

The National Spiritualists' Association.

United States of America and Dominion of Canada, Twelfth Annual Convention, Held in The Temple of Spiritualism, St. Louis, Mo., October 18, 19, 20 and 21, 1904.

There appears in this week's issue a continuance of the report of the Proceedings of the National Spiritualists' Association, held at St. Louis, Mo., giving the entire doings of the delegates; the only Spiritualist paper that has seen fit to do this; showing conclusively that The Progressive Thinker leads in all things that pertain to the advancement of Spiritualism. The two papers combined, No. 779 (which contains the reports of various officers), and this issue, No. 781, should be carefully filed away for future reference. They will prove invaluable.

Twelfth annual convention of the National Spiritualists' Association of the United States of America and the Dominion of Canada, in the Temple of Spiritualism, 3015 Pine street, St. Louis, Mo., October 18, 19, 20 and 21, 1904.

Officers and Trustees:
Harrison D. Barrett, president, Canaan, Maine.
Dr. George B. Warne, vice-president, Chicago, Ill.
Mrs. Mary T. Longley, secretary, Washington, D. C.
Theodore J. Mayer, treasurer, Washington, D. C.
Ilyd C. I. Evans, Washington, D. C.
Hon. Alonzo Thompson, Fullerton, Neb.
Cassius L. Stevens, Pittsburg, Pa.
Thomas Grimshaw, St. Louis, Mo.
Mrs. Carrie E. S. Twing, Westfield, N. Y.

Officers of the Convention:
Rev. W. J. Colville, reading clerk.
L. C. I. Evans, stenographer and assistant secretary.
Mrs. C. C. Hardcastle, musical director.
J. H. Humphreys, sergeant-at-arms.
Julius Gedecke, ticket-seller.
Louis Weller, door-keeper.

The informal opening of the 12th annual convention of the National Spiritualists' Association took the form of a reception to delegates and visiting Spiritualists and was held in the handsome temple of the First Spiritualist Society at 3015 Pine street, St. Louis, on Monday evening, October 17, 1904. The committee in charge of this part of the evening was Mrs. M. T. Longley, chairman; Mrs. M. C. Barrett; Mrs. I. C. I. Evans; Mrs. C. L. Stevens; Mrs. Thomas Grimshaw; Mrs. Carrie E. S. Twing; Mrs. B. F. Pohl; Mrs. K. H. Hary; Mrs. Chas. Brown; Miss Mattie Hinton; Mrs. E. B. Erice.

After general hand-shaking and spoken greetings, President Barrett called the meeting to order, and a program of music and short speeches was greatly enjoyed, among those heard from being Mr. Hutchinson, the veteran survivor of the old Hutchinson family of singers; President Barrett, Thomas Grimshaw, Moses Hull, Mrs. E. Cadwallader, Geo. W. Kates, Dr. Geo. B. Warne, Oscar Edgerly, J. Maxwell, W. J. Colville, W. F. Peck and others. Excellent music was furnished under the direction of Mrs. C. C. Hardcastle by Master Luther Taylor, Miss Myrtle Taylor and Mrs. L. J. Curtis.

First Day—Tuesday, October 19—Morning Session, 10 O'clock.
congregational singing; invocation by Mrs. Mary T. Longley; address of welcome, Rev. Thomas Grimshaw; music—vocal solo, "I'm a Pilgrim," Mrs. L. J. Curtis; response to address of welcome, President H. D. Barrett; music—vocal solo, Mrs. L. J. Curtis.

The president appointed the following committees: Credentials—H. W. Richardson, Oscar A. Edgerly, J. S. Maxwell, Mrs. Schaus, Geo. Mostow, Committee on Resolutions—W. Kates, W. A. Willing, C. W. Stewart.

While waiting for the report of the committee on credentials, a general conference was held.
Prof. W. F. Peck, in opening the conference on the good of the cause, said that Spiritualists must be on their guard against impostors and use the same caution in receiving spirit revelations that the physicist uses in physical sciences. He declared that Spiritualists had been tearing down long enough and it was time for them to begin to build up.

Mrs. M. E. Cadwallader of Philadelphia, delegate from the oldest Spiritualist society in the United States, received enthusiastic applause when she urged that a committee be appointed to direct legislation on the subject of mediums. She said mediums deserved some protection from the vast number of oppressive and contradictory laws. In Delaware, she declared, there was a law which permitted the flogging of mediums.

Other participants in the conference were Dr. E. H. Green, Mr. and Mrs. E. W. Sprague, Mrs. Carrie E. S. Twing, Mrs. Mattie Hull and others, general interest being awakened by the practical ideas offered. Clara L. Stewart, John W. Ring and Moses Hull also spoke.

Mrs. Carrie E. S. Twing and Mrs. R. S. Lillie were appointed a committee to call upon Mrs. Ella Wheeler Wilcox, who was in the city, and invite her to visit the convention.

The delegates in attendance numbered 155, while the local press estimated one thousand visiting Spiritualists were in St. Louis during the convention.

Mich. C. D. Pruden, George W. Kates, Mrs. C. F. Curran, Henry C. Dorn.
The secretary's report was then received and read and referred to the committee on secretary's report. The secretary and treasurer's financial reports were also read and referred to the auditing committee.

The following were the standing committees of the convention:
Committee on resolutions—W. F. Peck, Moses Hull, John W. Ring, Mrs. Laura G. Fiken, Stephen D. Dye.
President's report—John Hutchinson, C. D. Pruden, George W. Kates, Mrs. Carrie E. S. Twing, Mrs. C. E. S. Twing, Mrs. R. S. Lillie, Mrs. Carrie H. Mong, H. A. Cross, P. L. Peck.

Treasurer's report and auditing—John D. Vall, E. A. Schram, Warren J. Foss, Mary J. Stephens, Clara L. Stewart.
Delegates' report—M. E. Cadwallader, Mrs. J. W. Hadlock, Olin D. Whittier, H. W. Henderson, F. D. McCormick.

Amendments—Mrs. Clara L. Stewart, M. C. Bledsoe, Mrs. W. E. Stephens, Mrs. Mollie B. Anderson, C. H. Stockell, Finance, Ways and Means—C. E. S. Twing, E. W. Sprague, M. J. Stephens, Mrs. J. P. Whittell, L. W. Favor.

Special Committees:
Marriage and Burial Service—Rev. Thomas Grimshaw, Mrs. R. S. Lillie, A. Scott Bledsoe, Mrs. C. E. S. Twing.
Missionaries' Report—C. D. Pruden, W. J. Erwood, Mrs. Isa A. Cross, J. N. Randall, C. W. Stewart.

State of the work—Thomas Grimshaw, George B. Warne, R. S. Lillie, Harry J. Moore, E. A. Schram.
On location of annual convention—C. D. Pruden, C. L. Stevens, Carrie H. Mong, H. C. Dorn, Will J. Erwood, Correspondence—Living F. Jackson, Leonora W. Mostow, Solomon Dill, Dora C. Groby.

Editor-at-Large—Harry J. Moore, John D. Vall, Olin D. Whittier.

A special committee was also appointed to send greetings to the New Thought Federation. This committee consisted of W. J. Colville and Mrs. J. W. Hadlock.

The following fraternal delegates were elected to attend the New Thought Convention: H. D. Barrett, W. J. Colville, Thomas Grimshaw, W. F. Peck, Dr. E. H. Green, H. C. Dorn.

Evening Session.
Organ prelude, Mrs. Sallie Potter Sneed; invocation, Rev. John W. Ring; music, vocal solo, "Alone in the Lighthouse Tower," O. Leake; violin obligato, Mr. C. Bertrand Harvey; lecture, 40 minutes, Rev. Will J. Erwood; music—violin solo; 1, Gypsy Queen, 2, Intermezzo from Cavalleria Rusticana, C. Bertrand Harvey; recitation, "Face on the Bar-room Floor," Mrs. Genevieve Fenders; music, vocal solo, "For All Eternity," Miss Lulu Swaine; violin obligato, Mr. C. Bertrand Harvey; spirit message, Rev. E. W. Sprague; music, vocal solo, "Chapman's song," Miss Lulu Swaine; benediction, Mrs. R. S. Lillie.

