful picturo to the terrible blackness was my persistent perverseness; and the fear of being punished as I had already been for my opposition to her power and teaching, caused a change in my thoughts; and as before, my eyes had persisted in opening against my will,

> This was a new feature of my troubles; I wanted now to see her angelic face as much as before I desired sure as I did, darkness came. I was not yet ready to humble myself, and acknowledge that she was right and I was state, I remained for a long time; how scionaness.

now, they would close, and I could not

This consciousness was not as when succumbed to the power of cold and exhaustion on the ship; now my surroundings with all their horrors faded from me; I retained my faculties and could understand where I was; but that which had been the cause of my desire which before I could not control, it now allayed my sufferings in every degree; and I said, as the scenes of my troubles

aded from my memory: "I will conquer myself, and instead of trying to be a leader in what I am totally ignorant of, I will be a meek follower of my teacher; a studious student, and try to be worthy of the attention of my angelic guide, and what she has so devotedly tried to inform me about.

As the words of my resolve escaned me in almost a shout, I was entirely shut out from my surroundings, and when I regained consciousness. I was lying on my bed, everything in my room was in the exact condition it was before attempted to show my affection for her who had been not only my teacher and guide, but my savior as well; I was perfectly calm, and I felt that I had the nower to hold to my resolve let temptaions come as they might. I knew 1 had passed through a refining process; now all the dross in the shape of mas sion or emotion as well as conceit and hatred had been removed from me. I was satisfied I was changed in ev-

ery particular; still, I was the same person. I looked myself over, as far as my physical was concerned, and was satisfied. I examined myself in a critical manner as to my mental condition, and was more than satisfied; for as reasoned upon the causes that led me to the deplorable state I had just pasked, I could plainly see that my sible for it all. I could now see that my physical condition was the result of standing of my own requirements, it certain propensities; and instead of redemption by his Son, the crucified Savior of the world; to leave it all to

My parents were both atrong religionists, and in my earliest life while at scheme of salvation, and although it later became a rover, yet, as it is with room where I was first placed for rest; membrance of it; and like all who fail

to make a personal profession of con-version, I intended to do so some time, and so had constantly left my spiritual welfare in the hands of God, confidently belleving in his supreme powell. Now, I was sure that moment and arrived. and while my conversion had not come according to the specified play I had been taught to expect, yet I thought I could detect the workings of God that had now caused the calm that pervaded my soul and body.

my soul and body.

I was calm, peaceful and happy; at peace with all the world, and my teacher in particular, and felt that I could forgive her, and also ask her pardon for wrongly accusing her. Thegan to wish for her return, so I could show her my abjectness. My love for her returned, but in a far different manner; now. I felt that instead of wishing to now, I felt that instead of wishing to clasp her in my arms and showing my affection for her by demonstrations of nassion. I could now express my love best by silence. As 1 continued to think about her, my admiration in-creased; I could understand her worth and superlority; she was to me now, like a rare gem to the connoisseur. Again the wonderful expressions I had listened to from her came vivid to my mind; I could see her radiantly beauti ful face and figure, and I found myself calling for her, and reaching forth my hands imploringly for her to come to me: I called her by name, but as I had not heard that yet, I could only say? "O, my teacher; my dear teacher come, come to me."

It seem as if a part of myself was absent. I was incomplete. There was no one, or no thing to fill the void that was now haunting me. As I had suf-fered agonizing terments of physical pain, and the torments of mind in passion, now I began to suffer much more as the time sped by in my now harmo nious state, because of her absence.

She had told me, "she would not re

turn until my desire was strong enough to draw her." Had not that time ar-What more could I do, or say? How could I atone for my conduct more fully than I had? Did she desire more suffering on my part? As she had ap peared to me several times at opportune moments, as if she knew at a distance what I required, why would she not know now that I needed her, and was prepared to meet her, and would try to make amends for my helnous oftence? I felt that she must surely come to me now in my distress. I reasoned that she could not approach me in my terrible fit of passion, for she was so pure that to enter even the atmosphere that I was poliuting, would be to dim the luster of her chastlty; but now I felt that all that foulness had disappeared from me, and I had been puri-fied; and while I was far from that high standard of purity and incorruption she was, yet with her high state of development along the line of pudicity, and her capacity of control of solf, she could come to me, and, by so doing hring me back to the path of rectitude which I had so abruptly left.

O, why would she remain away now if she intended to return when my de sire for her became strong. As I reasoned along this line, I spoke my thoughts alond, and straited my sight as I looked in all directions in my desire to get a glanca at her. Yet I was alone; there was no noise; It could plainly see in all directions, for the walls of my room had again assumed their transparency. I had no desire to leave my apartments now, or to go in search of her, if I had, I should not know in what direction to follow.

I continued in this tranquil state, perfectly restful in body and mind; and my mind seemed satisfied with things, except that she, that was lacking to make myself whole, was not pres-

Again, I thought, is it possible that I m not yet in a purified condition so that I am qualified to meet her? keep them open, and I was finally

I reviewed myself again more critically then I did before; I could not discover anything that ought to debar me that I was in such a contrite state that was humble enough to enter the presence of God; and as I thought of my teacher and her peautiful womanhood. she seemed to me to be almost equal worship her; and as I thought of her good qualities, my littleness in every sense was made manifest to me, and .1

"Recause I have shown so strongly my gross and impure nature, it must require time to make up for all that which has caused our estrangement: and as only as I am free from the causes of that estrangement, which will require far more time to remove it than took to express it in words and acts, so, must I continue to work out my re ease from those causes; therefore I will continue to rue the cause which has caused me to lose the only happiacas I ever knew.

In this humbled condition, I remained for a long time; it seemed as if hours passed; every act and thought in my whole existence passed before my mind. It was done as if everything I ever know, or had said, or had heard or done. was painted on canvas and passed before my vision in an interminable length. Many acts of my life I had reproached myself for at the time, I was surprised now to see: for instead of see ing them now to cause me shame, they were represented in such a manner as to show a good cause for having been: again, many acts and expressions which at the time they occurred I had com mended, were here represented as of little, or no account; I could see now that they were a natural consequence being the result of the higher fendency of my best or undeveloped nature.

As the panorama continued to drag its tiresome length along. I could not help but learn a leason; as it ended, and as I continued to cogitate upon the scenes that had been so vividly portrayed. I said:

"Well, what has my life amounted to What have I accomplished? That which I thought was right, and which gave me much pride, and what I was sure was good, I here see was faintly represented and seemingly I could not have prevented; but all I have done. which I have condemned all through my life, is plainly represented; but with every such act or expression there eemed to be a palliating circumstance or cause connected: I seemed to have een forced to do it; and yet with all, the meaning seemed now ito be impressed upon me that I knew the thing was wrong at the time if occurred, and vet I never attempted to prevent it: he cause, I thought, it was part of my nature and I must let it work in its own way, and in God's own time and way, I should be changed so that only good would remain. I have sheve? i realized until now, that good and bad are both

essential to my nature. "Here I see my whole career repreduced; here I learn the greatest lesson of my existence; which im that my growth must ever come through my ex perionce; and that experience should constantly be my teacher and guide; that the good should be the incentive to make me happy, while the bad ought to be prevented by my desire to do right or good; and to prevent it, I ought to be able to control my mental as well as physical. As I never have tried in the least to govern my mind or passions; in fact. I never knew that I could: so, my

whole life has been of that kind which has led me into the most bitter experiences, and finally this last, which is so fresh in my memory is but the result of my gross ignorance, and could not have been avoided under the circumstances; and most likely my teacher understood me much better than I gave her credi for; and knowing just what the result would be, she has left me to fully re ceive my lesson, well knowing that I should profit by it. I have learned, and received the full benefit, and I will bide the time, for as she has told me 'she would not return until my desire was strong enough to draw her'; I know she will surely come, when that time arrives. I will compose myself and wait the longer I have to walt, the stronger I will be, and the stronger must be my desire. I know she will come at last.

O, when will I be ready for her?"

As my soliloguy ended, I rested; my

mind became free from all condemnation of self, and although I did not feel fully satisfied, yet I was sure I made an advance and was now in a condition to receive my teacher with neither penitence nor pique. I longed to see her; I would not apologize; I would meet her as my equal. I felt that although she was better able to control herself than I was, yet it was only because she and received her lesson first. Now, although she could inform me upon many subjects with which I was not familiar, still I was ready to receive my instructions because I had been forced to see that it was an impossibility to avoid it. I had vague understanding that I was a changed being, that all the past was as a passing day and I had entered into a new existence where different coudi-tions prevailed; yet what that state or existence was Ldld not comprehend. could see, hear, feel, think, act: in fact I had all my faculties, and yet my surcoundings were so different from what I had before been acquainted with, that it gave me a vague impression that I had passed through some change which had transported me to some other nlanet.

Somewhere, I had either read or heard of the transmigration of souls. Was that my case now? But what of my soul, what was it? I understood it to be spirit, and had no substance: but here, and now, I was as substantial and tangible as I ever was. I had been taught that at death, the spirit returned to the God that gave it. Was I dead? If so, where was heaven, and hell? I had had a taste of the latter, in the immediate past. If I was in heaven, where was God, and his great white

Now, a great sense of joy seemed to possess me. Perhaps my teacher was one of the holy angels; perhaps God in his infinite mercy had sent her to me, and now, oh, ecstasy, I was saved, and was to be fitted to enter the presence of the great God, and my future was se-

What more could I desire? "The words I had often read while I was a prisoner on that ill-fated ship, when 1 had no other book but the Bible; now they came to me with all their force and promise, and I rested even more secure with the thought that in my case, He was working, and now ere should be ushered into His mighty presence. I felt now I was prepared; and folding my hands upon my breast, I fully resigned myself to wait for my teacher to come, for the purpose of leading me through the pearly gates, up to the great white throne, to receive my introduction through the Savior to bis Father, my God.

In this ecstatic mood I lost myself in contemplation of the joy I imagined I was about to realize; for in all my life, while I had never committed any great criminal act, and I had never publicly professed my sins, and had not united with any church, although I intended to sometime; my understanding of the way to heaven, was by public profession and subscribing to some creed; and now, to find I had escaped all that, and that my election was sure; it was more than my exhausted state could stand. I lost consciousness in my enraptured condition, and when I came to myself Everything in the room was in the same orderly condition as before I slept, if I did sleep; but there came to me a sense of someone which gave me a sense of restlessness, and yet it was not strong enough to cause me to rise and search for it. I walted in expectancy; fully knowing whose presence I sensed. That part of my being which had been absent was now coming; I could feel it as it came nearer, as one feels the glow of heat when it radiates lo warm the person wnen the cold is intense: but with it there was an alloy that was not agreeable; there was more than I desired, and it seemed to detract from the pleasure that I had anicipated with her leturn. I was sure that it was she.

Here was an added agony, and although I had not as yet seen my teacher, yet I knew she was near; but with her, I sensed the presence of another, and I could not bear the thought that others would come, or be, to share ever so little a part of her with me. I wanted her all to myself: there must be no divided attention on her part; none to draw her attention from me. As my mind dwelt upon the thought of another, her presence seemed to be put still further from me; I sensed it strongly, and as it grew less, I realized that it was my selfishness that dispelled her presence. Instantly, as if my lessons had been well learned, my sense of ingratitude left me, and I said:

"My teacher is great and good enough, so that all who may come to her can receive all they may desire. and still she will will not be diminished in the least."

As my words echoed through the room, I was made whole; there was nothing wanted in me. I felt as one might whose friend or wealth had been restored after a theft: I felt the warm caress of her soft hand on my forehead, and she said in the same gentle and mild voice in which she had ever spoken to me: (To be continued.)

THE GIFT OF THE SPIRIT.

Better than money, or fashion, or fame Is the gift of good cheer, Shining, reflecting, and shining again,

Till all clouds disappear. Brighter than iewels, or gems from sfar, Is the supshine of soul, ighting sad hearts like a luminous

Till their sorrows unroll. Wear, then, a smile, that is earnest, sincere, Full of faith, and its grace,

By the light in your face. Culture of courage, to do-the day's deeds— And to set them on high,

Heinful you may be, to all who are near.

Buttle's and burdens—humanity's needs, Do the brave delry. Life is of spirit, the day and the hour, Are God's gifts that we hold,

Let us then use them, with purpose and nower.

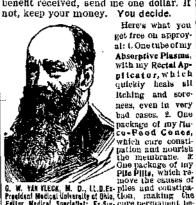
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THE ANTI-MEDIUM ASSOCIATION.

Meeting of the National Anti-Medium Association at the Coliseum, St. Louis, Mo., Oct. 18. 1904.

Meeting was called to order by the president, J. D. Hagaman of Toledo, Ohio. On motion, O. E. Payne was

chosen secretary pro tem. The president introduced to the convention an article to present to the National Association of Spiritualists now In convention in this city, which de manded from that body a medium, capa-ble of demonstrating the claims of Spiritualism, which was adopted, to be sent to the National Association of Spirit nalists and to the press.

On motion, J. D. Hagaman was made chairman of a national committee of five, which committee was directed to confer with a like committee to be appointed by the National Spiritualists Association, and to act also as committee on investigation, as contemplated in ways of God are mysterious, and his works are past finding out." These also empowered to appoint his four felalso empowered to appoint his four fellow members of the committee, which he did as follows: Clark Braden, Grand Valley, Ontarlo, Canada; D. R. Dungan, Canton, Mo.; S. M. Martin, St. Louis, Mo., and W. E. Harlow, Springfield, Mo. We trust that the wishes of this body may receive prompt consideration Waiting an early acceptance which will prove your faith and ability to provide this association and the world with a medium who is able to demonstrate

> Humbly submitted for an unbiased, unpreudiced investigation, J. D. HAGAMAN,

President D. R. DUNGAN, Vice-president. CLARK BRADEN, Chairman Ex. Com

Reply by President Harrison D. Barrett. J. D. Hagaman, President; D. R. Dungan, Vice-president, and Clark Braden. Chairman of Executive Committee-Gentlemen and Brethren:-Your favor of the 18th inst., in the name of the 'Anti-Medium Association of America. finds us assembled in a convention; ev ery moment of which is fully assigned to matters of importance to our cause, with Delty. I could, would, and did again I realized that I was not alone. It is based on statements reported to have been made prior to the opening of this annual session of our association and before an entirely different body. It further requests a joint investigation of matters which friends and foes

of our truth have already threshed over times without number, and we would commend to your natient and preverful consideration as an aid to your desires the nublished proceedings of such im partial and Anti-Spiritualistic bodies as the London Dialectical Society and the Psychical Research Society, including If, with minds free from sectarian

bias you are seeking truth for the truth's sake, we will gladly furnish com plimentary admission to our evening ession on the 19th, 20th, or 21st inst. for any three gentlemen of your num er who are candid in motive, fair judgment and have not in the past detoriety and pecunlary profit by dishonest practices. Such committee may be able to witness at that time something of what is know as platform medium ship.

No doubt your members are everyone of them familiar with Camille Flamma rion's statement, which he has assured the Executive of this association has never been retracted by him, viz.: "Positive observation proves the existence of a psychic world as real as the world known to our physical senses."

They may prefer the language of Fichte, the philosopher, who said feel it my duty to bear testimony to the great fact of Spiritualism." Perhaps the conclusions of Alfred Russel Wallace, D. C. L., LL. D., F. R S.

may be more agreeable to your body when he says: "My position, therefore, is that the phenomena of Spiritualism in their enirety-do not require further confirmation. They are proved as well as any

facts are proved in other sciences.' Yours for Truth and Humanity, HARRISON D. BARRETT President of the National Spiritualists Association.

St. Louis, Mo., October 19, 1904.

SPIRIT MESSAGES.

If we could but grasp the meaning of the murmurs in the air. And feel the gentle touches by the loved ones here and there.

Surely we would be more gentle, and with tenderness care. For the tiny rappings by loved fingers here and there.

For they come to give you greeting, scatter sunbeams in the air, Listen! and you will hear them whispering around you everywhere. So study this religion which teaches re-

turn of your dead, And understand the messages fair by angel voices read everywhere. JOSEPHINE E. FIRTH. Philadelphia, Pa.

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The author needs no introduction to the spiritual public. Her songs are among the best in spiritual literature Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of

ne New Dispensation.
The Mecca says: "Psychic Poems." That erudite critic, Wm. Emmette Coleman: "To all lovers of good poetry his book is confidently recommended. Will Carlton: "I have read with great

Sarah Thorpe Thomas, the Humanitarian says: "A most exquisite bouquet.

* * * the thoughts echo and re-echo through the deepest recesses heart. I have some word of praise for every page.

The author says in the dedication: "To those whose thoughts and lougings reach into the unseen Land of Somis common flowers, is offered hoping to give rest and pleasure while waiting at way stations on the journey th!ther.

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SATURDAY, OCTOBER 29, 1904.

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HUDSON TUTTLE.

Editor-at-Large for the National Spirit

unlist Association. Mr. Tuttle has been engaged to annwer all attacks in the secular or religlous press on Spiritualism. Send him plippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohlo.

A Link in the Chain of Evidence. Some seventy years ago, Lucy Farr, Caughter of Randall Farr, of then West Moriah, Essex county, N. Y., married a Mr. Baines, if the name is corgaged in agriculture. His farm was partly covered by timber which he wished to remove. To that end he engaged laborers to assist him in felling the forest trees. The morning before commencing work the wife at the breakfast table told of a very impressive dream she had the night before. She said a tree in falling lodged on another; that she saw her husband go forward with his ax, and engage, in chopping down the tree in waich the other lodged; that unexpectedly the tree so heavily pressed by the lodged tree gave way, and the one in the rear fell upon him and crushed the life out of him. She begged and entreated her husband not to go to the woods that day; but he had laborers engaged to assist him, and went to his work. Mrs. Lucy in constant distress watched in the direction her husband had gone, feeling certain of a calamitous result. But a little time and she saw one of the laborers on a run to the house, which she had also seen in her night visions. She met him and said: "You need not tell me anything. Go to the barn, hitch up the team, and bring the body to the house." He did so. Subsequent facts revealed every minute detail of that

"dream" was realized to the letter. Every fact herein detailed, with gibly the exception of the name of the i dream. victim occurred as herein stated, the wife being a relative of the writer.

While we take no stock in dreams as a general thing, yet it seems a wellestablished fact that events yet concealed in the future are revaled to mortality in this manner. Relating the above facts to a member of the press. he inquired: "Whence the source of such dreams so frequently occurring?" Who can answer? We cannot, unless they are revealments from the other side of life, and by persons who have complete knowledge of the future as well as the past. It is useless to deny the occurrence of these revelations, for they are too well authenticated to be controverted.

If all other proofs of Spiritualism, were wanting, these dreams of themselves are sufficient to establish the fact that there are intelligences without and beyond us linking us with an immortal life.

A Farce, Dull, Weak and Cheap.

It is not often that Bible worshipers. and Bible teachers listen to so much plain common sense talk as is given them by Rev. Fred V. Hauley, in a recent number of Wayside Tales, in which the Bible as the text-book of religious training for the young is assailed, and the current Sunday-school methods of instruction are denounced as a farce, in an article on "Is the Bible Necessary in Religious Instruction?"

As stated by the Chicago Chronicle, lessons gathered from everyday life and not from biblical history are urged by the writer, and he preaches the doctrine of Walt Whitman that "the bull and the bug were never worshiped balf | Men.' Hawthorne's 'Scarlet Letter.' enough" and that "a mouse is a miracle enough to stagger sextillions of infi-

"The average Sunday-school teacher has a weekly half-hour's trial of pathat presiding elders in the Methodist tience in a fruitless attempt to maintain order. Fathers and mothers are obliged to coax and threaten in order to secure the attendance of their children and the whole arrangement is coming to be thought of as such a pious, well meaning farce that anyone wishing to intimate that something is dull, weak and cheap simply calls it 'a Sunday

"We are still trying to get at the study of religion from the wrong endthat is, the remote, the distant and the historical. It has apparently never dawned upon the average arranger of Sunday-school lesson topics that we could really study religion and inculcate reverence and righteousness in any other way. We must always keep going to some Jewish history and old infallible writings, taking little account of the fact that God is speaking now and that we may become conscious of things divine though the things which touch our lives in the closest and most natural relations, regardless of testaments, old or new

How long shall we go on supposing that the soul can only be made God-consclous through the study of one particular book? The bellef - that reverence and righteousness have, somehow or are to an education except that given 10 cents.

other, been successfully confined and forever shut up to one race and and one The old superstition is still in the world that there is only one book that may be read and studied on Sunday and that religion, for grown people or children, can only be taught by funnelling it through some old testament

or some new testament. "Heaven forbid that we ever try to teach religion from things less 'sacred' than these! Let all this pass for what it is worth. We know that many a man, unlike the speaker just referred to, never opens the Bible now and could not be easily dragged inside a church or a Sunday-school because in his youth the Bible was made for him a task book, and the unnatural and inhuman restrictions put upon him in the name of religion, one day in every seven, caused his soul to revolt and forever drove him

"In many Sunday-schools to-day the boys and girls who attend cannot be interested in rivalry of class punctuality, reward of merit or the banner ideal, they have to be driven there by the parents. Why? Because lessons are so stilted and unnatural, are dealing with the old historical subjects, and, however enlivened by illustrations and anecdote, are always referring to somebody who, in common parlance, is now dead.

Who is not interested in the sunshine and the rain, the love of home and friends and all that goes to make our daily common experience? I would rather my children were taught by these near and dear things to understand that the earth is the Lord's and the fullness thereof than to have them taught that these things are secular and that the 'sacred and holy' is shut up in a particular, infallible book, which contains, among all its good things, stories strange, obscene, inhuman and cruel.

When children have been taught to know that a grain of sand is also an expression of the infinite life and that beng such it is quite as necessary as Jesus of Nazareth, since without it and the millions of years and processes which alone made it possible, the master could not have subsisted when he came, then they can better understand, reverence, imitate and love him who went about doing good, and who was willing to die an ignominious death rather than to compromise his soul."

Sunburnt in His Dream.

The Inter Ocean relates a peculiar case, in which, as a result of a pecultarly vivid dream, Charles E. Stanley, B. A., of Erin Villas, Newcastle, County Down, Ireland, is suffering from rectly, remembered. They removed to the effects of what appears to be severe Warren county, New York, and en sunburn. In relating his almost weird

experience he says : "I am 35 years of age, a student, and very pale-faced. Having been confined to my rooms in the city of Belfast by severe literary work for some months, I paid a flying visit to Newcastle on Monday last, when the little town was deluged with rain and the sun obscured.

'I remained indoors all the evening eading, and retired to bed about 11 o'clock. During the night I dreamed was lying on the seashore in a strange locality, and that the sun was shining with intense heat, so much so that I felt my hands and face actually being burned. In my dream I remembered thinking what a tanned face I would save after lying so long exposed to the glaring sun.

The dream passed away, and in the morning 1 arose and commenced to What was my astonishment, on looking in the mirror, to find my face and neck literally tanned dark brown, my nose in a parbolled condition, and the skin broken, my forehead covered with freckles, and my hands also tanned brown and freckled.

"The experience made me upeasy and accordingly I spoke to a doctor who was staying in the same house. He said I was badly sunburnt by exposure I explained I had not been in the sun for a single hour for months, and that I arrived in Newcastle in a deluge of rain, at the some time mentioning my

"He was amazed, and said it was the most remarkable case he ever knew, but he believed the force of imagination had in my dream affected the skin and caused the sunburn and freckles.

"The doctor asked me to write to the press, as the case is a most remarkable one. I may add I am a total abstainer. and am free from any disease or skin

Hudson Tuttle.

affection."

He has again been elected Editor-at-Large. He has done an excellent work for Spiritualism.

Sensible Thoughts of a Bishop

Bishop W. F. McDowell of the Methodist church, in a statement made to the students of the Garrett Biblical Instilute, gave utterance to thoughts that might be received with profit by Spiritualist speakers as well as Methodist. Among other things he said:

"Many preachers are feeding their congregations on ditch water, because they themselves do not feed their own minds on the great poems, the great novels, and the great biographies.

"Beware of the man of one book, continued the bishop to the attentive ministerial students before him. "Why should a man be acquainted with but one book when he may become acquainted with many. Many preachers are well versed in the text-books of phi icsophy and sociology, but have read a book where those principles are clearly illustrated as in Hugo's 'Les Miserables.' There was a time when it was considered an essential part of a liberal education to read Tennyson's 'In Memoriam.' Emerson's 'Representative wish those books were considered essential now. Do you students know the saints or the masters in theology, fiction, poetry and science?

"I have been criticised for church should not assume that any preacher, no matter how scant his cul ture, is good enough for the country disple are willing to subscribe liberally to he support of a clergyman, if they feel that in return they will receive some

thing substantial on Sunday." Some have thought it a mark of superior wisdom to be "a man of one book," namely the Bible. This constiinted the whole source of their mental and spiritual pabulum-sufficient in itself alone for all the needs of man. That idea seems to be going out of date, even with Methodists-except, perhaps, some of the more densely ignorant and unprogressive minds.

Some of our Spiritualist workers are apparently dominated by the same idea, under another form. Their "guides" are their Bible, and that is all they want or care for. And usually the more ignorant they are in matters of school education, even to lamentable deficiency in a knowledge of the cle mentary principles of English grammar, the more self-sufficient and averae they

LAST DAY OF THE CONVENTION.

Election of Officers-Resolutions Are Passed to Protect Mediums Against Civil Prosecution, /

The National Spiritualists' Association, in convocation at the Temple of Spiritualism, No. 3015 Pine street, the last day of the convention, elected officers, and passed a resolution to the effect that the National Board of Trustees devise ways and means to protect their own mediums from prosecution.

Comment on the prosecution of mediums by the authorities in several of the larger cities was brisk at the afternoon session. It was shown where Spiritualist ministers had been proseuted under an ordinance in the city of St. Louis, that classed them with charlatans, scoundrels and rascals. The or-dinance requires that "fortune tellers" license of \$100 a year. C. W. Stewart of St. Louis, said that it was high time for the national body to act in this matter.

One of the delegates cited the case of a certain medium in the state of Ohio whose case was carried to the Supreme court of that state and that there she was acquitted on the grounds that Spir-Itualism was her religion, and that if the courts denied private persons the right to religion they denied them one of the first rights given by the constitu-tion of the United States.

Thomas Grimshaw, pastor of the

Temple of Spiritualism of St. Louis. said that he had been called into court on the case of a certain medium in St. Louis, who had been arrested because she told fortunes without a license. detective had gone to her house and inquired for the lady who told fortunes. The medium appeared and gave him a sitting. She was arrested accordingly. Mr. Grimshaw stated that in his belief a great many times it was the fault of the medium, and not the fault of the courts. He advised pure and true Spiritualism and he said that that would

never he dragged into the courts.

Alonzo Thompson of Nebraska stated that the organization originated with the intention of protecting its own mediums, and it was up to the convention to devise the way to do it. He said: "Let us use the funds we have in our treasury, if need be, and carry this case before the highest courts in the land

and decide the question once and for He was greeted with cheers.

Resolution Adopted.

On motion of Doctor George Warne, vice-president of the associa-tion, the resolution was passed empowering the national board of trustees to devise ways and means to protect the mediums of the National Association or my of its auxiliaries.

The election of officers took up the time from 4:30 o'clock till after 7. Harrison D. Barrett of Canaan, Me., was chosen president. Dr. George B. Warne, vice-president, Mrs. Mary T. Longley secretary, and Theodore J. Mayer treas-

The election of the trustees consumed

most of the time. About seventeen names were placed in nomination, and the constitution of the association allows only a majority of the total number of votes cast, to elect.

Two were elected on the first ballot and several of the contestants with-drew. The second ballot failed to carry a name with a majority. The third, fourth and fifth ballots were aken and on the sixth the full ticket was complete.

The trustees are: Mrs. Carrie E. S. Twing, Westfield, N. Y.; Thomas Grimshaw, St. Louis, Mo.; C. L. Stevens, Pittsburg, Pa., and Steven Dye, of Los Angeles, Cal.
After the election, the custom of

swearing in the new officers was car-They are sworn before a justice of the peace or a notary public.

The place of meeting selected for the next convention is Minneapolis, Minn., although the fight was strong for Port-

land, Me. A vote of thanks was extended by the convention to the secular press for the air and liberal way the cause of Spirit-

uallem has been treated. The regular programme, which is an entertainment consisting of music, inspiration reading and the giving of

spirit messages, was carried out.

DR. A. A. KIMBALL WRITES FROM ONSET, MASS .: "I HAVE BEEN A VERY MUCH INTERESTED READER OF YOUR VALUABLE PAPER, ESPE-CIALLY THE REVIEWS OF 'A PSY-CHOLOGICAL CRIME, 'THE OPEN COURT, 'OBSESSION,' ETC. 1 AD-MIRE THE PUSH AND ABILITY IN YOUR ENDEAVORS TO MAKE YOUR PAPER FULLY UP TO THE TIMES. AND TO MAKE IT, WHAT I REALLY THINK IT IS, THE BEST SPIRITUAL-IST PAPER PUBLISHED. VERY FEW OF OUR SPIRITUALISTS REAL-IZE THE MIGHTY POWER OF THE CATHOLIC FORCES IN SPIRIT LIFE. AND IT HAS ALWAYS BEEN A SOURCE OF PRIDE TO ME TO KNOW THAT IN YOU WE HAD A SPIRITUALIST WHO IS NOT AFRAID TO STRIKE BLOWS trying to bless humanity. STRAIGHT FROM THE SHOULDER AT THIS MIGHTY EVIL. NEARLY ALWAYS THE SPIRIT LEADERS IN A CASE OF OBSESSION ARE CATH OLICS; BUT METHODIST AND BAP-TIST SPIRITS ARE SOMETIMES THE LEADERS, AND THEY ARE FULLY AS REVENGEFUL AND MALICIOUS. OBSESSION WILL NEVER DOWN, FOR IT IS A GLOWING TRUTH. WHICH IS EASILY INVESTIGATED AND APPEALS TO MAN'S COMMON SENSE. EVER KEEP IT BEFORE THE PEOPLE THAT MAN WILL BE IN SPIRIT JUST WHAT HE IS HERE, UNTIL BY DEGREES HE WORKS INTO A HIGHER CONDITION. I THINK OUR NATIONAL ORGANIZA-TION HAS DONE MUCH TO GIVE PROMINENCE BEFORE THE PUB-LIC. THIS ALSO SEEMS TO BE THE OPINION OF PUBLIC MEN WITH WHOM I HAVE TALKED IN WASH-INGTON, D. C."

by their "guides," who may be equally ignorant with themselves.

The consequence is, they feed their audiences on "ditch water," because they themselves do not feed their minds on the great poems and other inspired and inspiring literature. One can receive inspiration from

good literature, as well as from one's 'guides," and oftentimes of a far higher and more instructive character.

"Spirit Echoes." My Mattie E. Hull, This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 conts. "Death Defeated; or the Psychic Sect of How to Keep Young." By J. M. Posbles, M. D., M. A., Ph. D. Price \$1.

THE N. S. A. CONVENTION.

The Proceedings of The National Spiritualists' Assoliation of the National Spiritualists' Assoliation of the National Spiritual lives and cleaner characters—into noting the St. Louis, Mo., Last Week, Were of Unparalleled Interest, and We Devote Almost Our Entire Space This Week in Presenting the Same to to me that this occasion is one of more those things which militate against the the Public.

called to order by the chairman. Con- above all else. gregational singing, "Throw Out the

of communion and power, we, who are thy chilrren, turn to thee at this time n loving thought, in tender worship, angels to be wish us. We ask that we knowledge, extending harmony and power to the universe for the dissemioation of spiritual truth and the unfoldfrom us that force and strength that human minds, and that we may all feel the influence at the angels that the sweet beneficence of their light and devotion may pour in upon us until we earty co-operation to their plessings with our own, and asking that all things may be for the good of each one and for the betterment of humanity. ask that all who are sick and suffering may be aided to returned health and strength, and that they may be blessed

and better condition of life.

We thank thee for all that which is for the sunshine, the shadow and the more than talkin. Spiritualists if we storm as well as for the beautiful intend to make or mark in the world weather. We praise thee for all these and we turn unto thee for thy aid and and faithful servent," from the lips of blessing now and evermore. Amen.

by the truth that shall be borne in upon

strength and comfort and gain a higher

The Chairman:-It is the privilege of the president of the National Spiritualist Association of the United States of America and the Dominion of Canada, to present to this audience, to deliver the address of welcome, the pastor of the First Spiritual Church, of St. Louis, one of the trustees of the N. S. A., a gentleman to whom the succes of the preliminary work incident to this convention will be largely due. I refer to my esteemed friend, the Rev. Thos. Grimshaw.

Mr. Grimehaw's Address of Welcome Mr. Chairman, Brother and Sister Delegates, and Friends:—Mine is a ulties of the human mind can find emto extend a welcome to you to our city, there are thousands of our brothers I welcome you here this morning in and sisters whose hearts are heavy ciation. /I believe I may say I welcome | one. you in the name of the Spiritunlists of St. Louis. Metaphorically speaking, I would shake your hand, and in the world who have greater responsay that I am heartly glad to see you. i hope you have come to work. At the have. present time we have a strong counter attraction in the shape of a great rights; we are loud in proclaiming libinto sects or stand upon the shallow World's Fair that is holding forth in erty for ourselves—let us have liberty platform of cult, when there is a feeling World's Fair that is holding forth in the western part of our city. Many of thought—let us have liberty of that some individual is crying for that some individual is crying for a place to lay selves from the sessions of this convenience that same right and be selves from the sessions of this convenience that same right and be selves from the sessions of this convenience that some individual is crying for a place to lay bread, or is seeking for a place to lay bread, or is seeking for a place to lay bread and the suggestion of the sessions of this convenience that is important to ascertain whether he trims best by loyally serving suffering human to a serving the service when the sessions of this convenience that is important to ascertain whether he trims best by loyally serving suffering human to a serving the service when there is a rectument.

resist the temptation. here in this convention. shall be confronted with questions of viod people who prefer to leave everywords of comfort and encouragement.

As I have listened to the committee as it is to bring heaven down to the on societies' reports from year to year earth. In our conventions it made me feel sad; sad to think that we are not able to report much progress organically. You world is in need of our services, and in may be contented to see the spiritual heaven's name don't let us get so inmovement drift but I am not, and in the name of the pioneers; in the name of we shall forget the duties we owe to the men and women who have sacrificed themselves to make it possible for TION HAS DONE MUCH TO GIVE us to enjoy the liberties and privileges SPIRITUALISM A PRESTIGE AND that are now outs, I would appeal to you to daisbmething to show the angel

world that you are not satisfied. The voice of this convention will be that some wise intelligence from the noted—not because of the number of other side of life will spread through speeches that will be made, or the length of those speeches, but for the dom to be able to settle matters aright. amount of workithat we are able to do. We have a great, many questions to settle. We must try to discover if we pos-sibly can the callse of our weakness. We must ffy so far as we possibly can to discover to what extent we agree and we say good-bye to each other we with one another, and not how far we differ from each other.