Second Day, Wednesday, October 19—Morning Session.

The morning session of the second day was devoted to the reception of the reports of missionaries and special agents. The reading of communications and the introduction of new business and assignment of orders. Under this head Vice-President Warne introduced the letter from the Anti-Medium Association and his reply thereto which is referred to at length in a subsequent portion of this report. The reports of the missionaries were referred to the proper committee. All communications not pertaining to the immediate business of the convention were referred to the committee on correspondence.

work, in order that healthy growth can be stimulated.

The committee thinks that the weak recognition of the value of the N. S. A. missionary work demands of this body that the state associations be urged to care for the missionary work in their separate states and that a special agent be appointed by the executive board of the N. S. A. to visit the auxiliaries of this association and of the state associations, and strengthen them; and so far as possible the N. S. A. shall send to unorganized states special missionaries for propaganda, whenever possible to secure success.

We approve of the recommendation to continue Brother Hudson Tuttle as Editor-at-Large for another year. (Adopted by a rising vote.)

We approve of the recommendation to hold mass-meetings in connection with state associations and to make a division of receipts with said auxiliaries. These meetings to be under the management of the executive board of the N. S. A. to be held when possible in large cities in which there are no local societies and in states where there are no state associations.

We approve of the suggestion to thank the passenger associations of the various railways for courtesies extended to our representative ministers, and suggest that the N. S. A. secretary endorse a proper letter to the names mentioned.

We approve of the raising and disbursing of a pension fund to provide for our indigent speakers and mediums, and suggest that the executive board continue to make appeals to enlarge that fund, and that the said board shall have power to pension any and all worthy workers in need.

We fully concur in the commendations of the work done by the superintendent of the lyceums and recommend the executive board to continue the office of lyceum superintendent, with John W. Ring as national superintendent.

We approve of the moral and financial support of the Morris Pratt Institute, by the Spiritualists at large, and recommend that the executive board shall have power to exercise their best judgment with regard to further donations from the N. S. A.

Your committee feels it is best to make no recommendations with regard to the Usages report.

We urge the president's recommendations to co-operate with the camp-meeting associations; and endorse the suggestion to use the mediumship and provide for N. S. A. days during their camping seasons. We approve of his suggestion that the N. S. A. secretary shall extend thanks to the camp associations and to create a "heart to heart" correspondence with them. We do not approve of sending a special representative to the board of trustees of the camps at their winter sessions.

We approve of the president's recommendation to set aside a special hour during this convention to consider the interests of local societies.

We approve of the tendency to secure speakers for longer terms of service than is now generally in vogue with local societies.

Your committee endorses the request for a bold, brave and vigorous warfare against counterfeits, mediumship, and recommend that each auxiliary of the N. S. A. shall employ only such mediums as may be well authenticated by associate societies. We earnestly appeal to our auxiliaries for self-protection by correspondence to defend the genuine and true, and to condemn the nefarious.

We cheerfully approve of thanking those who have aided the cause of Spiritualism in any way, and recommend that each auxiliary of the N. S. A. shall employ only such mediums as may be well authenticated by associate societies. We earnestly appeal to our auxiliaries for self-protection by correspondence to defend the genuine and true, and to condemn the nefarious.

We endorse the recommendation that the incoming president shall compile a Text-Book of Spiritualism in accord with the resolution adopted at a previous convention, and as yet not completed.

The recommendation to push on the work of compiling the History of Spiritualism is approved by your committee. Any necessary appropriation should be considered by the executive board.

We approve of the suggestion that each Spiritualist shall be appealed to by the secretary of the N. S. A. for special donations to create an endowment fund for the future work of this national body.

Your committee recommends that a special hour be set aside during this convention to consider the Declaration of Principles and to suggest any necessary amendments.

We also approve of the correspondence with leaders of our cause for suggestions to further the interests of the N. S. A., and we endorse that the incoming secretary shall send similar questions that the president reports.

Your committee approves of the president's request to extend thanks to Theodore J. Mayer and J. R. Francis for generosity in donation and to help to create the pension fund.

We desire to thank the board of trustees for laborious and energetic efforts to promote the N. S. A. as gratefully testified by the president. We recommend that the incoming secretary shall forward a letter of thanks to each Spiritualist paper for valuable aid to the N. S. A. efforts.

We sincerely affirm the president's appeal to the Spiritualists for consecration, harmony and laying aside of personal differences.

JOHN HUTCHINSON,
GEORGE W. KATES,
C. D. PRUDEN,
H. C. DORN,
CARRIE F. CURRAN.

Fourth Day, Thursday, October 20—Morning Session.

The morning session was devoted to reports of committees as follows:

Committee's Report on Secretary's Report.

Your committee on secretary's report find great pleasure in stating to this convention that they find nothing there in content but that meets with their hearty approval, and we recommend the adoption of said report, and that the convention give our worthy secretary a vote of thanks for the efficient services rendered this association.

Respectfully submitted,
W. A. WILLING,
Chairman,
R. S. LILLIE,
CARRIE H. MONG,
H. CROSS,
P. L. PECK.

Adopted as read.

Report of the Auditing Committee.

We, the committee appointed at the twelfth annual convention of the National Spiritualists' Association, held in St. Louis, Mo., Oct. 18, 19, 20 and 21, 1904, to audit the books of the secretary and treasurer for the fiscal year beginning Oct. 1, 1903, and ending Oct. 1, 1904, submit the following report:

We have carefully examined and compared all receipts and orders and find them to correspond with the statement issued, and to be correct.

JOHN D. VALL,
E. A. SCHRAM,
W. J. FOSSE,
MARY J. STEPHENS,
CLARA L. STEWART.

Adopted as read.

The special committee on state of the work, not being able to report at this time, a general discussion upon the subject of ordination was indulged in by those interested, after which the regular order of business was resumed.

Report of Committee on Delegates' Reports.

Mr. President and Fellow Delegates: The committee on delegates' reports respectfully submits the following: There has been presented for the consideration of this committee, out of 150 the total number of auxiliary societies, only 38 local and 12 state associations have reported. Examination of the various reports show that many of the charter societies make no attempt to comply with the constitution and by-laws of the N. S. A. in regard to the manner in which they shall send their yearly statements in. We desire to commend those societies which have made careful reports and would recommend that every society make a special effort in the direction of this work.

The committee calls attention to the necessity of some action being taken to secure uniformity in the plan of organization of state associations. The different plans of organization are likely to create confusion in the election of delegates to the N. S. A., and we recommend that steps be taken to secure this uniformity. Some state associations have individual members only; others have individual members and subordinate associations, while still others are delegate bodies only.

Local Societies.—The returns from the various societies have been sadly neglected; many send no financial statement whatever, and some of the reports are only partially complete, while only a few comply with the requirements of the constitution and by-laws which would require a brief report of the work accomplished by the societies during the year. These written reports are extremely important and every effort should be made to secure them from each society. We recommend that the missionaries of the N. S. A. continue to foster the societies already chartered, as this is more important than establishing new ones. Adopted.

Camp-Meeting Associations.—But one camp-meeting association has reported to the call for reports; that is the Mississippi Valley Spiritual Association. As we have quite a number of camp association auxiliaries to the N. S. A., we recommend that an effort be made to interest them in our work. Adopted.

Lyceums.—Only one lyceum sent direct report; First Association of Spiritualists of Philadelphia. This may be owing to the fact that the reports were sent to the National Superintendent of Lyceums, John W. Ring. Adopted.

Educational Institutions.—The Morris Pratt Institute at Whitewater, Wis., an auxiliary, should consider itself to your attention and your committee recommend that every effort be made to sustain it financially as a most important factor in our cause. Adopted.

Financial Statement.—So very few of the chartered societies have given a complete report of their financial standing that your committee are unable to furnish any report which will give any idea of the financial standing of the auxiliary societies of the N. S. A.

Your committee recommends that as many societies report that they close their meetings in the summer, that the time of filing the annual reports of the local societies auxiliary to the N. S. A., with the secretary of the N. S. A., be changed from October 1 to June 1, and that the constitution and by-laws be amended to that effect. This does not apply to state associations or camp-meetings. Adopted.

Your committee recommends in order to expedite business that all reports of delegates or money coming in after the close of the fiscal year, be given as a supplementary report of the convention; if being deemed necessary to establish some system in regard to these reports, financial statement, we therefore recommend that the close of the

fiscal year be made September 1, instead of October 1, and that an amendment to the constitution and by-laws be made to this effect. Referred to committee on amendments.

We recommend that a list of the societies chartered by the N. S. A. be furnished on application to any chartered society in good standing and, if practically possible be published in the reports of the convention. This will enable each chartered society to know what other societies are affiliated, and would serve to promote fraternal correspondence, and thus bring all chartered societies in closer union. Adopted.

Your committee desires to call attention to the unwise methods of voting by proxy and recommends its abolishment, where there are not the full number of delegates present to which any state is entitled, the number should be filled from visitors present, provided only that such visitors shall be members of some society in said state which is affiliated with the N. S. A., and in good standing. Referred to committee on amendments.

We recommend that any society which has not paid its dues for two consecutive years ought not to be considered in good standing, and that a thorough investigation of such societies be made and if it is found that they cannot be considered that the charter be revoked. Adopted.

In regard to the proxy system, your committee recommends that where societies cannot be represented by delegates that they send a letter of instruction to the convention to be read, as it is the opinion of your committee that no proxy can properly voice the sentiments or wishes of a society unless the proxy has some knowledge of the society represented. Adopted.

M. E. CADWALLADER,
Chairman,
MRS. J. W. HADLOCK,
OLIN D. WHITTIER,
H. W. HENDERSON,
F. D. MCCORMICK.

The report of the committee on delegates' reports created a lively discussion among the delegates. Attention being called to the necessity of uniformity in the plan of state associations, a motion was made by Mrs. M. E. Cadwallader that a committee consisting of officers of state associations be appointed by the president to take some action towards securing this end. This was carried, and the committee appointed to report at the next convention.

The recommendation of the committee that the proxy method of voting be abolished, brought forth a heated discussion on the part of the delegates, many contending that it was the only way that societies who were prevented by distance and expense from having a direct representation could have a voice in the convention. Mrs. R. S. Lillie, Mrs. J. H. Brown, Mr. T. J. Mayer, Mrs. M. Galbraith and others contending that proxies were necessary, while Mr. J. S. Maxwell of Minnesota, Mr. W. A. Willing of Iowa, Mr. W. J. Erwood of Wisconsin, Mrs. M. E. Cadwallader of Pennsylvania, and others declared themselves as emphatically opposed to the method of voting by proxy on account of it making the convention personnel largely a matter of local people.

Mrs. Cadwallader strongly opposed proxy voting on the ground that the proxy votes controlled the convention. The matter was finally referred to the committee on amendments and it was voted that no society not in active operation should be represented by proxy on the floor of the convention.

Report of Committee on Amendments.

Amendments presented at the National Spiritualists' Association convention, October, 1904:

To amend Art. VI, section 1, by inserting after the word "convention," in the thirteenth line, the following: "and one additional delegate for each fifty members, or major fraction thereof, of said subordinate society." Rejected.

Amendment proposed by the First Spiritualists' Association of Washington, D. C.: Resolved, That the officers of the National Spiritualists' Association shall consist of a president, vice-president, secretary and treasurer, who shall be trustees, and with five others constitute a board of nine trustees, who shall have charge of the business affairs of the association, and shall be chosen by written ballot by the duly accredited delegates present at the regular annual convention.

Beginning with the convention of 1904, the officers of the convention shall be chosen for the following terms: Two trustees for four years, two trustees for three years, secretary and one trustee for two years; the president, vice-president and treasurer for one year. The president shall be elected annually for one year, but at the termination of the respective periods of offices of the other members of the board the terms of office shall be for four years.

F. A. WOOD, President,
MARY J. STEPHENS,
R. E. POTTS, Secy.,
W. H. CROSBY, Treas.

J. F. SIMONDS,
HENRY STEINBERG,
F. C. JUST,
ISABEL L. KEELER,
HARRIET D. MORGAN.

Rejected.

The First Church of Spiritualists, of Pittsburg, Pa., submits the following to the delegates of our next convention, viz.: Amend article IX of constitution. Strike out the words "or at such other time or other place as this association may determine at any annual convention." Yours fraternally,
WILLIAM FETZER, Secy.

Rejected.

Amendment: Amend article VI of constitution by adding the following sentence at the close of present paragraph of section 1: "State associations

composed of both delegates and lay members shall be entitled to one delegate for their charter and one additional delegate for each fifty, or major fraction thereof, delegates in attendance at the annual convention, and also an additional delegate for each fifty lay members, or major fraction thereof, in good standing upon the books of such state associations October 1 of each year." Rejected.

Amend article VII of constitution by inserting at the close of the third paragraph, section 1, the following: "By collecting twenty-five cents per capita from each lay member not a member of a local society, in good standing upon the books of all state associations chartered by the National Spiritualists' Association October 1 of each year."

GEO. A. FULLER,
JAS. B. HATCH,
SIMEON BUTTERFIELD,
ALEX. CAIRD, M. D.,
CARRIE F. LORING,
Treasurer,
M. HERRON LATHY,
CARRIE B. HATTY, Secy.

Trustees of Mass. State Ass'n.

Adopted as amended.

The above amendments to the constitution and several affecting the by-laws were considered by the committee, consisting of Clara L. Stewart, A. Scott Bledsoe, Mrs. W. E. Stephens, Mrs. Mollie B. Anderson, but only the following changes were made: One in the constitution relating to the status of lay members of state associations and their dues to the N. S. A., providing that no per capita dues should be exacted from lay members of the state associations who were members of local subordinate societies.

The by-laws were changed by making the time for filing reports with, and paying dues of local societies to the secretary of the N. S. A., June 1, instead of October 1. This does not apply to state associations or camp-meetings. The fiscal year was changed from October 1 to September 1.

The argument used for making this change was that it would stimulate local societies closing their meetings June 1, to send in their reports and dues at the time of their adjournment for the summer vacation, and thus enable the secretary of the N. S. A. to give a more complete statement of the work accomplished during the year.

To section 3, article 8 of the by-laws the following words were added, "provided however that no proxies shall be issued to any society that is not in actual operation and has not held regular meetings during the year."

The amendment regarding proxies evoked a lively discussion, all being agreed that the proxy method of voting was a source of danger, but that it could not at present be abolished. Urgent measures for its restriction were demanded by many delegates, and the above amendment if fully carried out seemed to be the best that could be done at the present time.

Some of the delegates urged that the auditing committee of the board of trustees be instructed to prepare a list of societies in good standing and the number of delegates to which they are entitled, and place the same in the hands of the committee on credentials at the opening of each convention.

This business consumed the entire day and it was voted to take up the work assigned for the afternoon, in executive session during the evening. (This meeting was held in the vestry of the Temple with Vice-President Warne in the chair.)

At this session the question of publishing the proceedings of the convention came up for discussion. The delegates present were about evenly divided on the subject and it was finally decided not to publish the same in book form.

Report of Committee on Resolutions.

Whereas, the importance of this Twelfth Annual Convention of the Spiritualists of the United States and Canada now assembled in St. Louis, October 1904, renders it necessary that our principles be clearly proclaimed to the world, we, the committee appointed by your body, hereby respectfully present the following resolutions:

Resolved, That with renewed fidelity of purpose, with a staunchness of conviction which only years strength and volume as the years roll by, we would again affirm our unflinching belief in the reality and potency of Spirit, the one eternal life immortal and invisible.

Resolved, That we, as Spiritualists, claim immortality as our birthright; we strive to win our crowns by unflinching of our spiritual nature; we make less effort to save our souls than to find our souls, here and now, to make close and vital connection with such divine reservoir of intelligence and power. Since every broken law demands its penalty, we do not believe in the forgiveness of sin, but endeavor to outgrow the habit of sinning.