In union there is life for our move-ment. In indifference there is death, and it is for you and I to ducide whether Modern Spiritualism shall become he science of all sciences; the philosothy of all philosophies; the religion of all religions; the reform of all reforms, be found in the back alleys. I believe to the beautiful address of welcome that this convention needs to progiven us by our brother, from the one
nounce itself in no uncertain language who has been our standard-bearer all
est thought and we must be free to upon many questions. We need to give the years of the past, whom we have give that thought forth in its beauty, the world a practical demonstration trusted with great responsibilities, and and within this which is so precious to

I would rather be blessed by being

we stand for, and that we intend to de things to which our eloquent brother to work for more liberty for all comers mand purity of life as far as possible has referred this morning. in the spirit of reverence and of filial upon the part of our workers, that we in love. We ask thy protection at this no way condone loose murals. (Apupon the part of our workers, that we in love. We ask thy protection at this lib way conditions love instance. We want to let it be known tend the thanks of the National Associated us to see what we can do, as our elegangels to be wish us. We ask that we that we stand for intelligence; that we ation and of the Spiritualists here as quent brother has told us, to work these may come together in the spirit of believe that the schoolmaster is of far sembled, thanking our brother and those reforms into effect. greater importance in this world than whom he represents from the depths of knowledge, extending narmony and greater importance in this world that edu-peace and love and good will one to the the preacher; that we believe that edu-the hearts for this cordial greeting. To gavior of the world. (Applause.) It is delightful to receive communications from our spirit friends. It is dement of spiritual thought and the inspi-tions from our spirit friends. It is de-ration within ourselves. We ask that lightful to have our spirit friends come

in this convention we may receive from to us and assure us of their continued divine sources light and inspiration love and interest in our welfare, and I of that brotherly feeling that should less it means to be better and to do that we may uplift humanity by the would not for all the world deprive any actuate a body of Spiritualists assembletter. that we may uplift humanity by the would not for all the world deprive any actuate a body of Spiritualists asser power of our combined effort. We ask human being that is struggling against that the work of the servants of this the darkened conditions of the world.

Brother Grimshaw has set us a green that the darkened conditions of the world. Association shall be for the highest all the consolation and encouragement good to humanity that there may flow it is possible for them to get in this direction. But I want to see the intershall bless human hearts and instruct communion between the two worlds to make better and stronger and more intelligent men and women, and unless our communion with the denizens of the so-called higher life makes us stronger characters: makes us better citizens causes us to have nobler and more spiritual ideals, it were far better that we had never known what Spirltualism

them; that those who are in need and afflicted shall find the light and We thank thee for all that which is called forth, which opens the doorway to a higher existence. We thank thee abolish war; we must be something in lifting men up rather than trampling and carn the "We'l done, our angel friends. (Applause.)

I sometimes have felt the angels must weep over our indifference and our inappreciative spirit. They have been placed at our disposal great wealth and yet we have acted like misers and have hugged that knowledge to ourselves that the world was struggling for.

It is nice for you to know that your friends whom you once thought dead, are alive. It is nice for you to know that that father and mother of yours, that those children of yours, whom you loved so well, are making progress in the natural world, where all of the facvery pleasing privilege, this morning, ployment; but out there in the world the name of the First Spiritual Asso with grief over the loss of some loved one. They have not been privileged with the manna that has satisfied our souls, and I know of no class of people sibilities to-day than the Spiritualists

We are loud in demanding our own there, but I sincerely hope that you will we pick a quarrel with them, or think We need you there is something wrong with minds. We need to cultivate the spirit of these things can be wrought out. We need your presence and we need of tolerance, the spirit of toleration, hardly know what to say, but somehow your thought. We are to grapple with We need to separate the man from the 1 believe that the things to which he resome weighty problems and personally I message. (Applause.) We should con- fers may be born out. Somehow, as consider that this is the most import nect ourselves with societies, not beant convention that has ever been held cause there is some man or some wo schoolhouse on the hill, and the schoolin the name of the National Spiritual man connected with it that we like, but girl teacher in her pink dress and

ing the society.

I feel complimented to have my tal importance to the welfare of our friends tell me that they appreciate my have treasured through the years that movement. I am one of those who be work. I like to have them say that have passed—for we have gone far lieve that the destiny of Modern Spirit- they love me, but I would like to know ualism as a denomination or cult large-that they love Spiritualism better, and have gone too far from the teachings of ly rests with us. There may be some that they are willing to work for it the olden time in a mad scramble for through sunshine and sorrow. I like thing to the good spirits, but the time the members of our society to love of mind to show that we are at variance has arrived for us to do something to their temple and their society, but I demonstrate that we appreciate the would like them to love the cause of just because they did them grand revelation of spiritual truths Spiritualism more. And until we can Yes, my friends, I know I which have been given into our keeping. get into that state of tolerance, and with having grown orthodox, and I is nice to say, "Welcome angels, pure and bright." It is nice to sit at woman to think for themselves, and doxy means "true doctrine," and under the feet of the angels and listen to their make up our minds that we will stand this charge let me say to you what shoulder to shoulder; that we will clasp mean now. We have gone far away We like to ask the spirit world to bless hands with each other—that we will us and I believe that the spirit world is unite our intellects—that we will unite carded in many instances the spirit of printing press to publish them. Do not constantly blessing all those who are our hearts and that we will unite our pocket books in trying to further the of it-but if it be orthodox to send my There may be some of you present interests of the gospel of Spiritualism, soul out in search for something that is who think that our movement is getting our movement will divide and our so best-if it be orthodox to cry out in the monism of the Ages, and Spirit Obseson all right, that we ought to paint rosy cieties will complain. Brothers and silence of the night asking for a sound pictures of our future, but, ladies and sisters, I thought of having a motto gentlemen, we cannot close our eyes to printed and put up here (over the pullasking for a glimpse of that angel face the fact that whilst the truths of the pit) that all the delegates could see it, —If it be orthodox for me to pray be-Spiritual philosophy are spreading everywhere, whilst preachers are stealing our thunder and are being complimented on their excellent sermons, our so- "Spiritualism is here to stay." It is cieties are weak numerically and finan. here to make the world orighter, not so We are organized for the solving of much to prepare men to go to heaven,

The time to be happy is now-and the place to be happy is here. This terested in the sweet bye-and-bye that our fellows here. (Applause.)

Brothers and sisters, again I welcome vou. I do most sincerely hope that something will be done during this convention that will make our movement stronger. I do sincerely hope I do sincerely hope that personal, petty feelings will be put out of sight, that we will stand as one band working for a common cause. I do most sincerely hope that when Friday evening comes shall be able to carry away to our separate homes new strength and fresh courage to go on and fight the battle for the ing. (Loud applause.)

Remarks by Vice-President Warne. Ladies and sentlemen of this conven-

that we stand as a people for purity of who has honored our cause by his fidel- us all we will be builded into better ride.—Washburn-

President Barrettis Response:

Mr. President, Delegates, Fellow-Cltl- matter of capital punishment, or peace than ordinary moment and the deep freedom of the individual—those things spiritual impress that is upon this body which are wanting should receive our of people signalizes that something attention here, and you who have at-October 18/opening at 10 a. m., Preslife. We need to demonstrate to the
more than ordinary is passing through
tended a Spiritualist convention will
the minds of the people here assembled.

The odd-raw of the people here assembled. The address of welcome has touched a where Spiritualists have come togethergregational singing, "Throw Out the Life Life".

Life Life".

Livocation by Mrs. M. T. Longley: best inspection, than I have the closest inspection, than I have the world as the divine presence in whom we live and move; from whom we draw the truths murder of all forms and that wherever has shown us an incentive and has in the community. (Applicable of the world as the wealthiest man in the community. (Applicable of the world know that in endeavoring to work out the world the world know that in endeavoring to work out the world the world know that in endeavoring to work out the world the world know that in endeavoring to work out the world the world know that in endeavoring to work out the world the wor chord that is vibrating with all that is have they failed to pronounce against We need to let the world know that in endeavoring to work out the very solve at least, that we are endeavoring

> dom thereof, the use of this beautiful state constitutions may sometimes be temple, the kindly greetings of those who are in sympathy with us and our work—all these are things of moment to us and we accept them as incentives

Brother Grimshaw has set us a great task in the address of welcome. The reform issues that he has mentioned, the demands that are to be met in the name of the cause we love—I respond to his request in this direction by promising that so far as my influence shall go and the influence the assembled delegates shall extend, that we will work to bring fato being the very things for be brought before you for your considwhich he works-that we will do something to tell the world that upon the sun of our beautiful Spiritualism the was.

I believe that it is our duty to take our places in the ranks of reform. It is We bind ourselves that there shall be after the lapse of time, we can see the ranks of reform. It is we can see the shall be after the lapse of time, we can see the ranks of reform. not enough for us to say that we are in no stains that shall cause the world to blessings that have come to us by the favor of peace, in favor of liberties; it sneer and say, "that is Spiritualism," is not enough for us to say that we are and hence that the work of the scandaloppose i to capital punishment. It is monger and the standerer shall Fenot en ugh for us to say that we are celve its just meed of condemnation

every one down. (Applause.) I respond from the depths of my heart to the challenge by our brother to work in that direction that shall strengthen our local and state associations, as that is a matter of great moment to every Spiritualist here and all who believe in progressive thought. pouring lavishly into our lives an That which is best for the upbuilding of abundance of information. They have our cause locally-in the state-or the nation, will receive the carnest (bought of every delegate, alternate and visitor, here at this convention, and we dedge ourselves to unite and work in that direction which shall show the world that Maine and Texas and Callfornia and Minnesota are only names ndicating geographical division arbitrarily on the part of men, and that the citizens of these states are brothers one and all, and that there are no lines for Spiritualism-no township lines-no county lines-no state lines-no national lines, but a universal brotherhood of all mankind. (Applause.)

And then to the other thought that he gave us, with regard to the consecration of the individual to the present day duty-to the working out of something in the life that now is, we respond by promising that we shall make an arnest effort in that direction. We do not believe it is wise or best to form into sects or stand upon the shallow (Applause.)

their to the methods by means of which some grow older the memory of the little red ists Association. During the next four because we can do some good by join-days we are to make history, and we ing the society. that there is in that school an influence tor had settled for the time being in Gethat we should treasure, and should have passed—for we have gone far away from them. I believe that we the olden time in a mad scramble for place and power, and have a condition with everything that our fathers did

Yes, my friends, I know I am charged from the old markings. of the voice that is in the far beyondside my bed, thank God I am orthodox, Ing me. I wish all for I believe in the power of prayer

I believe that we have a work to do. great problems, and I believe that in the working out and solving of these great problems it will be necessary for us to go back to the anchorage of the soul be-bind which expression of life lies the infinite-that we will have to go back in search of that life which transcends the condition of the flesh and rise to the heights and recognize the great truth that no man can injure me-that no man can injure me-excepting I myself can injure me. You yourself can injure you. (Applause.) That as I said last year in Washington—in feeble tones nerhaps--we should seek to find how many points we have in common, how many points of agreement there are among us as a people, and how few noints of difference there are, and magnify the points of agreement and not the points of difference. This means harmony, peace, good will and brother hood. Then we will come to the recognition that the duty of the hour de mands careful effort, not to lay unor the shoulders of some one who is an official of the society the work which belongs to us individually to do-not to truth. May the good angels bless us in call upon some one who is in Washing-all our labors is my prayer this morn. ought to be done by the man or woman his own locality, but to take hold with the resolute purpose to work out something that shall build in the hearts or whether it shall degenerate into a tion:—What is more fitting than that and souls of men the temple of truth—sort of marionette exposition that will we should be able to hear the response the temple of the living God, and there the temple of the living God, and then we can enter therein. We must more

divine principles that belong to things of God. So, dear friends, the of every creed or sect, and the demand To this earnest, eloquent welcome to is now before this twelfth annual const. Louis, I certainly respond and exvention and to its results, and it is for

Legislatures are to be approached committees are to be appointed, changes in the organic structure of the necessary to give us the things we are desiring before free thought and free speech is permitted. The label of

We can give to the world a nobler perceptive-a more wonderful inspiration than it has ever received before, It is to point out some of the things for which Spiritualism stands, for which we are assembled here to-day, and which with the help of the angels we mean to work cut into actuality.

But I must not trespass upon your ime this morning, for there is much to eration, such as ever comes before its

annual conclaves. Eleven years have rolled by since we pooling of our issues to work together to shape the highest expression of the

soul on earth. heart—all of these things have been shown to be possible under the inspiraion of co-operation as revealed by the

deven years' history of the N. S. A. And to-day, in responding to this welcome that has been given us in such beautiful language and tones and eloquence, let us say we accept the free-som of the city. We accept the hospiiality of the hearts and homes of the St. Louis people. We accept the call to duty that is laid upon us and we pleage ourselves here as a body of people to give back trust for trust, to put all jealousies and animosities cut of our way, and we will rise to the spiritual scaling of the soul and its unfoldment, and on the mountain tops we shall stand to-gether and shall hold aloft, higher and yet higher the pure white banner of Spiritualism, and on its regal folds we will find the word "Excelsior," and below it the word "Eureka"—we have (ound it. (Loud applause.)

Caution.

Spiritualists at Genoa, Rockford and all parts of Illinois are hereby notified that C. A. Burdette, "Professor of Paychology," (whether using a self-conferred title or not, I can not say) is not endorsed by the Illinois State Spiritualists' Association. The undersigned had an introduction to that locality he visits, only professing our Then that other thought with regard to the methods by means of which some GEO. B. WARNE,

Pres. III. S. S. A. Dr. E. D. Babbitt.

Dr. Babbitt's Academy of Higher Sciences has been removed from Geneva, N. Y., to 62 East Avenue, Rochester, N. Y., as its permanent location. The Docneva with the expectation of being connected with the William Smith College. but as the building of that institution is at a stand-still for the present, he has chosen a city which is far more progressive than Geneva.

CARD FROM DR. PEEBLES.

Do not send me subscriptions for the Temple of Health. This was merged into "Our Home Rights," Boston, more than a year ago. Do not send me books for review as I have no time to read or review them. Do not send me manuscripts for examination. I have not the We have dist time to examine them, nor have I any prayer, said that we would have none write me long, social letters, expecting me to answer them; and as over threefourths of the first edition of "The Desion" is already sold, will those who have seen mistakes, or have suggestions to make concerning the next edition, do me the favor by promptly writ-To err is human. Never did I yet publish a book that fully met my ideal.

J. M. PEEBLES, M. D. 36 Bennett street, Battle Creek, Mich.

GEMS OF THOUGHT.

Every base occupation makes one sharp in his practice, and dull in every other.—Sir Philip Sidney.

It is not what he has, nor even what he does, which directly expresses the worth of a man, but what he is.—Anon. Every great writer is a writer of history, let him treat on what subject he may.—Landör.

Fame, to the ambitious, is like salt vater to the thirsty—the more one gets, the more be wants.—Ebers. More helpful than all wisdom or counsel is one draught of simple human

pity that will not forsake us .- George It is best to endure what you cannot mend. He is a bad soldier who follows

his captain complaining.—Seneca. The true rule of business is to guard and do by the things of others as they to by their own.—Hindoo.

That man is not poor who has the use of things necessary .-- Horace. Opposition inflames the enthusiast, ever converts him.—Schiller.

Unreasonable haste is the direct road o error.--Moliere. We should be ever ready to dehate any question in a courteous, gentleman-

ly manuer.—H. S. Holcomb. There never was a good war or a bad peace.—Franklin. Waste of time is the most extrava-

gant and costly of all expenses .- Theo-The man who tries to get into heaven

by "vicarious atonement" is stealing a

Buman Mature = Lecture by C. W. Stewart.

key to the complex human character from that day to never could have said, "Therefore being justified, we tal invasion, there came out of it the blending of Gretheir azure depths the budding soul of an angel. Suptise. Many thousands of volumes have been written are saved by his life," for how could finite man live cian and Persian ideas which led to higher human napose that mother dies. The child is left friendless, for the purpose of explaining the mystery or man's the life of an Infinite God? Again, if Jesus was a God ture in Egypt, from thence to Rome, and from Rome falls into the lands of the vulgar and depraved. She existence, the what, whence and whither, but the rid- his resurrection or spiritual appearance after his cru- to modern times.

Theology asserted that man was a child of God, and science has proven him to be a child of Nature. Nature, that which brings forth. Hence, the Infinite and eternal mother of all that lives and moves, and the cternal God spirit, the uncaused Cause of all.

All-powerful, because all of power. All-wise, because embracing all of knowledge. Infinitely just, because the same yesterday, to-day and forever. Hence, nothing can be lost or mislaid beneath the care of Him to whom there is no past, no future, but whose existence is an eternal Nowl Father God, Mother Nature-uncreated, everlasting, eternal union without beginning, without end. A supernal marriage, blending in everlasting harmony, fruitful of worlds thoughts of God.

"The world of matter is God's tongue, And from its motion God's thoughts are sung, The realms of space are the octave bars And the music notes are the suns and stars."

'A Universe! The same elements awaken in the soil, live in the plant and animal, and pulsate in the human brain, are found by the analysis of light to exist in the farthest star that twinkles in the azure fields of immensity. The most distant nebulae whose light is so faint as only to be caught by the photographic plate, is found to be composed of the self-same elements composing the earth on which we tread. And what are those elements, those so-called primates whose combination makes up the infinite variety of life and form upon the earth? The highest thought of science to-day is, that all so-called elements are but differentiated expressions of one eternally existing Principle, and that the great power called attraction which rules in harmony the suns and worlds of space, when reduced to its last analysis, is Love!

"One God who ever lives and loves, One God, one Law, one Element, And one far-off Divine event To which the whole Creation moves."

the central thought of the ages finds expression in natural law and fact.

"The things which are seen are temporal; the things that are not seen are eternal." The unseen world is the real world of principles as cause, and the visible is the world of effects, a changing panorama produced by the "Light that never shone on sea or land." A stereopticon view whose plates are made and changed by Him who holds the universe in the hollow of his hand.