Resolved, That we stand irrevocably for spotless purity in every department of life, purity of thought and action, purity of appetite, expressed in all temperate habits, by which alone perfect health for the body can be maintained, in chastity of social life, purity of language, of impulse, immaculate uprightness in mediumship, and the purest aspirations to reach loftier altitudes of soul life than we can now conceive.

Resolved, That we as a body are opposed to the barbarous and unsanitary practice of compulsory vaccination.

Resolved, That we as Spiritualists do not believe in the right of any individual or individuals to destroy life as a punishment, and recognizing that crime is but the result of ignorance and a diseased mentality, we would express our disapprobation of that relic of a partially civilized age—capital punishment.

Resolved, That those whose moral status is not such that will strengthen the social system, but diseases and pollutes it, should be restrained for their own good, and be given an opportunity to receive aid in an educational and humanitarian spirit.

Resolved, That as a body of people we stand opposed to medical monopoly, and claim the right under the Constitution of the United States to employ our own physicians.

tution of the United States to employ our own physicians.

Resolved, further, That while we claim the right of our healers to exercise their healing power, yet we would urge upon them the necessity of acquiring a thorough knowledge of physiology, anatomy and hygiene; also, of the power of enlightened, systematic thought to dominate physical conditions.

Resolved, That we, as a body of people are opposed to the present barbarous system of trying to settle international disputes by resorting to war, and as there could be no war without soldiers we urge all young men to refrain from enlisting in any military service, except in cases of extreme necessity, and that we suggest the organization of peace societies as auxiliaries of our Children's Progressive Lyceums.

Resolved, further, That the executive board of the N. S. A. be empowered to appoint a delegate to the International Peace Congress, to be held in Luzerne, Switzerland, during October, 1905.

Resolved, That recognizing the purifying and uplifting power of woman in both public and private life, we demand for her all the privileges political, social and industrial that are accorded her brother man.

Resolved, That one of the great needs of every public worker is the most thorough education that can be obtained—a need no less imperative for spiritual workers and mediums—and as the Morris Pratt Institute is the only college for this purpose, we hereby show our appreciation of the work it is trying to accomplish, and recommend its support and the furnishing of its noble objects to every loyal Spiritualist.

Lyceums.—Resolved, That as Spiritualism seems to us the best religion in the world, we should make every effort to teach it to our children; and that to accomplish this we should establish and sustain the Sunday-schools called the Children's Progressive Lyceums.

Necrology.—Resolved, That in the exit of that efficient worker, Abby A. Judson, from the world terrestrial to the world celestial, Spiritualism has lost one of its most noble and unselfish advocates—one who used both tongue and pen to advance the cause she loved; and that her books, as soon as conditions are favorable for the work should be republished as documents to use in enlightening the world on the phenomena and philosophy on which Spiritualism is based.

Resolved, That in the loss of the earthly form of Fred G. Tuttle, who was connected with a Banner of Light from his boyhood days, and who proved to be an efficient worker in every place, Spiritualism has sustained an irrevocable loss.

Resolved, That Mr. Tuttle's bereaved family have our most hearty sympathy.

Resolved, That Spiritualism has sustained a great loss in the exit from earthly life of that earnest and indefatigable worker, the credit J. Frank Baxter. Mr. Baxter had for years been principal of schools and lost his position because of his mediumship and his public and private advocacy of Spiritualism. The result was, the schools lost a great teacher and Spiritualism gained the services of an eloquent advocate and reliable medium.

Mr. Baxter for over 25 years was in every sense of the word the peer of any lecturer or medium in the field. While we congratulate Mr. Baxter that he has gone to meet his beloved wife and other friends on the higher side of life, we feel that Spiritualism in this world has sustained an irreparable loss.

Whereas, The president of the Illinois W. C. T. U., at its late state convention in Murphysboro, publicly acknowledged the fact that they had Spiritualists among their workers, and invited one of our ordained ministers on the platform with their other pastors, be it

er, The Light of Truth, The Banner of Light, The Sunflower, The Religious Philosophical Journal, The Progressive Thinker, and other publications. John E. Francis, Wm. W. H. Bach, W. T. Jones and John W. Ring, especially deserve a rising vote of thanks for their continued and untiring work in the interest of the National Association of Spiritualists.

PROF. W. F. PECK,
REV. MORIS HULL,
JOHN W. RING,
MRS. LAURA G. FIXEN,
S. D. DYER.

Adopted as read.
The report of the committee on correspondence, consisting of Irving F. Jackson, Leonora W. Mostow, Solomon Hill, Dora Crosby, was referred to the incoming board of Trustees for consideration.

Evening Session.

Music, piano solo, "Nearer, My God, to Thee," Miss Leola, Hinch. Invocation, music, vocal solo, Mrs. Dalton and Miss Jones, Duet, Serenade, F. Schubert, Violin Obligato, Mr. Jerome Colonna; lecture, 40 minutes, Rev. W. J. Colville; music, vocal solo, Mr. J. F. Small, "The Island of Dreams," by F. E. Weatherly; spirit messages, Mrs. G. G. Cooley and Mrs. C. A. Sprague; music, vocal solo, selected, Miss Dalton; spirit messages, Rev. E. W. Sprague; music, vocal solo, Mrs. J. F. Small, "The Island of Dreams," by F. E. Weatherly, Mr. J. F. Small and Mr. Adam Goeb; benediction, Mrs. C. A. Sprague.

Fourth Day, Friday, October 21—Morning Session.

Under the head of new business the question of having a report of the proceedings of the convention published, was again introduced. A telegram was received from Mr. J. R. Francis, of The Progressive Thinker, offering to publish all of the practical features of the convention. This met with the approval of every delegate present, and the offer was accepted with thanks.

Special committees submitted the following reports:

Report of Committee on Missionaries' Reports.

To the Officers and Delegates of the N. S. A. in Convention Assembled:—Your committee on missionaries' reports beg to report that they have considered the same and would recommend as follows:

That the report of Brother and Sister Sprague be accepted as read and that the state associations be urged to direct their best efforts in the spreading of the spiritual philosophy by and through legitimate missionary work.

Also, that the N. S. A., instead of decreasing the missionary work, devote still greater energy in that direction, as it is the opinion of your committee that proper missionary work is the most effective means of promulgating Spiritualism.

We would also recommend that the N. S. A. extend their thanks to Brother and Sister Sprague for their excellent and faithful work in behalf of the cause of Spiritualism.

Your committee would further report that they have considered the report of the German missionary, Mr. Max Gentzke, and would recommend that the same be accepted, and a vote of thanks be extended to Mr. Gentzke for his very efficient and earnest labors in behalf of the National Association, and would recommend that the matter of further missionary work among the German-speaking people be left to the discretion of the board to be elected at this convention.

We would further recommend that the incoming board appoint missionaries-at-large from among the accredited workers of our cause, and at their discretion as the exigencies that may arise, may demand.

Your committee have taken into consideration the report of the missionary work of President Barrett. We fully realize and appreciate the ardent and untiring labor of this zealous worker, and comprehend thoroughly the difficulties he labored under. Although he is in common with the other missionaries reports financial loss, yet we consider the good accomplished in other directions more than counterbalances the financial deficit.

We recommend that a hearty vote of thanks be extended to President Barrett for his faithful and earnest work in the field.

All of which is respectfully submitted.

C. D. PRUDEN,
WILL J. ERWOOD,
MRS. ISA A. CROSS,
J. N. RANDALL,
C. W. STEWART.

Report of Committee on Marriage Service.

(Note of Advice to Ministers:—All persons ordained or authorized by the National or state associations of Spiritualists to perform the marriage service, should always inform themselves regarding state and municipal laws where they are called upon to officiate, and comply therewith, thereby assuring the legality of the marriage.)

The following service is recommended for use:

Inasmuch as it is not meet in the infinite order of things that man should live alone, neither is it intended that woman should be companionless; as she is to be a helpmate unto man, so is man to supplement and fill her life, as her companion and protector. She is not to be given to him as a chattel, nor is he to be subjected unto her. Each is to be the equal of the other and in all things share alike. Therefore is marriage made blessed, for it adds joy and strength to all who seek its holy estate. We are here assembled to witness the union of this man and this woman in the sacred bonds of wedlock.

Does anyone here present know any reason why this man and this woman may not be lawfully joined in matrimony?

You will now join your right hands. Do each of you solemnly promise before these witnesses here assembled and the angel world to take the other to be your lawfully wedded companion? Both answer, "I will."

As the ring like the circle is without beginning and without end, so is it a fitting symbol of the affection of the soul.

With this ring (handing same to man and he placing it upon the third finger of her left hand) as a symbol you pledge your faith and plight your troth.

And now in the presence of these witnesses, in accordance with the laws of the state, and by virtue of the authority vested in me as a minister of the Gospel of Spiritualism, I pronounce you husband and wife, one in spirit, one in purpose, one in fidelity to the right. May the angels of peace, plenty and harmony shed their benign influence over your united lives.

Follow with introduction and congratulations.

THOMAS GRIMSHAW,
MRS. E. S. LILLIE,
A. S. BLEDSOE,
C. E. S. TWINING.

Report adopted as read.

Editorial—Large.

We, the committee, after reviewing the work of our co-workers, Brother Harrison Tuttle, heartily commend the

effort to defend Spiritualism in the secular and spiritual press, and do heartily recommend to this convention the universal approval of the course.

HARRY J. MOORE,
JOHN D. VAIL,
OLIN D. WHITTIER.

Adopted.
The following letter was sent in reply to the very courteous greeting of the New Thought Federation:

Temple of Spiritualism, 3015 Pine St., St. Louis, October 19, 1904.

Eugene Del Mar,
Sec'y New Thought Federation.

Dear Sir:—The N. S. A. responds with heartfelt greetings and expressions of fraternal sympathy to you and the convention you represent. The N. S. A. fully appreciates the important fact that there are very many points of close agreement between the two organizations, and account it a pleasant privilege to reciprocate your kindly sentiments by appointing fraternal delegates to your august assembly to be held in this city, Oct. 25 to 28, inclusive.

W. J. COLVILLE,
MRS. J. W. HADLOCK.

Adopted.

Report of Committee on Location of the Next Annual Convention.

Officers and Delegates of the N. S. A. in Convention Assembled:—Your committee on location of the next annual convention, beg to report that they have complied with their instructions and have carefully considered the invitations that have been submitted for their consideration.

We have received from several different localities propositions as follows: From Minneapolis, through President J. S. Maxwell; from Philadelphia, through Mrs. M. E. Cadwallader; from Washington through Mr. C. L. Stevens; from Los Angeles, Cal., through Mr. S. D. Dyer; from Denver, Colo., through the Chamber of Commerce, and from Portland, Ore., through a representative of the Lewis & Clark Exposition, and also one from Topeka, Kans., from Mr. Bledsoe.

Your committee would report that the greatest inducements have been offered by Minneapolis, Los Angeles, Washington and Topeka. Minneapolis and Los Angeles each pledging free use of hall, music and local expenses of the meeting, also a guarantee of \$100 to the National Association; Washington offering its usual inducements, and Topeka offering to furnish hall, music and entertainment for five people.

In behalf of Philadelphia Mrs. M. E. Cadwallader made the following offer: A hall in a prominent place in the city. All expenses for advance advertising of the same, with a special day for entertainment of such visiting delegates as may come to the convention. Such as speeches for a trip through Fairmount Park, and an automobile drive through the city for the visiting ladies, to be followed by a reception and banquet to be tendered to the delegates.

In view of the fact that Minneapolis is perhaps most centrally located and that taking the convention to the far East would be placing the West at a very great disadvantage, the matter of travel, etc., your committee would recommend Minneapolis as being the most advisable point at which to hold the convention of 1905, with Los Angeles as second in choice.

The incentive that has prompted your committee to thus recommend, is the desire to induce harmonious relationship between the East and the West, thus insuring greater consolidation of forces and concentration of energies in the future of the cause we love.

All of which is respectfully submitted.

C. D. PRUDEN,
C. L. STEVENS,
CARRIE H. MONG,
H. C. DORN,
WILL J. ERWOOD.

The report was adopted and Minneapolis was selected by a large majority.

Report of Special Committee on the State of the Work.

Your committee appointed to consider reasons for the apparent decline of interest in the work of our local and National associations and suggest methods for correction of such conditions, beg leave to report:

We believe from oral and written testimony brought before us from many and widely separated sections of our country.

That general interest in and acceptance of our fundamental truths is spreading among the adherents of all faiths and all classes of our countrymen, and therefore the apparent weakness noted by our president in his annual address is in reality the forerunner of a gathering impulse towards our cause, provided this supreme body, together with all of its auxiliaries, do not stand true to our standard, continue sound in their methods and remain faithful to the spirit world.

About fifty letters received by President Barrett prior to this annual meeting containing suggestions by the writers of changes in our methods and laws believed by them to be desirable, have been carefully read by us.

It is hardly necessary to report that many of such views are as opposite to each other as are the antipodes. Differing testimony has been received from state and local officers present in this convention.

Your committee would urge our people to return to the methods adopted by the inspired veterans of our cause, by establishing home circles and commend to all such gatherings for guidance and instruction the counsels of Hudson Tuttle and other of our well-known instructors. Do not forget the mission of such circles conducted with wisdom of mortals and immortals.

We urge that only upon live local societies can there be built strong state bodies and a powerful National Association.

We recommend that no effort be made to alter or amend the Declaration of Principles at this time.

We would recommend that every local society be urged to hold stated meetings with regularity and frequency, using whenever available speakers and message mediums, but never allowing a meeting to lapse for want of the presence of one or more of such workers.

Fact meetings can be made very effective, home talent become available therein and music, recitations and cultings from the ablest writers on our truth made to furnish entertainment and education for those in attendance. Do not miss holding a single meeting provided for by your laws. We would further urge every local society to make itself a center of social and educational influence in its neighborhood by providing attractive gatherings and pleasant entertainments which will win the presence of neighbors, and especially the young people, while providing a financial income.

We urge upon every such society a systematic organization, with carefully drawn constitution and by-laws, adoption of the most business-like method, and the choice of the most competent officers available for those duties.

Keep at work—march breast forward, never doubting temporary discouragements will soon be overcome. Rely on yourselves—be loyal in interest and financial support to your state association.

We emphasize the fact that local societies many times die because they

fail to put good talent upon their platform. Disgusted by illiteracy or partial development of speakers and mediums, many nations have deserted us for liberal churches and New Thought societies. Let us strengthen our platform work by employing talent of the highest grade obtainable.

We further recommend that local societies employ only ordained speakers and mediums who are endorsed by the N. S. A. or its auxiliaries. Be just and generous in compensating them for their most high service.

We would caution our city workers against multiplying unorganized meetings in parlors or halls which die out as soon as the mediums opening them have flown to other fields.

Make one meeting your home; attend and support it. Centralize your efforts; sustain principles, not persons. One live local society is more desirable than a dozen weak, struggling societies paying hall rent and barely maintaining their existence. Signed:

THOMAS GRIMSHAW,
GEORGE B. WARNE,
R. S. LILLIE,
HARRY J. MOORE,
E. A. SCHRAM.

Adopted.

At eleven o'clock the special order of the evening Prati Institute was taken up. The committee appointed at the convention of 1903 to investigate the workings of that institution as to both business and educational methods presented its report in great detail, closing with a unanimous endorsement of the enterprise as one of increasing value to Spiritualism. After discussion the same was ordered placed on file. Under a motion that ten minutes be allowed each officer of the school to speak upon its work, President Hull, Secretary Stewart and Mrs. Mattie Hull were heard; also Will J. Erwood, a trustee by virtue of being president of the Wisconsin S. S. A. Geo. B. Warne, now a member of the executive committee of the school, and who had served upon the investigating committee, devoted his time to answering questions from the delegates as to the work of the institution and the points involved in the probable outcome of the pending litigation with the Pratt heirs over the title of the property. The incoming N. S. A. board was empowered to appropriate at least necessary funds to continue the legal contest until the property should be held beyond all question for Spiritualism.