And this is nature, of which man is only a part, but the chief work of the Great Artificer. Made a "little lower than the angels" with the dawning light of immortality touching his brow.

The suns and worlds that sparkle in the realms of space are wonderful and sublime. But how much listance from sun to sun and weighs the planets in

This world is beautiful. Its snow-capped mount- than the brutes. nins pierce the clouds and its mighty oceans chant their music forever to the cliffs! The canopy of blue with its golden flaming sun by day, and its host of glittering stars by night. The peaceful, verdure-cov- limpid stream flowing out through the reeds and "Let no man say when he is tempted, I am tempted of make the feet to bleed. Man is a creature of environered hills and valleys, and the majestic rivers flowing grasses of the prairie into Lake Michigan, and per- God; for God is not tempted with evil, and he himself ment and ceases to develop without it. And he will to the sea. The flower-bespangled plains, the rivulets | that purl and sing in unison with the forest warblers; thirst from its waters. But who would now drink is drawn away by his own lusts and enticed." all are beautiful, but how much more beautiful the from that river, made putrid and pestilential with the And just in proportion that man comes under the a mere bush at the snowline on a mountain, when soul of man that takes these mystic symbols of the un- sewage from a city of a million people? Is the river sway of the higher spiritual nature does he cease to transplanted in the valley will grow to be a forest som of that that takes these mysters are plants grow to be a lovest courage to pass through the shadow of seen God and makes of them the rhythmic poetry of to blame? Is it the cause of its own condition? All be drawn away by lust in whatever form it may come. king. There are plants growing on the arid plains of death to the small clime of the world life and use and joy!

Not only is nature wonderful and beautiful, but wast in its awful grandeur. The volcano with its lurid it as it was formerly. fires lighting up the murky blackness of the night. The earthquake, that makes the mountain heave and groan, rending asunder the rock-bound hills. The fierce tornado, sweeping over the earth, hideous with the lightning's screent tongues, and the mingled roar Heat is positive, has qualities, but cold is only the abof wind and thunder, leaving desolation and death in sence of heat. its wake. The burning desert with its ever-shifting sands. The trackless forest, the jungle with its bound with fetters of eternal ice and snow. All these are awful in their fearful vastness, but awfuller still is the human soul that learns through law to conquer them and make of their dread forms the stepping-

stones that lead through Nature up to Nature's God! Atheism? There is no room for such a thing in all the mighty universe! To be an atheist, man must needs deny himself. He who claims to be an atheist is only bewildered by the vastness of his environment and the complexity of his own mentality compared with the vastness of the Cosmos. Atheism is not possible to a well-poised soul.

Man has through all the past, engaged in a fruitless struggle to unravel the mystery of Cause, to know the unknowable, from the plane of finite reason. Hence, we have Ormuzd, Brahm, Isis, Jove, Zeus, Jupiter, and others, representing the divine ideals of the nations of the past. Nineteen centuries ago, Jesus said, "Blessed are the pure in heart, for they shall see God." And nearly seventeen centuries ago, the earliest and greatest critic of Jesus, Celsus, the Platonist, said, "If instead of exercising the senses alone you look upward with the soul, if turning away the eye of the body you open the eye of the mind, thus, and thus only will you be able to see God."

Jesus of Nazareth said, "He that seeth me seeth the Father," and the discordant ignorance of the theological world not only failed to grasp his meaning then, but it has engaged in wrathful disputes and devastating wars for centuries over these simple, beautiful words.

God is Spirit-essence of all that is. Chemists tell us that the atom, the ideal basis of all material things. is not only indestructible, but incorruptible as wellunchanging and eternal. And now, the conviction is while he agonized over "the Branded Hand" some growing stronger in scientific minds that even the socalled atom is not an ultimate, but is composed of still above, and prove that it was sanctioned by the Living finer particles of matter, which leads to the convic- God. Did they succeed? He lived to see that shadow tion that matter and energy are but two conditions of

the same thing.
Spencer says, "We stand in the presence of an Infinite and Eternal Energy from which all things pro-

and have our being." "Even as one of your own poets has said, we are His offspring.

pression of that eternal consistency of nature with ture, yes, a divine human nature, that penned the ture, for it is God nature. herself, which is truth.

He was loving, just and merciful, and therefore powerful spiritually, hence Paul said that in him dwelt the fuliness of the Godhead bodily. Which meant raclites to make bricks without straw, and it was the

dle of the sphinx remained a riddle still until science cifixion is valueless as a basis for human hope of a It was human agature that platted the crown of learns in infancy the lessons of sin and shame. In the showed man his relationship with the Infinite and life to come, for the very attributes in which he dif-thorns, that applied the scourge, that mocked and cru-language of the graphic Blatchford, "she becomes Eternal. It was human nature that fierce and cunning and vite. Ghastly of visage, under nekros, or resurrection out of the dead.

was a type, not of gods but of men.

When the Jews attempted to stone him for blassaid, "Many good works have I shown you in my Father's name, for which of these do you stone me?' God." What had he said? "I and my Father are news to every creature!" one." And he at once referred them to their own scriptures: "If they were called gods to whom the

This simple truth was the despair of the materialistic Pharisees then, and it has ever been the despair of a theology lost in the letter and oblivious of the true spirit of that great truth that spiritual things must be spiritually discerned.

laws, his future existence is assured by the law of his being. Human nature is Divine, and the very core of chusetts into the care of winter and savages, because Jesus' teaching was the divinity of man. His tender he mildly protested against ecclesiastical tyranny. vironment and conditions which caused men to remain that is radical in theological reform. undeveloped, and lead them to a holier and diviner said, as though in answer to the question, "what is the way to truth and life?" And when by living the life angel's song. of truth and spirituality in love, man places himself in rapport with the Everlasting Life, the results will surely follow.

shall do also; and greater things shall he do, because I go to my Father."

act of belief would transform human beings into gods togeny, or individual development, parallels Phylog-Thus the world-wide, age-long dispute between and miracle workers? "Except a man be born again, eny, or race development. Not only this, but the corMonism and Dualism finds a point of agreement and he cannot see the kingdom of God." Does this mean respondence is still greater as man's frame and form a transition from human nature to a deine nature, or is a copy of the earth upon which he dwells. His life tal tendencies toward vice. It grows up in refinerather does it not mean a transformation of the indi- and intelligence correspond with and grow out of the ment and is educated in philanthropy. It is never invidual from a low state of human nature to a higher kingdoms of animated flature, while his soul or spirit formed of its lowly origin, and becomes a refined and grade of human nature? Hence Paul's distinction is the final fruit of all that precedes it, and connects noble woman. A war breaks out. She reads of the between the carnal or animal nature, at enmity him with the Eternal, Self-existent spirit from which against God (or love and spirituality) and the spirit- all things emanate. ual nature. But it is all human nature, or in other | Man being a child of nature represents her on his words, it is all natural, not supernatural. In fact ev- mental and physical sides. In his passions he emlaw, to the smallest atom that is manifesting the law. and the sirocco, but only do they thus act when unre-

mity or war with God? "Is not subject to the the cataclysms of nature grow less frequent because (higher) law, neither can be." Because the animal nature is rounding into greater harmony, so man as (higher) law, neither can be." Because the animal nature is rounding into greater harmony, so man as cooling touch upon a burning brow, but always trying experiences of a man whose dead nature knows only the lowest form of love, and that he comes more and more under the sway of higher to be a ministering angel. In the silent watches of sweetheart, after appearing to him nature is called avid in a similar law, and more harmonious environment is the night adaptation and more than any times, etheralized, materialized is self love. And we see that all that is called evil in spiritual law, and more harmonious environment, is the night when sighs and moans are the only sounds and through trance mediums, has him man, is the fruit of selfishness. "They that are of the sway of the grosser passional that break the awful stillness of the midnight hour, the flesh mind the things of the flesh." In the animal forces. more wonderful the human soul that measures the kingdom, this is the highest condition attainable. But In his mental make-up man represents the kingwhen this is the dominant element in man it quenches doms below him in animated nature. He exhibits the for him, takes his last message to the loved ones he returns to earth with perfect recoilecthe nobler possibilities and makes him more brutal rage of the tiger, the cunning of the fox, the ferocity

> Now is it human nature that is to blame? Or is it not rather the environment that is at fault?

that would be necessary to restore its old-time purity | The tiger, the wolf, and the serpent are relegated to the West, that have adapted themselves to the celestial." would be to remove the city from its banks and leave oblivion, and the lower human nature gives place to parched soil, but they bear no leaves and their flow-

O, the mistake that is forever made by personifying reached. evil. Light is positive, has properties and is susceptible of analysis, but who would attempt to analyze darkness? Because it is only the absence of light. atrophy from disuse, as will any bodily organ. And doubtless in time develop leaves and flowers and be-

Good and evil are relative. We call that good which stimulates vital activity, and we call that evil which crouching beasts of prey! The horrid polar regions, depresses it, and the same is true of mental and moral grows by frequent use, while it perishes from lack of nature.

But there is an eternal Good because there is Eternal life, for life is positive, has qualities, while socalled death is a negation like darkness and coldthe absence of life. But even here this absence of life nations will come to practice universal peace and is only apparent, for not a single atom in the uni- harmony. verse can change in its essential character, no principle of nature no law can cease to be, and as the soul is composed of those principles in self-conscious activity, a crystallized entity, extinction is impossible.

John G. Whittier was one of the most Christ-like men that has lived in modern times, and he was this man be led by wholesome laws until he can develop of his mental and moral force was expended through largely because he utterly refused to accept any dog-strength to be a law unto himself, having the works the higher faculties in accordance with Spiritual law. paper. ma that attempted to personify evil in any form. He of the law written in his heart,

"I cannot look where cherubim And seraphs may not see, But nothing can be good in Him That evil is in me. The wrong that pains my soul below

I dare not throne above, I know not of his hate, I know His goodness and his love. I know not where His islands lift Their fronded palms in air, I only know I cannot drift Beyond his love and care."

To Whittier eternal Goodness was an ever-present fact, while evil was only a transient passing shadow which might obscure the sun for a little time, but could not be permanent. And have not time and events fully justified his great faith? One of the wrongs that pained his soul was African slavery; and men were weak enough to try to throne that infamy

Yet it was all human nature. It was human nature that tore from the mother's arms her babe and left her weeping and desolate. It was human nature that drove the slave beneath the lash to his unrequited toil Paul told the Athenians that in Him we live, move whilst the master reveled in the price of blood! It nal Life. was human nature that brought vast armies face to face over this accursed child of greed, to work out a move, and have our being," and "we are his off-Jesus was pure-minded and his every act was an ex- higher destiny for America. And it was human na- spring." If so, then reverently speak of human na-Emancipation Proclamation, which bade the crouching slave arise and be a man!

Old Pharach's human nature commanded the Is- God?"

What is Nature? What is Man? And what is the simply that he was filled with God-like attributes, or human nature of Moses that said, "Be just, O King!" little babe in its mother's arms. Pure as a snowflake, relationship existing between them? "Know thyqualities. But if, as certain theologians claim, Jesus Human nature carried the son of Philip against sweet as the breath of a rose. It looks up into its self," said the old Greek, and this motto has been the was a Divine personage in a miraculous sense, Paul Persia, and while his presence there was simply a brumother's face with clear blue eyes, and she sees in

said, "Release unto its Barabbas-away with him, her paint and grease. A creature debased below the

'My God! why hast thou forsaken me!" It was hu- and the fire of hell in her eyes. Lewd of gesture, mon nature that came to Pilate, begged the body of strident of voice, wanton of gaze; using language so phemy or, as they said, "making himself God," he Jesus, and laid it in a clean new sepulcher. It was foul as to shock the pot-house ruffian, a laugh whose human nature that said, "it is not meet to give the sound makes the blood run cold. A dreadful spectre, children's bread unto the dogs," and it was the same Then they answered, "For no good work do we stone human nature, risen to a wider, sweeter height that thee, but because thou blasphemest, making thyself said, "Go ye into all the world and preach the good

with the church, and persecute Christians even unto word of god (spiritual power), came and the scrip-strange cities. And it was Paul's awakened human | morgue; a thief, a liar, a hopeless, lost, degraded tures cannot be broken, how say ye of him whom the nature that made him "obedient to the heavenly vis- wretch of whom it has been well said her feet take and systems, of angels and men, "the embodied Father has sanctified (or consecrated) and sent into ion," so that he became the greatest evangelist of the world, I blaspheme when I say I am the son of them all. That made him endure scourging, impris- down to the chamber of death!" onment, shipwreck-dangers on sea and land. Why f Because that heavenly vision had taught him that in its worst form. But like the river previously menthat are not seen are eternal."

> and the tea tax, and it was human nature that wrote ger of being lost, but the lost. Man is a spirit now and is in one of the mansions of the Declaration of American Independence. Human the Father's house. Man being a product of nature's nature hung witches at Salem and whipped Quakers at Boston, and chased Roger Williams out of Massasoul could see good where others could observe And yet, advanced, enlightened human nature makes naught but evil. His life work was to change the en- that same Massachusetts the center of gravity for all

So we see that human nature is an instrument life." "I am the way, the truth, and the life," he whose octaves range from the guttural growl of the tiger in his lair, up to the liquid melody of an arch-

Man is a universe in miniature, therefore his nature, that harp of a thousand strings, echoes back when touched the lost chords of the mighty past. Biology through all the grades of animated nature from monad to man; that each individual of the race dupli-Was this true? And if true did it mean that the cates the whole history of the race itself. That On-

erything in the Universe is natural, from God who is bodies the earthquake and the tempest, the volcano and wealth and social pleasure, and hies away to the Why, then, is earnal human nature said to be at en- strained or but partially controlled. But as with age from cot to cot, now giving a drink of water to one

of the wolf, the slimy sinusity of the snake.

"Whence come wars and fighting among you," says James. "Come they not hence even of your pleasures | too, is human nature. Time was when the Chicago river was a pure, that war in your members?" And again he says: haps the soldiers of Fort Dearborn quenched their tempteth no man. But each man is tempted when he always and ever partake of his surroundings and be

that as man becomes more civilized, the propensities come beautiful. are less frequently called into activity and the higher faculties more frequently. In fact, this is the cause forms must aim to improve the environment of huof civilization from outside restraint. That an organ man nature, if they would succeed.

This attitude of the great scientist, forms another point of contact with the highest religious ideal. It men, and was tempted in all points as others were, yet also proves that the highest liberty comes with the without sin. What then, made the vast difference behighest law. For, as the child must be led by another tween him and the mass of mankind; a difference that that it may develop strength to walk alone, so must

This shows the futility of Philosophical Anarchy. It would say, "take away the prop, and if the child cannot walk alone let it take the consequences.' Man can not be a law unto himself until he has the as he was sincere. His mental force did not expend requisite strength, and in order to this, he needs the the restraining influence of wholesome law, to keep higher round of the ladder than that. But when he the lower self in bounds until the higher self can take was caught up into the third heaven, and heard un-

Every noble, pure-minded man and woman in the come when nature's laws are universally understood and obeyed.

There is something sublimely beautiful in this idea of the oneness of all things. It is like the ladder in Jacob's vision whose feet rested on the earth and whose top reached heaven, and he saw the angels ascending and descending thereon. That ladder is life. Upon it the human race is slowly climbing toward spirituality, and whether the individual soul is on the lowest round, struggling with the preponderating brute within, or on the topmost round with the light of heaven shining full upon his face, all, all is human nature. And it is still more beautiful to think that we can aid each other in the ascent, with all the good and great who have passed on before, testing the lead us on to peace and rest beside the River of Eter-

Universe! The Infinite is one! 'In him we live.

But you will say, "Look at the wickedness of A. or B. Can you assert that such a nature as that is of in the Garden of Eden, is re-enacted in every human

Why confound A. or B. with his actions? Take a

is reared in the atmosphere of vice and crime, and No, man's hope in Jesus is based on the fact that he crucify him!" and it was human nature that said, level of brutes, with the hate of a devil in her soul, shameless, heartless, reckless and horrible. A creature whose touch is contamination, whose words burn like a flame, whose leers and ogles make the soul sick. A creature living in drunkenness and filth, a moral Paul's human nature caused him to work havor blight, a beast of prey, who has cast down many wounded, whose victims fill the lunatic ward and the hold of hell, her house is the way to the grave, going

An awful picture this! But that is human nature the things that are seen are temporal, but the things tioned, that child of sin and shame is still at heart a child of God. And Jesus said he came to seek and It was human nature that passed the Stamp Act, save the lost. He did not say those who were in dan-

> "And God is still for thee, poor struggling spirit, That once did inhabit this ruin of clay, Fear not that thou shalt not His mercy inherit,

With those who have wandered as far from the

There is never a waif on life's troubled ocean, By the wild waves of passion so foamingly tost, But his eye kindles bright and his sweetest emotion Is the beat of his heart for the beautiful lost!"

In this world, in all worlds, the beacon light of love will forever shine for her and such as she, and though the pathway from the desert be long and dreary, she will sometime be freed from the bondage of sin, and will turn toward the light in the window of heaven "He that believeth on me, the works that I do he shows us man in his ante-natal development passes that beams out through the murky night of shame and grief and degradation.