The Progressive Lyceum—Report of the National Superintendent.

At the close of the discussion of the Morris Pratt Institute, John W. Ring, National Superintendent of Lyceum Work, submitted his report. [This report has already been published in The Progressive Thinker, but is reproduced here at the request of the friends of the children.]

To the Twelfth Annual Convention of the National Spiritualists' Association of the United States and Canada, in Convention Assembled in the City of St. Louis, Mo., October 18, 19 and 20, 1904. Spiritual Era 67:—As National Superintendent of Lyceum Work I extend a most cordial greeting and present my report upon the work of this department of the work; truly the weeks have come and quickly formed the months that have made the year for which I report—from September 1, 1903 to September 1, 1904. The days have passed joyously for so many thoughts and words of appreciation have come to us for the efforts made to further the usefulness of the Progressive Lyceum.

There was a balance of \$24.87 in the treasury last September. \$40 was placed in the treasury by a lecture tour of ye editor in the interest of the Lyceum work, and the National Spiritualists' Association donated \$100, making a total of \$164.87. You will note by the financial statement that \$426.35 has been spent and that \$453.72 remains a balance in the treasury. In order to collect this amount and in order to carry forward the work of the National Superintendent of Lyceum Work, as we understand it, we have written 1,200 letters. In answer to these we have received many expressions of thanks to the National Spiritualists Association for having appointed some one to this office; surely then you feel in every way rewarded for the outlay of money and the trouble of the office, for we feel that the National Superintendent of Lyceum Work holds a truly responsible office.

There has been mailed in the fifty-two issues extending from No. 40 of Vol. 1, to No. 40 of Vol. 2, 26,800 four-page and 3,250 eight-page lesson sheets, a total of 35,050. These have borne the glad message of spirit truth, expressed in plain language, and seem to have made the intermediate and the little folks. Many have come forward with contributions, without which the work would have been badly handicapped; I refrain from the use of space to record all their names for I believe they have done all they could just for the sake of the duty which we owe the children.

Sixty dollars was used from the treasury, by permission of the National Board to partially purchase a new type writer for the St. Louis office, for the Spiritualists furnished another sum and I gave my old machine in exchange.

Last year there were sixteen Lyceums affiliated with the Progressive Lyceum Family; this year there are twenty-six. There have been some Lyceums started during the year that did not meet with sufficient success to guarantee the continuation, but in most cases, they report growth and progress. In a late issue of the Progressive Lyceum you will find statements from several Lyceums as to their age, number of attendants, order of sessions, etc. It seems to me that in a few years we will be able to count the enrolled members of the Lyceums of the United States and Canada. Little by little the various Lyceums are "falling into line" and giving support to the aims of The Progressive Lyceum.

It is absolutely necessary for success in the teaching of our beloved philosophy. May we each do all we can to hasten the time when our Lyceum workers will contribute their ideas, embodied in suitable lessons, to The Progressive Lyceum, and go forth to the thousands of Lyceum members, in proper order.

Six volumes of the issues composing Vol. 1 were bound. One of these filed in the office of the N. S. A., one sent to each of our faithful contributors, Mrs. Eleanor K. Eager and Mr. Alonzo Danforth; one kept by ye editor; one sold to the Library of the Home Lyceum in Galveston and the remaining one is here at the convention for the delegates to carefully peruse.

The Spiritualist paper, The Progressive Thinker, The Sunflower, Light of Truth, Philosophical Journal, Banner of Light, The Reasoner, have been especially courteous in the kindness of printing matter relative to the work of the Lyceum and we also have been noticed by not a few other exchanges—extracts from The Progressive Lyceum have been noticed in the Magazine of Mysteries, Suggestions and various other popular magazines.

The Progressive Lyceum is growing in favor, as a lesson sheet, wherever used; and we hope to, during the next year, gather other Lyceums, and get

more directly in touch with the objects and aims of the work.

Financial Statement—Receipts.

Balance from 1903	\$24.87
Donation from N. S. A.	100.00
Donation from lectures by National Super.	40.00
Donation from Maggie Gause	5.00
Donation from others	1.50
Donation from Toledo, Ohio, Lyceum	5.00
Receipts for subscription and sample copies	294.40
Receipts for cards sold	4.65
Commission on Sunflower badges	2.50
Commission on Tuttle's Lyceum Guide	2.25
Total	\$480.17

Expenses.

Printing 30,050 copies The Progressive Lyceum	\$310.25
Mailing 36,050 copies The Progressive Lyceum	6.15
Mailing 1,200 letters during the year	24.00
Mailing packages	6.00
Stationery during year	11.50
Carbon paper and paste	1.00
One halftone cut	1.00
Business copies of Vol. 1	5.40
Binding on copies of Vol. 1	60.00
Partial payment on typewriter	60.00
Total	\$480.17

Balance in treasury \$53.87

Total \$480.17

JOHN W. RING,
National Superintendent of Lyceum Work,
Spiritualist, Temple, Galveston, Tex.

Adopted as read, with great applause.

This report was received with great applause, and the incoming board of trustees was directed to render such financial aid to Lyceum work as the funds of the N. S. A. would warrant.

Supt. Ring's Lyceum paper was warmly praised, and much encouragement given him to continue it along the same lines of excellence that he characterized its work during the past year.

A motion was made under the head of unfinished business to elect a special missionary whose duty it should be to visit local societies and state gatherings for the purpose of encouraging them in their work, without drawing upon them for financial returns. This motion called out a vigorous discussion, and the result was the nomination of President Barrett for the position, but at his suggestion, the selection of such missionary was referred to the incoming board, with power to act.

By unanimous vote, all matters not passed upon by the convention, and all unsettled business matters were referred to the incoming board with full power to decide them.

It was then voted to proceed to the election of officers for the year next ensuing. The following persons were declared elected: Harrison D. Barrett, Canaan, Maine, president; Dr. George B. Warne, Chicago, Ill., vice-president; Mary T. Longley, Washington, D. C., secretary; Theodore J. Mayer, Washington, D. C., treasurer; Lillian C. I. Stevens, Washington, D. C., Cassius L. Evans, Chicago, Ill., and Mrs. Carrie B. S. Twining, Westfield, N. Y., Stephen D. Dyer, Los Angeles, Cal., trustees.

These officers were duly sworn to the faithful discharge of their several duties by C. R. Kane, Esq., Justice of the Peace for the city of St. Louis.

Evening Session.

Music, vocal solo, "Only a Thin Veil Between Us," by C. P. Longley; invocation, Mrs. Carrie F. Curran; music, vocal solo, "The Good and the Beautiful," by C. P. Longley; lecture, 40 minutes, Mrs. Laura G. Fixen; music, vocal solo, "Face to Face," Mrs. L. S. Taylor; spirit messages, Mrs. E. A. Sauer; music, vocal solo, Mr. Jacoby; spirit messages, Mrs. Georgia G. Cooley; music, quartette, "We'll All Be Gathered Home," by C. P. Longley; benediction.

Notes from the Secular Press of St. Louis.

"Come and Be Shown" Say Spiritualists—(Come and Show Us) Say Members of Antimedium Association in Challenge to Delegates Now at Temple of Spiritualism—Challenge Falls as Bomb in Spiritualists' Meeting—Speaker, Who Was Formerly Minister, Intimates That Authors of Deaf Are Members of Clergy of the Christian Denomination.

The challenge of the Anti-Medium Association of the United States to the National Spiritualists' Association, asking the spiritualists to disprove the claims of Spiritualistic belief by made while the bodies are in simultaneous session in St. Louis, fell like a bomb into the Spiritualists' session to-day.

The official answer to the challenge was read by Dr. George B. Warne. He defended Spiritualism at some length, and replied definitely to the anti-mediums when he stated that if three of their number, wholly without prejudice and absolutely fair-minded, would attend the night sessions of Spiritualists the next three nights they would receive through platform mediums such proofs of Spiritualism as could not be sincerely disputed.