Now look on another picture. Take a child born amid the environment of the slums. Place it in a home of virtue and peace, wherein love is the ruling power. It is clean and pure, and soon its surroundings and training will overcome any lurking antenasuffering, the sick and wounded in the crowded hospitals, the horrors of the battlefield, and she becomes imbued with the desire to relieve the horrors of war. She becomes a Florence Nightingale, forsaking home scenes of suffering and sorrow. See her as she passes comes, and by the lamp-light reads to him or prays her in the celestial spheres, and then will never meet again on earth, and when his eyes be- tion of what he saw and heard in that gin to glaze she wipes the death dew from his brow and closes his eyes in the eternal slumber. And this, foo is human natura and closes his eyes in the eternal slumber. And this,

It is the thorns and briars in life's pathway that known author, scientist and reformer. just what they cause him to be. The tree that is but the higher, until at last the highest, the angelic is ers are destitute of beauty. You would pass them by and never see them unless they were pointed out to Herbert Spencer has a beautiful thought illustra- you, they are so insignificant. But were they placed tive of this point. He shows that a brain organ will in a moist soil and favorable climate, they would

The lesson to be learned from this, is that all re-

George D. Herron says that Jesus Christ was God's use. Therefore, this process will go on, until the pro- idea of what a man ought to be. And he also says pensities will weaken and the higher faculties will that what the world needs is not a conviction of sin, strengthen, when the latter will dominate the former, but a conviction of righteousness. As Paul says, not only individually, but collectively, until man and |"There is one God, and one mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all!"

He also says that he was of like passions with other has made him the ideal of the world? It is this: All Or in other words, his passions were in absolute subjection to his spiritual nature.

Take the case of Paul himself. He was a narrow, bigoted Pharisce, as bitter, relentless, and persecuting itself in selfish debauchery and vice. He was on a speakable words not lawful for him to utter, he lost his narrow bigotry and persecuting spirit. But did world is a prophecy of what the whole race will be- he lose any courage, any persistence or zeal? No, but his mental powers were directed into a new channel, and his native sincerity, backed up the new position even as it had re-enforced the old.

The implement is nothing, but the use made of it is everything. The same spade that digs a grave may plant a rose. The knife that prunes a tree may also destroy a human life. And the same faculties of brain which caused the prodigal to spend his substance in riotous living when misdirected, will, when the true light breaks upon him, start him back in penitence to his father's house.

Infancy with its innocence, is the Eden of every human soul.

"Except ye become as little children, ye cannot enter the kingdom of heaven." Receptive, pure, loving strength of each round of the ladder, and when we too and confiding, these are the distinguishing charactershall reach the top, to grasp our weary hands and istics of a child. Were the Post-Constantine bishops, wrangling about the Divine nature and the co-eternity of the Son with the Father, the types of little children? Were the thirteenth century scholasticisms, and the ravings of Calvin and Edwards the echoes from a spiritual kingdom? And if not, what of ninetechth and twentieth century wrangling?

The be utiful old allegory of sin entering the world

'Continued on eighth page.)

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CONTRIBUTORS .- Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-quate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

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

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.

W. J. Colville has recently given a successful course of ten lectures in the Spiritualist Church at Indianapolis, Ind. e three-day mass-meeting, Oct. 14, 15 and 16, proved very successful. A large array of talent participated.

We speak about a person's being as old as Methuselah. Yet he lived but a brief hour compared with some of the great sequoia trees which are being sac rificed to short-sighted greed in Cali fornia. A late prostrate monarch of the woods that was lifteen feet in diam eter several feet from the ground began its existence in 271 B. C. By 254 A. D. whon it was 516 years of age, a fores fire burned on its trunk a scar three feet in width. Then it enjoyed 1,190 years of placid life. But in 1441 A. D. the tree, then aged 1,712, was injured in another fire and it took the scar fifty six years to heal. The worst attack of all occurred in 1787, when the tree, then 2,068 years old, was attacked by a fire which left a scar which it took 103 years

A three days' mass meeting of th National and Indiana State Spiritualists' Association closed at the First Spiritualist church, New York and Ala bama streets, last night, with trumpet talking in the light by Mrs. Margaret Vestal of Chesterfield and platform communications through Mrs. N. S. Thronsden, of Louisville, Ky. The church was full during the last meeting and so great was the enthusiasm that there was talk among many of members of reviving the regular Spiritualist meetings during the winter People lined the aisles waiting their turn for trumpet communications as Mrs. Vestal gave her demonstrations. The voice in the trumpet audible all over the room. First was the voice of a little girl who called for her sister Anna. "She says it is a woman in black in the rear of the room. said Mrs. Vestal. A woman answering description came forward and talked to the voice in the trumpet concerning her relatives. The medium called for many people in the audience and they responded and held audible conversation with the voices. One man in the line was a German. Mrs. Vestal told him to talk in his own language The voice which came through the trumpet was that of an old man speak ing German. The man who listened through the trumpet said that he under stood every word. Mrs. Thronsden stood on the platform and answered general questions, making prophecies and delivering advice which she said she received from her guides and from spirit friends of those who asked. She called out names which she said she heard and neonle in the audience rose and said they knew who she meant She spoke messages from them which the friends in the audience said they understood. W. J. Colville, of St. Louis who has been lecturing during the week, recited impromptu poetry and de livered the benediction in verse which he made up on the spur of the moment During the three days' session of the Spiritualists many of the leaders of the faith were present from over the United States. Among those on the program were Dr. G. B. Warne, N. S Phronsden, the Rev. Moses Hull, Miss Anna Throndsen, Thomas Grimshaw, B. F. Schmidt, Frank T. Ripley and others.—Star and Journal, Indianapolis

The executive board of the Indiana Association of Spiritualists was in session at Chesterfield, yesterday, for the first time since the close of the meeting. All members of the board were present and matters pertaining to the recent meeting were considered. Henry Bronnenberg, treasurer of the board, says that after a careful review of the books the report shows the association to be about \$600 in debt. At the beginning of the meeting the in-debtedness of the association, reached the sum of \$1,600 and the six weeks meeting netted them exactly \$1,000 While the amount was not so good as had been hoped for, Mr. Bronnenberg says the association was well pleased with the showing made and the \$600 in debtedness is assured of being wiped out next year. Considering the increased rate of fare on the traction line and the travel to St. Louis this summer. \$1,000 is considered quite a satisfactory sum to be cleared in one summer. The camp grounds are now almost described. -News-Tribune, Marion, Ind., Oct. 8.

Frank T. Ripley, speaker and platform test medium, has the Sundays of November and December, and January, 1905, open for engagement. Write all letters to General Delivery. Sevmour, Ind., until Oct. 30; then to Tipton, Ind., thereafter.

David Williams, of Utica, N. Y. writes: "THE PROGRESSIVE THINK-ER IS THE BEST EXPONENT OF RPIRITUALISM ... AND MODERN THOUGHT PUBLISHED ON THE FACE OF THE GLOBE."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast Into the waste basket.

The Chicago Spiritualists' League will hold its next regular monthly meeting in the Blue Room, Handel Hall, on Tuesday evening, Nov. 1. Everybody is cordially invited to attend. Dr. Geo. B. Warne, president; O. E. Kropp, secre tary.

York is being swept by a psychic wave, ist to the 50-cent card fortune teller. New York is teeming with these occult ists, and from the Bronx to the Battery there can be found a clairvoyant or medium or a fortune teller or a palmist, however they designate themselves, in almost every block. The newspapers re full of advertisements offering psychic readings and the solution of all problems, past, present and future. The psychic wave is disturbing every strata of Manhattan social life and the growing popularity of the followers of palmistry, crystal-gazing and card-reading has been noticeable in the number of new psychists who have opened up offices in New York. One of the best known of the psycho-palmists, who is consulted only by people of means, is so busy that engagements have to be made weeks ahead."

The efforts of the police and many citizens of Steubenville, Ohio, are directed in running down the "woman in The nightly appear white" mystery. ance of this white-robed creature has created a local sensation. She was first seen by Charles Pressier, a small boy who has been sick and nervous since the vision followed him home. At several homes on LaBelle ave nue she has appeared and tapped on the windows. She appears frequently to employes about the yards of LaBelle iron works. Several nights ago the wraith was seen by William Schick . gliding across the Carnegie Library All describe her as attired in awn. a white gown resembling a bride's dress, with white slippers. The newspapers have printed daily accounts of persons seeing the vision in white, and daily reports are made to police head quarters.-Chicago American.

Mrs. Emma F. Jay Bullène, who has een a prominent worker in our ranks. has been stopping in Chicago for sometime. Last week she returned to Den ver. Colo. She can be addressed for engagements at No. 329 Sixteenth

There is a baunted house in London,

England., where four working girls re-sided. The maidenly quartet left their habitation each morning at 6 o'clock to go to work in the neighborhood, returning to dinner and to tea. Two days after taking the house they were great ly perplexed on returning home at midday to find a large mirror, which had been left on the wall in one of the bedrooms, lying face downward on the kitchen floor. It was replaced, but at noon next day the girls trembled to see the looking glass again hiding its face on the hearthrug. Then other familiar objects in the house became possessed with evil spirits. When the door was opened some unseen influence closed lt. sometimes slowly, sometimes with an clastic spring, frightening the girls terribly. The ghost began to manifest itself in nocturnal visitations. Dreadful rumblings kept the girls awake through the long, dismal night. At such times shadows fitted over the cellings, and the girls hid their white faces under the blankets. At last the terrorized quartet removed their goods and chattels at midnight, and went to live with a relative. Thousands of people went nightly to see the haunted

house. Will Bottomley writes from Toronto, Canada: "There is at the present time six Spiritualist meeting-rooms here, all doing good work in the advancement of our glorious work. I, as a platform worker here and late of Yorkshire, England, can say that Spiritualism progressing here at a rapid rate. In this city one of the ministers of the Congregational church said before 2,000 people that the loved ones 'who had passed on were not dead, but nearer to them now than they were in the mortal body. Rev. James L. Gorden said he was locking to the so-called death with a smile, as he knew that i only meant stepping out of the physical into the spiritual. He had proved there was no death. Mrs. L. A. Griffen, England's lady Spiritual missionary and question answerer from the congregation, is coming to America for a time. We shall be pleased to arrange with active centers where no society exists. Societies requiring good meetings should drop me, lecturer and test medium, a line for vacant dates and terms. Address me at No. 32 Belmont street Toronto, Canada.'

Mrs. Powderly writes: "The Sunday night meeting was well attended, and every one expressed themselves as well pleased with the lecture gicen by Dr. Walter DeVoe. October 30, Dr. Evelyn See will address the meeting. Subect. The Eminent Spirit."

Marion, Ind.-Rising from a trance in

which she had lain for eighteen hours after being prostrated at religious serv ces in the home of W. H. Mook, of West Marion, Mrs. Laura Hill declared she had visited neaven. Before she fell in the trance Monday evening she be gan shouting and shaking hands with the persons in the house. As she was bidding them good-bye she fell to the floor. Efforts to arouse her were without success and a physician was called but he was unable to revive her. She suddenly awoke late yesterday afternoon and rising up in her bed she exclaimed: "I have been with Jesus and He is waiting for me." The young wo-man then told of being in a heavenly world, and of seeing her grandparents, a cousin, and other relatives and friends, who had been dead for a number of years. 'The woman's grandparents have been dead for thirty-four years, and never were seen in life by Mrs. Hill. "I saw my grandparents," she said, "and they were at my side. And the angels were all about me. Everything was so beautiful." She spoke of seeing and being with girl friends who have long been dead. While Mrs. Hill lay in the trance, her lips were seen to move at frequent intervals as If in conversation. Smiles played on her face at times, and then again she appeared and and tears came into her eyes. Mrs. Hill, although revived from the trunce is still unable to leave her bed because of being weak from going without nourishment for the long pe-

iod.—Indianapolis News.

When writing for this paper use a pen or tyrewriter. We go to press early Monday morning, hence communications intended for that current issue should reach this

office not fater than the previous Saturday morning. Bear this in mind. Mrs. E. Chiffar writes approvingly of the work done at Walnut, Ill., by Mrs. J. Lindsay. She stopped at Mrs. Chif-

far's house, where she held her meet B. F. Deniston writes from Kenton. Ohio, expressing his high regard for The Progressive Thinker: "I find The Progressive Thinker is like many another good thing in this world, we do not know how to appreciate it until we a long letter, telling you what a great paper you are getting out, but will cut

about the greatest of all spiritual papers, The Progressive Thinker. The Chicago Chronicle has the fol-Mrs. Emily D. King of Girard Mich. lowing dispatch from New York: "New "We had with us the 27th and 28th of September, Mr. and Mrs. E. W. Sprague. Mr. Sprague gave two fine lectures, after which excellent tests were given. The last evening, Mrs. Sprague diagnosed for a lady, and the physician being present who had treated her, arose and said it was true. He said that Mr. Sprague's last lecture was the finest he had ever heard on that line. A great many were inter-

ested."

The New York Herald has the following from Valdosta, Ga.: "Some happenings, which seem impossible to explain in a rational way, took place last week at the home of W. H. Chitty, in this Among the members of his city. household is a little girl who apparently possesses a power more wonderful than that o. Lula Hurst or Annie Abbott in their palmiest days. This is Sallie Moore, thirteen years old, a niece of Mrs. Chitty, who is boarding with the family and attending school in the city. The first strange manifestations were noticed a few nights ago, when a thimble and other small objects fell to the floor after a flight across the room. Since then many strange happenings have taken place, various objects being thrown across the room or falling apparently from the ceiling, impelled by some unseen force. Mr. Chit ty states that while he was standing in one of the rooms of his home a large pearl button, which, with others, was lying in a small glass dish on the bureau, flew across the room and struck the door on the opposite side of the room. It was soon followed by another button. In a few moments a pencil which was lying on the mantel piece was thrown against the door. A shoe belonging to one of the children left its place at the side of the room and fell at his feet, and a stocking in the other shoe was thrown across the room. Large numbers of persons have been attracted to the home by the occurrences, hundreds going to witness the manifestations. It is said that those who have investigated the matter are satisfied that the Moore girl is endowed with some mysterious power. Her mother is said to have been a me dium. It is noticed, however, that these strange things happen when the little girl is not present, and this feat ure is puzzling the public as much as the occurrences themselves."

H. Brady, of Thorpe, Iowa, writes ap provingly of the good work done there by Mrs. Vera Bryan. The people were deeply interested. An unlooked for in-cident abruptly closed her work there -a case of hydrophobia occurred in the vicinity, and in consequence people re-mained behind closed doors. In conclusion, Mr. Brady says: "We earnestly hope to see her among us again as the good seed she has already sown will some day need further tillage, and we hope she may yet see a grand spiritual temple erected upon the foundation her noble efforts have placed."

Mrs. M. A. M. Hatton, an active, energetic worker in the cause of Truth; spring I wrote you to send me a sample copy of your wonderful paper, The Progressive Thinker, as by change of residence I had neglected to renew my standing subscription, and I wished to get a few of my friends to join me. It came at once. I headed a list and had secured a few names, when I was stricken down with pneumonia and sent to the hospital where I lay for several weeks. I turned the list over to a lady friend, who informed me that she had secured what she could, and sent it on, My copy comes regularly and I suppose the others get theirs also. Now I am out and on deck again, and I want to say the marvelous amount of spiritual food, intellectual stimuius, and social comfort regularly supplied by that Prince of Papers, The Progressive Thinker, was not only a source of much pleasure but I REALLY BELIEVE WAS HELPFUL IN RESTORING ME TO HEALTH AGAIN. You may laugh at my enthusiasm, but I believe it, all the same. And now I want to compliment a few more of my intellectual friends by sending them a copy for one year. Will give names and addresses on separate slip of paper. Please find P. O.

order for \$4. Mrs. S. Garber writes from Des Moines, Iowa: "The Psychic Research Society held its initial meeting Sunday, Oct. 2, at Yeoman Hall. Mr. Julian P. Johnson lectured and Mrs. Marie Kerstein Russell gave tests. They were both cordially received. Max Hoffmann has been here for the past two Sundays. He is too well known to a DesMoines audience to say anything in praise of bim. Suffice it to say that he was received with open arms, and in conse quence the attendance at both meetings was large. The outlook tor a large so clety is very encouraging."

William Fitch Ruffle writes: "I am pleased to announce that our morning service at 11 o'clock is growing very rapidly. Of course the afternoon is as ever very well attended, and the even-ing is such that although we have no lecture it taxes our efforts to reach all with tests, but we do not miss any. We know that they go away satisfied. The following classes are held at my resi dence, 3201 Indiana avenue: Tuesday, ladies' class, 2:30 p. m.; Wednesday and Friday, public, 7: 30 p. m. Tests and messages to all as on Sundays. I am glad to note I get many out of town patrons through your valued paper."

Mrs. Ella Dare writes: "We have een absent in the maritime provinces of New Brunswick and Nova Scotia for three months. I was surprised and delighted to find a lively interest in the subject of the two worlds' communion amongst people heretofore eminently conservative. Surely progressive thought is invading the highways and the by-ways, is searching the secret places, and sowing seeds of freedom in its onward march, and The Progressive Thinker in its fearless leading, may justly claim much of the credit in this

work of liberation." Dr. H. B. Cole writes from Black River Falls, Wis.: "In The Progressive Thinker, No. 778, page 2, the sentence in Spiritual Dietetics should read: "These atoms never lose their relation ship to the Infinite."

A press item says that medical au-thorities in London are deeply interested in the claim made by Miss Thorne, a graduate from Sydney University, New South Wales, that she has discovered a new pure for consumption. The treatment consists of the inhalation of hot air up to a temperature of 400 degrees. The Brompton Hospital committee will make tests of the treatment next month.

Isaac Gabrion writes from Ithaca,

Mich.: "I take solid comfort in perusing The Progressive Thinker. I find there in a great variety of mental food, food for thought. T need spiritual food as well as food for the physical body. I am an old maw, nearly 80, and am sore-ly afflicted. I have lost a dear wife and nother, and two noble boys who lived to be young inon, and it gives me great comfort to be assured that they are still living in a better condition of life than this, and that I shall soon meet them again where there will be no more pain, it short and say that I will endorse evgrief or parting. The Progressive Thinker is like a table spread with a ery good word that has been written great variety of food, and you can help yourself to such as you like best. You don't have to swallow everything that is set before you, but you will always find enough that is good, nourishing and strengthening. Long may you live to spread the good things before the poor, hungry people. I would like to send for all of your premium books, but I am a very poor man and cannot afford it, but The Progressive Thinker I must have. could not think of living without it any more than I could think of living without eating." Mrs. E. Young writes from Louisville,

> cently created under a charter granted by the National Spiritualist Association, held its initial meeting Sunday, October 16, at its hall on Shelby street, near Market. The exercises opened with on invocation impressively delivered by the president, Mrs. Theresa, Doll. A poem of an appropriate character was then read. Mrs. Doll followed with an address of welcome, which was attentively listened to. After the singing of a hymn, Mr. Geo. C. Heinsohn delivered the address of the evening, in an interesting, instructive and convincing way iwelt upon the beautles of the religion of Spiritualism, logically demonstrating its connection with science. He concluded with a mention of the purpos of the organizers of the new church. urging the co-operation of others. Mr. Heinsohn's address was a masterly effort, attracting special attention bee of its earnestness and sincerity which is an indication of the feeling of all of the small band of which he is one in establishing another institution with the desire that others and themselves may be benefited, and the great cause in which they are interested advanced." E. J. Bowtell lectures at Unity Hall, New London, Ct., Oct. 23 and 30; Nov. He desires engage-

Ky .: "The Church of Divine Truth re-

London, Ct. Dr. Funk's "The Widow's Mite and Other Psychic Phenomena" has reached its fifth thousand, and the author is re-ceiving literally bushels of letters from readers of the book who wish to discuss some phase of the subject or relate some pertinent experience of their own.

ments with societies for later dates. Address 21 Washington street, New

Dr. J. A. Bailey writes from Galesburg,, lli.: "I am still here in Galesburg holding meetings severy Sunday, endeavoring to enlighten those who attend, upon the philosophy and phenomena of Soirtualism. At the close of the services last Sunday evening: Mr. and Mrs. J. Pembroke gave a short but impressive trumpet seance. Many of those present expressed their entire satisfaction. feel as though myb, work was about done here, and would like a call to go somewhere where Lacould ando some good.'

Chas H. Green writes: "Sunday, Oct. if. Mr. John M. Clarke delivered a lecture before the Rising Sun Spiritualist Mission at its hall, 378 S. Western avenue, the subject being 'Life One and indivisible.' It was an interesting subject, delivered in a very interesting manner. An equally interesting discourse was also delivered that evening Rev. Mrs. N. E. Hill, the pastor, who held her congregation in a state of expeclancy and inspired the strictest attention to her words. Sunday afternoon, Oct. 30, Mrs. Hamilton Gill will lecture. On that evening, Dr. J. H. Randail will also deliver a special discourse. That same evening special ordination services will be held, ordaining several of our mediums as teachers and expounders of Spiritualism. This will be a special service, and we cordially invite all who are interested in Spiritualism and its advancement, to attend. Saturday evening, Oct. 29, we will hold cur annual harvest hop, to which we extend to all a cordial invitation. Dancing, old-fashioned, modern, round or square, of all kinds and descriptions. until you have had enough. Supper, pumpkin pie, apple 'Bass,' cider, brown oread, no'k an' beans, coffee, etc., will be served, and there will be enough and

to spare.' Sauce Piquante has the following: "The great talk in the newspapers about Dr. Funk's book, "The Widow's Mite and Other Psychic Phenomena,' is making a market for imitations of the famous Jewish coin. Many people are writing to the publishers for an accurate description of the genuine 'Widow's Mite." Some of these correspondents have been so foolish as to buy imitations, paying from \$ 1to \$25 for them. Five cents would be an exorbitant price for one. There are only about half a dozen of the genuine coins in the world, and the value of a good specimen is about \$2,500. A fac simile of the genuine is to be found in the 1903 edition of the Funk & Wagnalls Standard Dictionary, page 368."

Mrs. LeSieur writes: "We had a very delightful Band of Harmony, Oct. 20, although we missed several familiar faces, as quite 8, number of our friends are down to Shalouls. Mrs. Richmond gave a most interesting account of her meeting with Mrs. Maybrick (who has been lately liberated from captivity in an English prison) at the home of Mr. and Mrs. Densmore in the Catakill mountains. We also had the pleasure of seeing her latest photograph. The Saturday Evenipg Post of Oct. 29, will contain the first of a series of articles which Mrs. Maybrick has prepared for publication. The Band of Harmony as a body sent her their love and sympathy. At our next meeting, Nov. 3, we will have our usual afternoon session at 3.30, but our evening meeting is to be a progressive eucline party; score cards, 25 cents. Be sure to come; bring your friends. We always have the best kind of a time. Six sets pillows are donated as prizes. Supper at six o'clock as

Edna V. Morrison writes about the Victory Over Death," as follows: Death-there is no death! Oh! why have we labored so long carrying this heavy burden of fear—the fear of this terrible imaginary monster which we call Death. Why should we fear to throw off this old garment, this old cloak of flesh? True, it has been faithful and served us well through our walks in life, but now it is old, threadbare and worn, and after all it was only an instrument made for our use, and | ceive messages from spirit friends, will grieve to cast it aside only to exchange. Friday evening seance,

it for a new, a better, a purer robe of vhich we have the promise; so, then, when our life is done, let us be content to give up this old garment, and stand in defiance of Death, and triumph over the Grave, and with the apostle say. Oh, Death, where is thy sting? Oh,

Grave, where is thy victory?" Mrs. M. K. Hines writes from Lonion, Ontario: "The four premium books sent for arrived on Monday, the 16th, and I was very agreeably surprised on examining them. They are all, and more than you claim for them in appearance, and I am certain from the glance through them I shall enjoy, and hope benefit, by reading them, and I thank you sincerely,'

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society will give some-thing a little different from the usual orthings on Oct. 30, the last Sunday in October, at 319 E. 55th street, at p. m., which will be a lecture by Walter DeVoe, who will take his subject from a few remarks made by our president, Dr. H. A. Cross. Although not exactly a debate it will be something on that order. Come and hear it. Per-haps it will be good."

The lecturer, singer and test medium, G. F. Perkins, writes: "I am anxious to work in the Middle states or east of California. On account of lack of funds, I would guarantee any reasonable term of service, at living figures to any so-ciety that will furnish me transportation. Address me at Dimond P. O., Ala meda county, California, care Mrs. S. I. Darling."

T. W. Sherk writes: "Mrs. Clara Stewart, connected with the Morris Pratt Institute, and known everywhere. for her efficient work in the cause of Spiritualism, will lecture at the Church of Spirit Communion, 4308 Cottage Grove avenue, next Sunday, both afternoon and evening. Messages will be given by our president, Mr. Coates, Mrs. Cochonour and others, while good music may be expected as usual. and hear the truth expounded and then go to our mediums and see it demonstrated.'

A correspondent, writing from this city, says: "The heroine of Dr. Bland's charming book, 'In the World Celestial,' appeared at a trumpet seance held by Mrs. Montgomery and her daughter, at their home in Chicago recently, and surprised and delighted the members of the circle, by singing in full and melodious voice, "The Old Oaken Bucket," and also 'When the Mists Have Rolled Away.' After the singing a member of the circle said: 'Miss Pearl, I read today, for the second time, your beautiful speech at the banquet given by you in your celestial home in honor of your riend Paul, and I think it very fine. 'Thank you,' she responded; 'I am glad you like that speech. It came from my heart.' Another gentleman said to her: 'I have read Dr. Bland's book with interest and pleasure; and I am delighted to meet you, and I have enjoyed hearing you sing. 'I am glad you enjoyed the book,' said Pearl, 'and I wish to assure you that it is a truthful revelation of the spiritual world." This book is for sale at the office of The Progressive

Mrs. Maud Lord Drake the well known author and medium, has secured the parlor suite of rooms at 2421 Calumet avenue. Take Cottage Grove avenue cars to Twenty-fourth street and walk a half block south. She will entertain her friends there during the coming winter, after which she will go to California for a permanent residence and assist in building up a liberal camp in the far-famed Santa Cruz mountain at Boulder Creek, among the giant redwoods and sequious, some of which are thirty feet in diameter. Two hundred acres have been secured for this nurpose. The Progressive Thinker will have more to say about this great undertaking a little later.

HE HAS TRIED THEM ALL. I. T. BLEGEN WRITES FROM SPRING VALLEY, WISCONSIN: "I WISH TO SAY THAT AFTER HAVING TRIED ALL THE OTHER SPIRITUALIST PAPERS THAT I COULD FIND IN PAPERS THAT I COULD FIND IN only part of him that ever was visible. THIS AND FOUR OTHER COUNTIES I SEE HISTELE IN SAV. TRIES, I FEEL JUSTIFIED IN SAY-ING. THE PROGRESSIVE THINKER IS THE ONLY ONE OF THEM THAT IS A SPIRITUALISTIC AND PRO-GRESSIVE PUBLICATION AFTER ALL."

A Minnesota paper says: "Mrs. C. McFarlin returned from Rochester Thursday where she had been to unite in marriage Mr. James A. Henry and Mrs. Jennie M. Harper. The Rochester Bulletin says: 'The marriage was performed by Rev Catherine McFarlin, of Plainview, Minn., who gave a very fine and common sense view of the duties of a neeful and complete union of man and woman, not living for each other alone, but for humanity as well. Mrs. McFar lin is an ordained Spiritualist minister. and speaks inspirationally."

Will J. Erwood, one of Wisconsin's most efficient workers, was in the city last week.

Mrs. Henry, secretary, writes: "On Saturday evening, Oct. 29, the Universal Occult Society will hold a test sosial at the residence of Mrs. Vaughn, 2981 Cottage Grove avenue. Good test mediums will be present to give tests and messages. Refreshments served. All are invited to come and have a good time for the small sum of twenty-five cents. On Thursday evening, Oct. 27, Mrs. Burland, pastor of the Light of Truth Church, will hold a test social in her parlors. Good mediums and palmists present to entertain. Refresh-ments served, and music to harmonize and liven things up. All will have a pleasant time.'

Mrs. Catharine McFarlin had a two months' engagement with the Engle-wood Union of Chicago, but it was canceled on account of the disbanding of that society, hence she is now open to engagements for the coming season with societies, or people wishing parior circles; also for camp-meetings the coming season. She will answer calls to solemnize marriages or conduct fo nerals. Her address is still Plainview,

Minn. The Wisconsin State Spiritualist Association will hold a three days' mass-meeting in Milwaukee, Wis., Friday, Saturday and Sunday, Oct. 28, 29 and 30, in Lincoln Hall, to which all Spiritualists in and around Milwaukee are cordially invited. The speakers and mediums will be Moses Hull, Clara L. Stewart, Francis Wheeler, Rev Nellie K. Baker and Will J. Erwood. A good time assured to all.

W. C. Mann writes from Louisville, Ky.: "The People's Spiritual Church will open the first Sunday in November at Odd Fellows' Hall, Sixth and Walnut streets. I would like to hear from any good speakers and test mediums who may be coming this way. I would like to have the address of Mrs. Nora Clayman. I would be thankful to anyone who can inform me of her address Address me at No. 829 Eighth street

Louisville, Ky."

Mrs. G. Johnson writes: "On and after this date I will be located at 385 N. Clark street, 2nd flat. I will hold developing circles on Wednesdays at 8 p. m., and on Fridays at 8 p. m., Mr. and Mrs. Parker will give trumpet seances. Mr. and Mrs. Parker have been in the field for thirty years, and those wishing why should we cling to it longer, and not be disappointed by attending the

G. S. Klock writes from Lincoln, Neb.: "I wish to inform the Spiritualists through your valuable paper of the action of the State Spiritualist Association of Nebraska, took in their tenth annual convention, held in Lincoln, Neb., on the fith of this month. A Lincoln man, Dr. P. S. George, was elected pres-ident for the ensuing year; Fred Wheeland of Exter was president, and G. S. Klock, secretary:

Madsen, treasurer; W. H. Jewell and D. D. Thomas, trustees. Mr. George, the president, is a hummer and the association will take on new life under his leadership. It is the desire of the State Spiritualist Board to secure a good, true medium to help build up a new interest among the people here, and pu the association in a good healthy developing condition. We wish to corre snond with, and engage such a one, for month at a time. Parties wishing to engage with us, please write terms and phase of mediumship, to the secretary, G. S. Klock, 2900 P street, Lincoln,

Nebraska." A notice of the Church of Sacred communion of Brooklyn, N. Y., comes to hand, but the name and address of the writer is not given. That is essentlal. Otherwise such notices will be omitted.

M. F. Hammond has had an engagement to lecture at Lafayette, Ind. ROES from there to Peru, and then to Cokomo. He is capable of doing an excellent work for Spiritualism.

Fallacy of Theism.

The old sterentyped phrases "God is all things" and "God is everywhere" have been handed down from generation to generation; yet these are assertions and assumptions without proof The word God is the most uncertain, confused, senseless word in our language, made to mean anything a god belever desires, according to his imagination; and the ideas of it are as different as human minde are.

When a person says God is everywhere we want to know which god he or she has in mind; because there are many specific, individual gods with names, such as Jupiter, Allah, Apollo, Baal, Jehovah, and so on, according to the several schools of Theism. Some of these gods are assigned to local departments where they stay. and cannot be everywhere.

Ask a god worshiper: Is God in hell? No-quite sure he is not there-hell is the place where sinners are banished from his presence." Well, then, the absolute averment "God where" should be modified to fit this саве.

God is a handy word that means any thing, in a maze of unintelligible nonsense that serves only to mislead and bewilder the human mind. If God is all things he is all bad-things, and gods generally have a very bad reputation and record, according to things affirmed of them and ascribed to them-according to history. And, so far as we are able to judge, the Christian's deity is the worst one of all.

The logic of Theism is badly mixed and men can only tell what they believe of an ideal thing that has no existence in reality. They say God is so and so -this or that-one thing-all things-a unity—a trinity—male or female or both or neither-good and bad-love and wrath-undefinable-incomprehensible-unknown. God believers are too ignorant and stupid to perceive that they involve themselves in the laby rinths of blasting contradictions. They io not realize their mistakes

Theism is not a thing to be demonstrated and known, but a doctrine to be believed: and people hold all sorts of beliefs, but no knowledge, no truth; and the chief reason why men believe gods is because they believe they will be damned if they don't.

Now i sympathize with god believers and I want to help them in their perplexing dilemma. God comes about as near being "everywhere" as anything; and I will specify some particular places where he is: for I have seen him there-that is the name, which is the partments of Thelam, such as Monotheism; Polytheism; Pantheism; Trinitarlanism: Catholicism: Methodism: Mythology; Theology; Idolatry; Judaism; Christianity; Mohammedanism; Paganism; Protestantism; Creedism; Dogmatism; Sectarianism; Ecclesiasticism: Supernaturalism.

There is much faith in these isms. based on fables, myths, creeds, errors, ignorance, superstition; but no proof of any god. Nevertheless, on the hypothesis that "God is all things," and "everywhere," he must be in all these antagonistic systems of Theism; and one assumption or statement is as good or bad as another.

Some people carry the god idea with them into the spirit world, and in their messages send back some of the old theological trash and nonsense that has been reiterated by the D. Ds. (Divine Dunces) for centuries. No mortal or spirit ever discovered a god, yet the devotees of Theism are familiar with the names of hundreds of gods, fabrications of imagination. Men create their

The most inappropriate, unbecoming, improper place for God to be is in the mind of a Spiritualist who undertakes to teach Theism in the name and under the guise of Spiritualism.

'All that any god believer knows of a god is the name, and that is all there is of it-a senseless word by which nothing is learned. We see how "God is all things and everywhere" only by the absurd ideas in the benighted minds of god believers. A. H. NICHOLAS. Summerland, Cal.

PASSED TO SPIRIT LIFE.

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

Joseph C. Blair passed to spirit life, Sept. 27, 1904. He was born in Ashta-bula, Ohio, on Oct. 25, 1863. He embraced the truths of Spiritualism a number of years ago, which was a great comfort during his late illness. He was a member of the Spiritual Church of Ashtabula, Ohio. His father's family were all of the Episcopal faith, and Rev. W. H. G. Lewis read the Episcopal service, after which Mrs. Carrie Firth Curran, of Toledo, Obio, spoke in behalf of Spiritualism and its blessings; also of the two bodies, the natural and the spiritual body. The deceased leaves a wife to mourn the loss of the physical form. She is blessed with the knowledge that she can converse with his spirit. He is also survived by his parents, two brothers, two sisters and a host of friends.

MRS. CARRIE FIRTH CURRAN. Toledo, Ohio.

Passed to spirit life, Sept. 30, 1904 Mrs. Jennie Oles, of East Livernool, O.

aged 75 years. She was the mother of L. M. Oles of the Allegheny Psychic Research Society. Although not a Spiritualist, she was nevertheless a good Christian woman, not bigoted against any particular creed.

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Allegheny, Pa. J. WAGNER.

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7-The Occult Life of Jesus, by Alexe ander Smythe, a medium of rare gifts.
8-A Wanderer in the Spirit Lands. Transcribed by A. Farnese, a wonderful

9—The Religion of Man and Ethics of Science, by Hudson Tuttle. 10-Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles. 11—The Great Debate Between Moses Hull and W. F. Jamieson.

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however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent, for that cannot be afforded for less than one dollar per year, in view of the fact that we publish such a vast amount of reading matter, much more than any other Spiritualist paper now published.

in conclusion, bear in mind that the postage on these Eleven Premium Books is over ONE DOLLAR, leaving this office only \$2.22, illustrating the great bargain you are getting-an op-portunity to form the nucleus of a value able library, the like of which was neven cnown before on this material plane. Address all orders to

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HUDSON TUTTLE. Address him at Berlin Heights, Ohio

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

NOTICE,-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially let ters of inquiry requesting private antwers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

Wm. B. Halford: Q. Can occult science be learned without a teacher?