The convention was instantly in an uproar when G. B. Warne ceased reading his answer to the challenge. A hundred persons were on their feet, all indicating the liveliest feeling.

A Scott Bledsoe of Topeka, Kans., was first recognized by the chair. He is an impassioned speaker and was fairly shaking with feeling when he began. He said he was once a "Campbellite preacher," and his remarks caused the inference that he regarded the anti-medium body as being chiefly made up of preachers of the Christian church.

Among other things, he said: "Think of a man whose heart is played upon by the spirits as an instrument is played upon by a musician—think of such a one being thrown into a den with 400 Campbellite preachers!"

He paid his compliments to J. D. Haggman, president of the anti-mediums, and said he had joined the Campbellite church with him.

In conclusion he said that one of the three men who sent the challenge was to go as a missionary to India. "To India," he said, "where they have forgotten more than all the Campbellite preachers will ever learn!"

Speaking of the challenge to the Spiritualists, Harrison D. Barrett, of Canaan, Me., president of the Spiritualists' Association, said that at least a dozen mediums were now in St. Louis who could fully convince any doubter who was open to conviction.

"The challenge was duly received and has been presented to the individual members of the board of directors, and will be officially acted upon at a special meeting which I will call immediately after the convention closes."

Speaking for himself, I would welcome such a test under conditions which would be fair, both to the mediums and to those who challenge her. I firmly believe that such proof could be given to any mind receptive to truth. We should certainly offer different phenomena from those of the fakers and charlatans.

If the challenge of the committee is

an honest one, every rational Spiritualist is perfectly willing to meet it half way.

W. Stewart of St. Louis was next recognized. He exclaimed: "The unadulterated gall of this challenge could only be matched by the devil offering to trade his abode for heaven and proposing to make up the balance in bad whisky."

S. H. West of Leffroy, Illinois, got the floor and declared that one of the challengers had attended a seance in his private home and that this man had left the house in tears over communications he had held with dead ones dear to him.

Mrs. Carrie F. Curran of Ohio, was vigorously opposed to having anything to do with the anti-medium society or anybody connected with it, and favored a cold "turn-down" of the challenge for a test.

She declared that when she first knew President Haggman of the anti-medium society, he was a "Campbellite preacher"; then, she said, he became a medium; then he said he went back to his first position. She declared her firm conviction that "no time should be wasted on a man who jumps around from one belief to another in such a way."

Several other delegates sprang to their feet and clamored for recognition, but further argument was cut short by a resolution offered by Mrs. Mercy E. Cadwallader of Philadelphia to the effect that the reply to the challenge of the anti-mediums be approved.

This motion was approved with a rush, several delegates expressing it as their sentiment that if any of the anti-mediums wanted to witness manifestations of the power of mediums in communicating with the spirits of dead persons, they could come to the mediums and witness them. One speaker received an ovation when he classified the anti-mediums as "lead-dollar people," and the Spiritualists as "gold eagle people."

At the session of the National Spiritualists' Association at the Temple of Spiritualism, No. 3015 Pine street, last night, during a short business session before the programme for the regular entertainment began, the new marriage ceremony prepared by the committee appointed Thursday was adopted.

The ceremony is along Spiritualistic lines, and eliminates all of the inequalities of church law, legal ceremonies and places the man and woman on an absolutely equal basis of a contract.

The giving and taking and promising to obey, common in most usages, are omitted, as the Spiritualists contend that no person can give away another, and that the promise to obey is the subjection of one mind to another.

The decision of the association to nominate the officers by informal ballot kept the assembly in an uproar for two hours.

Those who wanted to make nominating speeches were shut out entirely, and those who would have liked to hear their virtues set forth in eulogy were denied that satisfaction.

After the announcement that nominations for the presidency were in order, and the ballot had been taken, the discussion of the subject of legal ceremonies and going to vote for the vice-president until they knew who was nominated for the presidency. They did not want to have the result of the balloting read, for, as some suggested, they might as well elect then and there.

It was finally decided to lay the matter over until to-day, when each officer would be nominated and elected in turn so that each contestant might have a fair show at representation in office, as one person could not be run for more than one office at the same time. The nomination and election of officers will take place to-day.

At the morning session the question of what was a minister and what was not, and what was a medium and what was not, was asked, the question evolving from the fact that certain delegates claimed secured half rates to St. Louis, while others had not.

This precipitated a discussion which completely obscured the second letter of challenge from the anti-mediums, which took up so much of the time Wednesday. The delegates requested that it be explained just who were entitled to half rates on the railroads, and Mrs. M. T. Longley, secretary, sat down to explain. She said: "Any person who makes part of his or her income by the selling of books or who gives seances and private sittings or does secular work on a newspaper for pecuniary purposes, is not a minister and should not be entitled to half rates. But a platform medium who gives platform readings and works to secure converts for the furthering of the faith is a minister and is entitled to half rates."

This interpretation of the word minister did not fall to the liking of many of the delegates, who demanded the floor.

Here President H. D. Barrett explained his views. He said that many of the ministers who had been ordained by the state associations and approved by the National Association, had been "turned down" by the railroads because after investigation the road officials found that the ministers were getting their income from private sources and not from public platform work.

Thus, he said, the actions of the railroads were in accord with the explanation of Mrs. Longley.

But the question was far from being settled.

Mrs. E. L. Galbreath made an appeal for all mediums, those who made their living by private seances and public readings.

Mrs. M. E. Cadwallader of Philadelphia created a tumult among the delegates when she said that many Spiritualists in Philadelphia applied to her to send their ordination papers to the National Association to be approved, as they were about to travel. She said that many Spiritualists availed themselves of ordination merely to get half rates.

"No self-respecting woman or man would do such a thing," replied Mrs. Jennie H. Brown of El Campo, Tex. "This practice must be discontinued if it exists. There should be no desire for pecuniary gain among true Spiritualists."

She said she knew of cases where persons had traveled to conventions on half-rate and then charged full fare to the conventions. "These practices must stop," she insisted.

As a means

A Thrilling Narrative of Experiences In the Spheres of Spirit Life.

CHAPTER XI.—Continued.

heaven or hell; and that if we joined the church we should be sure of heaven. I have heard a parson say, "that not all who cried, Lord, Lord, would be sure of heaven." Perhaps that is our case. But there were few who prayed to the Lord with more unction than me. You have not always done your duty, and now, if we are in hell, it is because you have sinned so much, that as you are my husband, you have been the means of keeping us both out of heaven."

“These people are gross yet, and until their full awakening, it will be necessary for them to seem to occupy a gross material habitation; when they have followed out just now, what they conceive to be necessary, they will know things differently.”

While my teacher had been answering my many unexpressed questions

possibility? Where will such a
resurrection begin? Who can reach them, or
save them if they can be reached?
While I watched and ruminated
about the terrible scene, our boat con-
tinued on its course; each new scene
more terrible than the preceding
one. I forgot for the time all the beau-
tiful scenes I had observed in this won-
derful land, and beginning to blame the
captains that would allow such horrid
scenes to exist, when I was called
to a notification of some kind.

of their previous obduracy; now, must continue as we find them, un-
become aware of the causes
hold them."

he ceased speaking, there passed
is, a man with dark visage, medi-
tation, somewhat bent; he looked
t ahead, and as he dodged among
cks and trees, and jumped and
ered over the wet bogs, he hur-
s if he was afraid he should be de-
in some misconduct.

(Continued from page 2.)

Trustee Grimsshaw was loaded down with committee work. He enjoys letter writing, and is most happy when he is looking up rooms for parties of five or seven, who want to cook, live and sleep in one and the same room. Bro. Grimsshaw was as sober as a judge whenever ordination, ritual, marriage services, official reports, etc., were mentioned in his presence. He is one of the able workers on the N. S. A. staff.

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Healthy Children Absolutely With-
out Pain—Sent Free.

No woman need any longer dread the pains of
child-birth, or remain childless. Dr. J. M. Dyer
has devoted his life to relieving the sorrows of
women. He has proved that all painful child-birth
may be entirely banished, and he will gladly tell
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a postpaid, his wonderful book which tells how to
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Ludson Tuttle.