A. Science permits of no patent on her revelations, and the world over, her he becomes a fakir, and it may be safely affirmed that he has nothing now or hygienic horrors about to be unveiled valuable to reveal. What is taught in books on occultism can be found in no They are actually proud of their books on occultism can be found in no other books, and if one desires to know what the instructors in occultism teach, and defy me to match them. As I am they can only learn by paying the fee a disgustingly healthy person, I am demanded and listening.

pil be determined by surface indica-

study of surface lines, and prospectors is for a separate ailment. place a good deal of reliance on indications, as of oil appearing on the surface of ponds or springs, escape of gas, etc. It is affirmed that Captain Lucas fol-lowed surface indications from Louisi- air of "Now, what have you to say to lowed surface indications from Louisiana to Beaumont, Texas, where he that? Can you bring forward anything tapped the great oil field of that state. The synclinal, monoclines, and autoc. Then the wife coughs. "My lungs tines, which are said to have guided nossible to be known without excava-there is something very serious the tion. He made the venture of sinking matter with my back." Then she looks, a well, like thousands of others, and was successful while they falled.

The oil-bearing strata are covered word of it." over with shale and limestone often impervious to water and oil. The surface hence, does not have any relation to the stratum below it. If there is one their acquaintances, for they actually thing settled in geology, it is that it is revel in their aches and pains.

is contained in strata differing in char-acter and depth. Like coal, it does not I think of a man I knew who lived to increase, and when exhausted there can be 73. He would never admit he was

opinions of said Materialists are given. stepped into the mysterious beyond.

in the assertion that the "brain secretes thought as the liver secretes bile," and Prof. Larkins refterates in other words: 'Mind is now known to be a product of brain-cell activity.

We seem obliged to relinquish the thought that consciousness continues after physical organization has become These quotations show the drift of physical science as interpreted by its leaders. Nor is it strange that such should be their conclusions. They study the machine, not the energy which puts it in action. They take matter as the all in all, and with them energy, life intelligence belong to it and are its expression.

Once before a convention of the world's greatest biologists the question was put, Waat is the difference between living protoplasm, and dead pro-This substance is matter emerged to that state when though not they read. a living being, has the capabilities of becoming organized into living forms. Hence the question was really, what is the difference between the living and the dead. Not one even ventured to give an answer. The anatomist as he dissects the brain finds nothing lost by the departure of life. The cells are still, there are no pulsations along the

The materialist devotes himself . to the study of the material machine, as a person without knowledge of electricity would take apart a motor, uncoil its wires, and detach its magnets. One finds no trace of thought; the other feels no shock of electricity. One says it must manifest mind by its cells; the other that the power comes from the coils, for they do not see beyond the

It is in their methods of study. The materialist would enter the courts of life with a butcher's cleaver, and when he has destroyed the means of thought's manifestation to his material senses, declares it has no independent exist. Will contain Occult and Spiritualistic

spiritual phenomena must be studied from a different view-point, have pa-tiently investigated, and arrived at dia-metrically opposite conclusions. Prof. Hare, Sir William Crookes, Prof. Wallace and Varley and a host of others have become convinced that matter is not all, and that there is beneath it a

/ivi(ying spirit. The evidence Spiritualists have to offer in opposition to materialism, is the vast array of facts which demonstrate spirit existence. If these he granted true, then all the theories and onclusions of materialism are erroneus. The opinions of ten thousand Huxleys or Spencers vanish like a wisp f cloud, at the sound of a single identifled ran.

However strong the materialistic po-sition may appear, if spirits exist, it has no foundation.

SLY STABS AT VANITY FAIR.

n Which the Power of Auto-Suggestion Vs Comprehensively Set Forth.

Do you enjoy poor health? Wherever I go I am constantly meeting the man or woman who really enjoys poor health and who dotes upon giving you his or her symptoms in de-

Whenever two or three people are gathered together there is sure to be the woman who is having nervous prostration or the man who has something wrong with his stomach. They are moreover determined that you shall suffer with them.

No use to try to turn the conversation to the war in the east or to politics. Oriental news is very well in its way, but not to be mentioned with one's gasiric juices, the next president is small potatoes in comparison with one's liver. I think now of a man and his wife I have the misfortune to know, who are true students are only too anxious to the hardy possessors of every known make known their discoveries. When any one claims a secret and withholds meet them, they have a new one to the knowledge thereof for private gain, spring on me. I have come to shudder the becomes a fakir, and it may be safe; whenever I see them; to shudder at the

pains, they flaunt their aches before me simply overwhelmed and overshadowed. have not a word to say for my dia-Prospector: Q. Can the location of phragm and absolutely nothing to put forward in the way of a thorax.

The nouse of these people is like a A. It is generally thought that ex-graph can locate oll-bearing wells by every hour in the day and each remedy

"I thought I should have died last night," says the husband, when making a social call, never was a man in such Then the wife coughs. "My lungs are in the most dreadful condition," him were far below the surface and im- she states, "and as for my back-well, "How does that strike you? Have you a back? Or lungs? I don't believe a

Every time that man takes a pill he more than a thousand feet in thickness, issues a bulletin to all his neighbors and acquaintances. Every time his face of these beds of rock has been wife gargles her throat the sends notes planed off by water and ice or exca- to her friends, telling them she has vated into hills and valleys. The sur-diphtheria and may die before morning.

mpossible to locate off bearing wells by This constant parading of sickness, Surface appearances. The correctness this eternal discussion of bad symptoms of this statement is proven by the fail- is doubtless provocative of much disures of "experts," and those who by the knowledge of geology flatter them. If one eternally fancies himself ill, one selves that they understand the struct is always ailing. If one thinks healthure of the earth. The oil is of different ages and hence the ailment, one is likely to be pretty

was his customary answer to inquiries "Correspondent": Q. This corre- for his health. He was always alert spondent desires to know what evi- and youthful in appearance, despite his dence Spiritualists have to oppose the overwhelming negation of their belief he refused to consider pain. When he refused to consider pain. by Materialists. He cites a recent ar went he just quietly, at an instant's ticle in the Truth Seeker wherein the notice, pushed aside the veil and

A. The materialist stands in the Have you the doctor habit? Get rid outer world and sneers at the efforts of of it. Many times when you think you those who would break through its need the doctor you need only a change, walls, and enter the inner court where it instead of going to bed, sending for the energy manifested may be studied a physician, pulling a long face and Carl Vogt, the German materialist, led cultivating a die-away voice, you would pack your grip, catch a train and go somewhere for a little change you would save money and have a good deal more fun.

"Joy, temperance and repose slam Huxley said: "The human body is a the door on the doctor's nose," says the machine." Herbert Spencer affirms: old couplet. Never were truer words penned. Joy is the greatest panacea. temperance the best stimulant and repose the best soporific this world has ever known.—Edith Sessions Tupper in Chicago Chronicie.

> Reading the above brief article in the columns of the Chicago Chronicle, I could not conclude otherwise than that therein Edith Sessions Tupper manifests excellent good sense.

Many people auto-suggest themselves into a state of mental and physlical misery, by the very unpleasant babit so well described in the article. Perhaps some of your readers may see themselves as in a mirror, while

JAS. C. UNDERHILL.

TO WOMEN WHO DREAD MOTHERHOOD

information flow They May Give Birth to Happy Healthy Children Absolutely Without Pain-Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J.H. Dye. 156 Levis Blook, Buffalo, N. Y., and he will send you postpaid, his wonderful book which tells how to give birth to huppy, healthy children, absolutely without path; also, how to cure sterility. Do not dolay, but write to-day.

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NATIONAL SPIRITUALISTS' ASSOCIATION

The Annual Report of the Secretary, Ilrs. Mary T. Longley, for the Fiscal Year Ending October 1, 1904.

this association has been wide and far. The N. S. A. paid such part of reaching, and the labors of your secretiuneral expenses as mass, needful in tary have been expended in various discale case. The places of these ascendrections in behalf of our grand and pro- ed veterans have been filled on our list, gressive cause. To her mind, the pres- and others added. ent outlook for Spiritualism is favorable thuslasm or boasting on the part of any-

were organized to take the place of so-ciettes formerly chartered in the towns, said former societies having gone down. In this connection it is the outy of your secretary to report that as sloner of "Uncle Sam"—so may our ben-

ed by the N. S. A.

kind and courteous, thus keeping our has made for aid.
work, and matters of interest in the Other matters of

viduals generally, have been very help- da work of himself and others, there-

ment of expenses of their respective ary work, it seems some special fund camping grounds.

must in some way be raised to carry on

been attended to, except that of printjected to being named in such a list, as circular matter from various firms and of which soon go down. individuals, and besieged by strolling persons who claimed to be mediums

and endorsed by the N. S. A. The free library of the N. S. A. and its reading-room are in fine condition; Truth, The Sunflower, The Philosophi-we have between seven and eight hun-cal Journal and Lichtstrahlen for their dred books on our shelves, many of willing and helpful service to the Nawhich are constantly loaned to readers, some of whom come many miles for our works. Miss Agnes Wink has recently again given personal attention to the library, re-cataloguing and re-number ing books with other important work We have also received donations of new books from authors and other friends, among them being, Alfred Andrews, Henry Edmiston, Dr. J. M. Peebles, Mrs. Maud Lord-Drake, Dr. Henry Funk, John Weiss, authors; and T. J. Mayer, to whom we are indebted for a large package of new books including that in response to a call from Indiana such of those by Andrew Jackson Davis for contributions toward

year have been many—they have been that worthy object. from all sections, far and wide: these iriends invariably state that they can to express her sincere manks to the not leave Washington without visiting spiritual press, to all Managers of our the N. S. A., and all pronounce them chartered societies, to each and every selves as pleased with our building and member of the N. S. A hoar inc for the work of our officers. The public getting to mention the special aid and cannot appreciate the amount of time co-operation of Treasurer Mayer-and which an officer at the home office must to Miss Wink and Mr. Pongley for value spend in entertaining callers and visit, able help extended to her in the dis-

Our spiritual literature has done a great amount of good, thousands of tracts have been printed and freely disributed during the year-we have calls for them constantly, and we are assured that they are sent out on missionary work in all directions. The N. S. A. has no tract fund and the amount spent for printing and mailing this literature

each year is very large. Lyceum work seems to have proressed under the jurisdiction of the General Superintendent of Lyceums, Balance on hand Oct. 1, 1903. \$15,651,13 Brother John W. Ring, who will give his Total amount received from own report on this important branch; Oct. 1, 1903 to Oct. 1, 1904. 9,194.35 what we hear of lyceums leads us to believe that many are interested in them, and that special workers in that field Total amount expended from

are needed by the world. Oct. 1, 1903 to Oct. 1, 1904: 9,630.60
Our Editor at Large, Hudson Tuttle,
has undoubtedly done a grand work for Balance on hand Oct. 1, 1904. \$15,214.88

To the Spiritualists of America, and needed and appreciated by many minds of the Dominion of Canada—Greeting:—
The Mediums' Relief Fund, of the N. S. A. has done and is doing a noble consideration the following report from work. During the year, three of its benthe home office of the National Spiritualists' Association for the fiscal year, ending October 1, 1904. The work of Perkins, have passed to the spirit life.

We have now nine veteran workers for its growth, especially among think—who receive each the sum of twelve doing people outside our ranks who are investigating its phenomena and becom-ing students of its philosophy, though Lord Chamberlain and her blind sister, she regrets to announce that the condi- Jennie Lord Webb; Mrs, E. Cutler, tions of organized work among our peo-ple are not such as to warrant great engell, Mrs. Tryphona C. Pardee, L. C. Howe, Abram James and Dr. Dean Clarke—all veteran mediums and work-During the fiscal year the N. S. A. has ers tried and true, not objects of charchartered tweive local societies, and ity in any sense, but receiving from our one state association, as follows: Indi-National Association a little substantial ana State Association; locals, one each recognition each mouth, of the grand in Philadelphia, Pa., Wabash, Kokomo, work they have done for humanity, Elwood, Ft. Wayne, Muncie, Sweetsers, through tong and patient years of labor, Lafayette and Plymouth, all of Indiana, and no more to feel sensitive over reand one each in Grand Junction, Colo., McKeesport, Pa., and Louisville, Ky.

Four of the Indiana locals however, the Civil War who proudly receives his

a rule, where societies of but seven or efficiaries be proud to he on our list of eight members are organized and char-the Mediums' Relief Fund; our object tered, interest is not long kept up in is to show the world that their good their work by the founders, owing to works are not forgotten. Our only rewant of encouragement, and financial gret is that we are unable to place more help in the locality, and the common re- on that same list, for there are many suit is, that they either go down for worthy, deserving, veteran workers want of support or struggle on with but who should have an honored place the few original members, showing but thereon, but until the world wakens to little if any progress during the year— our needs in this line and gives more of there a few exceptions to this rule, but its wealth for our workers, we cannot very few, as our reports and books at add to the number, for by doing so, the test Mediums' Relief Fund would soon

Since the convention of 1903, the fol- he exhausted, notwithstanding the lowing sociefies have either withdrawn amount collected during the year, as a from the N. S. A. or disbanded: Boston large sum is monthly expended, and we Spiritual Temple, withdrawn; Evans cannot run the risk of having to turn ville, Ind., withdrawn; East Aurora, N. those we have taken into the relief Y., withdrawn to join state association; branch, out into the cold. In addition Anderson, Ind., Tell City, Ind., Christo the nine already mentioned as benevey, Ind., and Lafayette of the same ficiaries, the N. S. A. continues to state have signified withdrawal for pur- wholly support Dr. Henry Slade, who is pose of uniting with the state associa- a helpless cripple at the Spinney Santtion—a laudable purpose and commend- tarlum. It has also temporarily assisted a number of mediums.

Of those disbanded, are societies in Reference has herein been made to New Haven, Conn., Mishawaka, Ind., the fund recently collected. As is well and Salt Lake City, Utah. We underknown, last March a call was made stand that the society of Biwood, Ind., through the papers, and elsewhere, for has also joined the state association.

The general report of societies during in three months, for the Mediums Relief the year is one of struggle and hard Fund, a member of our foard promising ship, a few have to bear the burdens of to give another thousand to the same finances and do the work. The finan- worthy object; it took about four cial report of the N. S. A. secretary will months to raise the required amount, show our convention and the public the and that with the profilesed thousand amount of dues collected, also receipts from our honored treasurer, added a from one and another source and that handsome sum to our work for the yetmatter need not be dwelt upon in this eran mediums. Without that accumulation it would have been impossible for The secretary has sent out regular the N. S. A. to have placed on its list quarterly circular letters to our socie- as many workers as it now! befriends. ties, with occasional letters to the same i Societies. mediums and individuals as correspondence demanded, has kept nided in this good work, to all of whom in genial touch with all of our people, this association owes its thanks and by letter and has written fifteen hun-praise, while honesty compels us to addred letters to various individuals in mit that many mediums appealed to to regard to the work of the N. S. A., the hold a seance or in some way aid the cause of Spiritualism and kindred fund, paid no attention to our filea; also topics. She has also penned frequent that about two-thirds of the donors to letters and articles for the spiritual paths special fund were the same repers whose editors have been uniformly spondents to every call the N. S. A.

Other matters of importance connectcause with which the national Associated with our work for the year will untion is concerned, before the people doubtedly be given in the report of our honored president, such as the issuing The courtesies and amenities extended of ordination usages, affairs connected ed to us by societies, editors, and indiwith the convention of 1904, propaganful, encouraging and well appreciated fore of these your secretary need not at this home office. Correspondence with managers of few: First, that the matter of missioncamps relative to securing a special ary work by special workers be most day at those resorts for the work and thoughtfully canvassed by the convenbenefit of the N. S. A., elicited but few tion. Our missionaries have undoubt-replies, and-but six of these, mostly in edly done grand work in their field; New England, promised to set aside a their reports will attest this, the finanday for our service-most of the camp cial returns have not been as satisfacmanagers reported their inability to tory as might be wished, but finances have the N. S. A. represented during are not all to be considered; if in the camp season as they needed all the judgment of this convention it is money that could be collected for pay- thought wise to continue this missionamping grounds.

All the work that the convention of the propaganda of such missionary 1903 instructed the secretary to do has work—some of our workers declare the ing list of chartered societies, the board affirm that the people want missionery ruling that this would be impossible out help but will not even pay for the halls of regard to such societies, many of in which the laborers work; it is a them, through their officers having oblessness of chartering local societies in earlier years when they had been with only seven or eight members thus known, they had been flooded with which are too weak to thrive, and many

Recommendations that the convention give a public vote of thanks to the Editors of The Progressive Thinker, The Banner of Light, The Light of tional Association during the year; also a vote of thanks to the managers of Onset, Temple Heights, Etna, Madison, Freeville and Grand Ledge camps, for granting N. S. A. days and for their welcome collections in behalf of this association. It may here be mentioned that Niantic camp promised an N. S. A. day, but through some delay or disap pointment from our representative, the

matter was not carried out.
In addition to the foregoing it is the as we did not before possess. To all of cuitable monument at the grave of that those we owe our gratitude and appreciation.

Colby Luther, the N. Sl A. board appro-Visitors to headquarters during the printed the sum of fifty dollars toward

In conclusion, your decretary desires ors to the headquarters of our associa- charge of her many diffies and the accomplishment of the active fabors inci-dent to her office during a fiscal year. With love and greetings to all:
Respectfully submitted.

MARY T. LONGLEY, N. S. A. Secretary SECRETARY'S FINANCIAL STATE-MENT

From October 1, 1903 to October 1, 1904.

Total....\$24,845.48

/ill Defense Fund.....

Itemized Receipts. Jontributions.... 746.64 Charter fees........ Sale of tracts and books 150.00 Missionaries 1,575.44 Max Gentzke, Missionary..... Rent Dues and collections from societies and camps..... 988.07 Contributions to Mediums' De-ilef Fund...... 2,633.15 Itemized Expenditures. H. D. Barrett.......\$1,085.30 Mr. and Mrs. G. W. Kates, Missionaries.....

Mr. and Mrs. E. W. Sprague, 100.00 Lyman C. Howe, Historian.... Hudson Tuttle, Editor at Large Fuel............. Gas..... 19.92 Postage.... Convention (1908) expenses... Trustees' traveling expenses .. 1,183.32 Secretary's salary Printing Pensions and aid to aged me-Special Donations— To H. D. Barrett..... 500.00 500,00 Luther.......... Miscellaneous expenses-Expenses of Investigating Committee, Morris Pratt Institute Protested check (donation) .. Office supplies, janitor service, bonds, telegrams, Secretary's clerk hire.......

Statement from October 1, 1903, to October 1, 1904.

Total.....\$9,630.60

TREASURER'S ANNUAL REPORT.

Oct. 1, 1904, Balance on hand............ 215.214 88 RECAPITULATION.

THE CREATOR.

The Philadelphia Record Expresses Its Views-No Danger to Those Who Do Not Attach Themselves to a Church. "For every house is builded by some man; but He that built all things is

God."—Hebrews ill:4. There are dertain reasons, more or less valid, for which one may decline to adhere to any of the existing forms of religious belief. It cannot be the will of a just Creator that conscience be overruled, even in so high a cause. Compared to mental slavery, physical bondage is no crime at all, and they who attempt to make men beleve that are wholly dependent upon the accept ance of one particular doctrine endanger their own prospects far more than those of the masses they seek to influ-

The truth of Christianity has so weathered the defiance of the ages as to fortify itself against the sharpest arrows of reasonable doubt. Yet there are those incapable of sincerely accepting it in its entirety as a guide to right living. Are they to be dispos sessed because of the narrow limit of their canabilities? Is a child's respon sibility equal to a man's?

But doubt or disavow as we may one fact common slike to most forms of belief must be taken as truth by every man, and that fact is the existence of God. Without this, life is a rudder less ship, drifting with every wind and tide; unable to follow any given course; incapable of trust, and, on the whole, a menace to all the other ships that sail this shoreless sea. Without this, man is a creature of chance, an accidental part of an accidental whole whose human conduct is not amenable to any law, and whose existence is barren of cause and devoid of effect. is this the truth? Are we such fools? The truth is that evidenced to us by every star of night and every hue of dawn. It is that sung to us birds, the winds and the great sea, and revealed to us in the foresight and be neficence of nature. It blooms before our eyes in the flowers and fruits of the golden summer, and awes us with th rising of spring from out the grave of winter. It weaves our every day of honest doing into a fabric of use beauty, which no sane being could conceive to be other than the result of a system planned by One perfect in knowledge and wisdom-One divine. And we are wise only when we acknowledge this Creatorship, and bow down to it as the source of all we have

and all we hope for. This is the beginning of wisdom. The sight of a vest building unconsclously gives birth to thoughts of the one who planned it. Whatever credit may be bestowed on the builder, the greater credit is his who conceived and made possible the execution. It is so with a beautiful painting, a powerful machine, a stirring bit of music. Every human creation leads us back to the man or woman behind it. And though we can, if we will, comprehend every purely human product, we do not, for this reason, withhold praise or credit from those who deserve it. Why, then, should we hesitate to acknowledge a Creator and Ruler of the vastly more wonderful and inexplicable things all around us? And seeing, as we do, that nothing of worth can come of man without the application of thought to labor, how can we deny the existence of Supreme Mind allied to Supreme Power when we have ever before us material conditions that defy the deepest learning of man?

It is a fact beyond the realms of logic and philosophy. The heart proclaims t, and the questioning mind is answered by nature, whose smallest blade of grass is proof sufficient of a God Omnipotent.

"The Kingship of Self-Control," Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 80 cents.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

Starnos. A rosary of pearls culled from the works of Andrew Jackson Davis. Intended to imbue the sorrowing and stricken heart with new inspiration. By Dr. Della E. Davis. Price 59 cents.

Startling Facts or Deeds of Darkness Disclosed, Relative to Auricular Confession, and Its Relations to Sacerdotal Celibacy, Convents, Monasteries, Morality, and Civil and Religious Liberty. By Rev. J. G. White. Price, 75 cents.

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ship. By Hudson Tuttle. Price, cloth, 75 cents. Success, and How to Win It. A lecture and course of twenty-four

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Waldo Trine. Price 35 cents. The Great Psychological Crime, which claims that subjective mediumship is injurious, is edited by Florence Huntley, author of "The Dream Child" and "Harmonics of Evolution." Price \$2.

The Idea of God. By Dr. Paul Carus. Fourth edition. 32 pages. An effort to purify our 'Idea of God' that it may be greater, sublimer, and more awe-inspiring to future generations than it has ever been yet."-Literary World, London. Paper cover, 15 cents.

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Price, \$2.

AM I MY BROTHER'S KEEPER?

This is a question which is being indirectly asked and answered frequently just now among Spiritual-

There is much talk of liberty of speech and action, great outery against fetter and bond, but so far little about duty to Spiritualism and to fellow-man,

In connection with the question of the hour, many arguments have been advanced as reasons for leaving things as they are, lest the liberty of any individual should be interfered with; but the value of Spiritualism to the world, and the need for its correct presentation to the inquirer, appears to have been largely lost sight of.

There are some who claim that it is unwise to bar a speaker from the platform for drunkenness, because such ostracism 'may lead to his further downfall."

We are prepared to sustain the argument that one of the worst things which can be accomplished for such a man by his friends is to keep him upon a platform which he has disgraced.

Those who object to closing the rostrum against such a person lose sight of one great fact: The status of the platform is the standard by which Spiritualism is largely judged. They further appear to forget that a man is not necessarily an outcast because he has been barred the platform.

It would surely be greater charity to treat the fallen as a brother, and enable him by kindly sympathy to recover his strength among the rank and file, ere he stood out as leader and guide of the people.

In this sense societies are "their brother's keeper, and would do him and the movement a real service by insisting upon his removal from the platform until such time as he had regained his self-control and self-

But there is a wider sense in which the Spiritualist organization is its "brother's keeper." Every inquirer into the great truths of Spiritualism should be treated with courtesy at least, and should be welcomed with dignity to the study of such a sublime

The movement can scarcely be said to perform this duty until it sees that the teacher is at least qualified to teach, and is not of such a character as will cause a sneer of contempt to mantle the features of the lis-

If mediums are to be considered, surely the public have a right to as full consideration. Societies are ready enough to take collections from the public, to cater for their entertainment and, all too often, for their mere amusement, and they cannot escape their, responsibilities by the insolent query of the old-time murderer-"Am I my brother's keeper?"

To put a medium upon the platform because he "draws" and "pays," regardless of his moral character and his influence upon the real inquirer, is making a parody upon Spiritualism, and can but be deemed a descent to the lowest possible method of money-making or notoriety-hunting.

The National Union is bent upon doing its best to relieve itself of the dead weight which has for so long made Spiritualism a term of derision. We put it this way because there are some who object to the idea of the movement striving to make itself more "respect-We notice, however, that often those who rail most loudly against the introduction of the word "respectability" into an argument are very careful as to their own respectable appearance, both physically and morally. We have yet to learn that what is good for an individual is, in this sense, bad for an organiza-

Organized Spiritualism is the "keeper" of its brother, the "outsider," and the sooner this is recognized the better it will be for Spiritualism and the "outsider,"

There are some folk who appear to imagine that the stranger is the man to provide the cash; but to us the stranger is the man who needs the aid of Spiritualism, and is a prospective Spiritualist-a possible new recruit for the Cause; and in these days of intellectual development when the Board School contains the Senior Wrangler in embryo, it behooves Spiritualists to look to it that their platform is intelligent, and as free from reproach as it is possible to make it.

If the movement cannot live without the aid of the few grossly immoral exponents who have the audacity to stand as teachers of the people, the sooner i breathes its last expiring sigh, the better.

But the Cause is strong in its fortress of truth, with its ammunition of fact and its weapons of logic, and the expulsion of the few wastrels from the ranks of the garrison will not render less effective the fighting force disencumbered of the worse-than-useless companionship of those who are prepared to sell the fortress and their honored comrades for the "price of a pint," or the sake of a foul caress .- The Two Worlds Manchester, England.

A FEW MORE YEARS.

We have but a few more years to linger Aye, only a few more years at best, Ere the hand of old Time points a finger And his scythe reaps a harvest of rest.

Ah, only a few more years of worry Will this soul have, imbedded in clay, But somehow I'don't wish to hurry From this dear old earth homestead away.

There's only a few more years of blindness' Ere the dawning of brightness I'll see, But this world seems so filled up with kindness That the waiting is pleasant to me.

Only a few more years of the bitter, Only a few more years of the sweet; Yet the bright stars of hope are a glitter O'er the pathway of these weary feet.

Only a few more years of earth pleasure, Only a few more years of its pain, And each one must have a full measure; Or Life shall have been lived all in vain.

Only a few more years of this being And doing without perfect aim, But the coming, the doing, the seeing Are worth all the trouble and blame. DR. T. WILKINS.

Old folks notice a great deal more—and look fur ther on-than young people imagine. We are given to projecting futures for them, and anticipating their probabilities, in the light of our own past. We put ourselves back to a starting-point like theirs, as we see it, and live on with them, as we think they might live on .- A. D. T. Whitney. of time for \$1.00—sent on trial to those only

If I find in myself an evil impulse, I find what in itself considered is, indeed, something hateful, lamentable, possibly horrible, something which regarded for itself can apparently form no part of a good order. But suppose I resist the evil impulse, hate it, hold it down, overcome it, then, in this moment of hating and condemning it, I make it part of my moral goodness. -Josiah Royce.

elevating thought that the paper will contain each week. In sending in these trial subscrip-Words are but lackeys to sense, and will dance a tendance without wages or compulsion .- Swift.

An honest man is able to speak for himself, when a knave is not. - Shakspeare.



In The Open Court, Between the Giant Minds of Spirit-In The Open Court, Between the Giant Minds of Spiritupon the subject matter contained in the late book by Dr. J. M. Peebles, on "The Demonism of the Ages, Spirit Obsessions," Etc., which promise s to eclipse all previous discussions.

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The gift to man from the Great Over-Hope sheds its glory on our ideal goal, It buoys our spirit with courage sub-lime, It illumes our way as we upward climb,

As the ages silently onward roll. Hope is inherent in the human race, Its subtle power elevates mankind. It is the keystone in development. In aspiration it is the true base; In all life's trials hope is entwineden the change called death brings contentment.

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Dr. J. M. Peebles.

This is an important case to be tried at the

Fall and Winter Session of The Open Court. The

Question at issue is as follows: Shall the book

issued by Dr. Peebles, entitled, "Spirit Obses-

sion, or the Demonism of the Ages," be burned

and the plates destroyed, as some desire, and the

Doctor restrained from employing his pen in dis-

seminating his peculiarly pernicious doctrines in

regard to Spirit Obsession or Demons? Prof.

Loveland will appear in Court in his own behalf,

with other wise counsel, endeavoring to annihi-

late the book, while Dr. Peebles, assisted by able

minds, will endeavor to demonstrate to the jury

that every word in the book is absolutely true,

and that there is great danger in obsessing evil

influences to all mankind. This remarkable

book should first be read by those who wish to

appear for or against it in The Open Court. It

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Saratoga, Wilson Co., N. C., Feb. 14, 1903.
Dr. J. S. Loucks, Stoneham, Mass.
Dear Sir:—I write you again desiring to express my gratitude to you for the great good I received from your treatment last winter and spring. You cured me of diseases that other doctors failed to cure. Thankfully yours, [Unsolcited]

MRS. D. A. OWENS.

Pleasons Med. Sant 1 1994.

MRS. D. A. OWENS.

Piersons, Mich., Sept. 12, 1994.
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HUMAN NATURE. BY C. W. STEWART.

(Continued from fifth page.)

soul, when it realizes the difference between itself and that it sees. It eats the fruit of the tree of knowledge, and knows good and evil. It then awakens to the power of choosing. By a mistaken idea of what constitutes happiness, the soul follows after the lead of the passions until it finds itself outside the gates of innocence, and sees an angel with sword of flame guarding the gateway lest the soul bring back with it its own pollution. That angel is Conscience, and the surest way to get back into the Garden is to make peace with the sentinel. Learn the password to the Inner Life. That, and that alone, will open the gate -that alone will disarm the sentry.

As Tennyson says: "For what is true repentance but to cease to think even in our inmost thoughts, the things which made the past so pleasant to us.

If change of air and scenery are so important to the ecovery of the physically and mentally sick, how. much more important is change of environment to the morally diseased? If society in self-defense enforces municipal cleanliness, and thus guards against epidemics, even though it is done at the expense of commerce and public convenience, how much greater tha necessity for guarding against moral plague.
"Fear not that (alone) which kills the body, but

also fear that which pollutes the soul." The moral effect of the city slums is far worse than the physical effect. What then? Abolish the slums! "It cannot be done." Why? "The land and buildings belong to wealth and we cannot reach them." Strange! A city ordinance or a statute will abolish a soap factory if it threatens the public health. Or shut out the cholera or smallpox though all the wheels of industry stand still. The factory only pollutes the air. A den of debauchery pollutes the soul, and, holding the victims in a demon's grasp. drags him downward to the lowest hell!

Who justifies the liquor traffic? Is it the father who sees his son reeling from the saloon with brain besotted and eyes inflamed with the fires of rum? Is it the mother who gazes with tearful eyes upon the loved face of husband or son, as they lie in drunken stupor breathing forth the fetid odors of alcohol? Is it wives and children hovering over a dying fire with wintry winds whistling through open windows, freezing the very marrow in their half-clad frames? Is it the sober, prosperous citizen who has, by thrift and care built a home for wife and children and is taxed to build poor-houses, jails, and criminal courts? Is it the farmer who would fain sell his surplus to the mechanic and the laborer, but cannot, because their earnings go to fill the coffers of the saloon? Is it the merchant who has food and clothing to sell, but must see his goods remain upon the shelves while the steady, stream of wealth flows into the till of the murderers of peace?

No! The defenders of the liquor traffic are the men whose love of gain has supplanted all the nobler qualities and who revel in the price of blood and tears. It is the swaggering, bloated wreck of humanity who bathes his brain in liquid fire, and whose rumsoaked soul sees grinning devils and writhing ser-pents in his path. It is the blear-eyed sot who revels in debauchery, and whose highest aspiration is beneath the level of the brute! It is the wife-beater who drives the roses from the cheek of love, and to whose ear the widow's wail and the orphan's cry for bread are sweetest music!

The man who upholds the liquor traffic, carrying its influence into the arena of political life, upholds and defends murder, debauchery, and theft. He is the defender of harlotry, and the justifier of every form and type of sin. For the accursed love of gain he would rob the world of light and joy, and relegate mankind to the gloom of savagery. He would place upon every brow the brand of Cain, and deluge every home and fireside with blood and tears. He would hold high carnival on the grave of buried love and with demons lost and devils damned in black despair would dance in glee and shriek his fiendish laughter in the face of a lost and ruined world!

There was never yet a blow struck for the elevation and improvement of mankind and human nature but some so-called "vested right" was crushed. Reformer, do you wish to save men from this monster? Then change the environment by banishing the liquor traffic from politics. Abolish the nuisance although in doing it you strike down a thousand fortunes.

The highest vested right on earth is to live and be happy. And strangely enough, the exploiters of the race in all ages have made fortunes by trammeling this particular right. Privilege and prerogative bestowed by kings or by false legislation upon the favored few, have been the destroyer of human liberty and human rights in all ages.

Human greed and lust for gain have marred the beauty of the world, defied the power of the Almighty, reduced humanity to slavery, and the horrors of history are the records of nature's wrath upon those who for gain, became the destroyers of their fellow men. One by one the nations, like old Israel, have been scattered, and Babylon, Egypt, Greece and Rome bear silent testimony to the destroying power

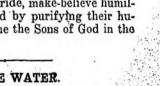
But as the iceberg, floating from the Polar seas, thaws and melts away as it moves toward Southern latitudes, so the cold and cruel power of Mammon is melting away in the ever-widening gulf-stream of

Already the air grows balmy with the fragrant breezes of the new morning. The daybreak of Spiritual truth is gilding the hilltops, and human nature is climbing up from the valleys to catch the radiance. Amour Vincit Omnes. Love conquers all, and God is love, and Good shall be the final victor. At last the light of spiritual truth shall beam in every eye and shine in every human soul. Man shall be saved and human nature redeemed, not from penalties, but from sin and sorrow, and shall make good the prophecy of

Out from the hovel and the hut, out from the palace of vulgar display, down from the tyrant's throne and out from the caverns of superstition, shall march the hosts of beleaguered human souls, and they will leave behind all selfishness, false pride, make-believe humility and mock reverence, and by purifying their human nature they shall become the Sons of God in the Republic of Heaven!

DRINK MORE WATER.

If the span of human life is not greatly increased in these passing years it will not be from lack of exact knowledge as to how it may be done. Recently some three or four "elixirs of life," or preventives of old age, have been announced, all of them sure things. Thus we are told by an old-time physician that the seeret of immortal youth lies in consuming large quantities of distilled water every day. He himself drinks about a gallon a day, or nearly thirty barrels a year, and is still hale and hearty, though over eighty years of age. While this recipe for longevity may hardly be considered infallible, there is undoubtedly much virtue in the copious drinking of water, whether distilled or not. The tendency is to drink too little to keep the bodily functions in a healthy state. More water, more sleep, a careful diet, and less worry doubtless constitute as good a platform for attaining health and long life as any that may be put together.



The Open Court. A Fall and Winter Session to be Held, to Try the Case of J. S. Loveland Versus