STUDIES IN THE OUTLYING FIELDS OF PHYSICAL SCIENCE

his work essays to utilize and ex-

J. M. Peebles. The one who gets the club can have the paper one year, and any two of the premiums in our list, which he may select.

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Arrows from My Quiver. Appeals to Catholics

to Guard Their Votes.

No man can truthfully voice any sentiment, feeling, or principle that he has not felt, experienced or lived in his own soul. It is impossible for us to place ourselves in position to judge another person's acts or motives. All criticism is biased; either unjust, censure or undue praise. Very few acts are done or words spoken from a purely selfish standpoint. Even biography when written by a friend, is largely adulation—it conceals more than it reveals of real character. Emerson says, "No historical person begins to content us; there are no such persons as we fable, no Jesus, no Pericles, nor Angelo, nor Washington such as we have made. We consecrate a good deal of nonsense because it is allowed by great men; there is none without his foible."

Very little of science, philosophy, theology, or biography will stand the test of years. A greater knowledge and wider vision alters our estimate of men, doctrines and teachings. We no longer expect to tread on golden pavements in heaven or endure eternal torments in the fires of hell. A change of heart is a change of purpose, not any miraculous intervention from some influence without. Heaven and hell are conditions, not places. God is a spirit, a power, an all-pervading presence—"The soul of the universe," not a personal being. It is the condition of the heart not the utterances of the lips, nor the attitude of the body, that is necessary to the highest worship. The soul's greatest need is not expressed in words, but in thought, feeling and desire. What is prayer but intense desire, aspiration, hope? Does not the answer come from within and not from without? Is not the "throne of grace," "the judgment seat," the tribunal before which all actions are tried, in our own hearts?

"There is an inmost centre in us all, where truth abides in fullness." God has no set places for worship. Every place is a temple, every man a priest. There is no more holy water than a summer shower, and wherever a human foot has stood is consecrated ground. Life is serious, nature is serious, and man in his deepest and most truthful moments is serious. There is a place in the public mind for the humorist but it is narrow in its scope and influence. Great moral questions cannot be debated in jest. The most profound thinker never deals with anecdote or story. Comic oratory, while in great demand, is shallow, effervescent and unreal. The most noted after-dinner speakers and banquet orators are never taken seriously, even when they discuss questions of vital import and meaning to the people. It is hard to ever think of Chaucer, M. Depeux as being in dead earnest upon any subject however important. There is always a lingering suspicion or suggestion that behind his smoothly spoken words may lurk a joke.

One sincere person with a heart full of sympathy and love of justice and right is worth a thousand jokers in forming and molding public opinion. Whatever takes a deep hold on the thought of mankind must strike some sentiment, feeling or vital chord of life. It is the earnest and serious side of our nature that needs cultivation. Man easily drifts back into barbarism for by nature he is a savage. Civilization is an artificial covering, something put on—a veneering—not a natural endowment. Nature makes no history—furnishes no gods, no devils, no sacred literature; man originates all these. The earth is the mother of every living creature. All our arts, mechanics and architecture are but copies, suggestions and imitations from the animate and inanimate world. The human mind invents nothing. Even human institutions often find their prototype in the brute life around us.

"Marriage is legalized by society but it exists in nature without laws." Intelligence reigns in every particle of substance.

"Earth is crammed with heaven, and every common bush affire with God; but only he who sees takes off his shoes." The instinct of animals is narrow, limited, and unprogressive but it is more correct and certain than the reasoning of men. The bee adds no new flavor to its honey or form to its comb, nor does the wild bird ever learn a new song, nor the savage beast improve on its lair. Politically, mankind is divided into two states—barbarous and civilized; morally, into heathen and christian. But the tendency of all matter and conditions is upward. "If progress is the law of creation what will be the immortality of the life? When it goes from substance into essence—and again into substance—what will it become? Does all vegetable life thrill finally upward into humanity?" The springs that supply a nation's life come from the common people.

Society decays first at the top—not at the bottom. If the ruling class obeyed the Decalogue, there would be no violation of it in the lower. Wealth purchases immunities from crime, favors from governments, and offices from the people. Civilized and christian countries furnish the heathens with guns, whisky, missionaries and idols. Immorality could not flourish in a town if a majority of its inhabitants were opposed to it. Vice lives only by the actual or tacit consent of the community in which it exists.

Public opinion is a greater conservator of the peace than law. The kind of religion as well as the kind of government people require depends upon their state of progress and development. Revolutions in governments or in society, commence with individuals, not organized institutions. The church dare not attack any well organized sin. It has never led in any reform movement. When the right exponent of a principle appears as its advocate—it prevails. It is the character of the lawyer, not of the litigation, that glorifies it. Art adds beauty to nature, and fiction, to truth.

Facts are prosy. "The eagle caged is a most uninteresting bird; but the eagle in a cloud, or on a crag, will hold the eye like a star." Under analysis a tear loses all its meaning, tenderness and sentiment. The world is governed by illusions. Visions and dreams, in time materialize into realities. Every invention, discovery or creation of the intellect, once, was only a thought dwelling in a single mind. Each vagrant desire, aspiration and feeling of the soul has a purpose. Cold logic is no more needed in this world than fervid and vivid imagination. But the man who writes or speaks in a strain of great exaltation is called a visionary—an enthusiast. If his mind runs in a minor key—if his words are permeated with deep feeling and sentiment and his spirit burdened with the weight of human woe and unhappiness, then he is called morbid and unsound in thought and distorted in vision. This is an age when all questions resolve themselves into dollars and cents. In the commercial realm poetry, imagination, sentiment, play no parts. Literature is largely becoming a matter of speculation; so many words bring so much money. Books multiply, magazines and papers are constantly being brought forth, but little is written that future generations will ever see or care to read. Words are not ideas. No one should speak or write except as moved by a mighty inspiration. All else is dross. Ruskin says, "No good work was ever done for money, but for the love of the work or love of the master." The strenuous life breeds rapid, impetuous thinkers but not great men. It is in the solitudes and the silences that God speaks to his chosen prophets. God was not in the whirlwind, nor in the fire, but in the still small voice.

Beauty is everywhere being sacrificed to utility—wealth to wisdom—position to happiness. But little forbearance is now required of a lawyer. His business is more financial than professional. The automobile may be more economical, more useful and expeditious than the horse but it will be always a poor substitute for the style, beauty and action of that noble animal.

Everything is systematized. The individual is nothing—only an instrument, a tool, a convenience. In time there will be no skilled workman. Instead of mechanics, men will simply be machine workers. No one man will be able to construct an instrument, machine or article of apparel. From the Jew's-harp to a piano, from a tooth-pick to a telescope, from a necktie to an overcoat, all have to pass through various hands. Independent thinking, working and acting is becoming extinct, obsolete. Every year the crowd of dependents grows larger. The very nature of servitude compels the surrendering up of individuality. No man can be independent and be the servant of another.

"He who into a prince's house repairs, Becomes his slave though he go thither free."

The business, profession and habit of a person stamps itself upon his character. Each thought, feeling and act leaves a history. Nothing passes unrecorded. Every look, gesture and sound of the voice reveals the secret of the soul.

"Thus, man, thou art the result, the growth of many yesterdays; Thou art an almanac of self, the living record of thy deeds; Spirit hath its scars as well as body, sore and aching in their season."

Men profane themselves by drink, by licentiousness, by obscene associations, yea by too much obsequiousness. They carry the marks of their dissolute or servile life into whatever private or public place they appear. I have read of a country where the bitterness of the soil could be tasted even in the honey of the bee; no less distinctly does custom, habit, environment reveal themselves in human character. Individual experience is a medley of good and bad, joy and sorrow, contentment and unrest. Our life seems to balance between hope and fear, disappointment and fruition. Some people never travel any middle ground; everything is in the extreme. They are always in a state of exaltation or despair, laughter or tears. A sympathetic word, often, is a marvelous tonic to a man. Every animal creature, and living thing must live and fulfill the natural bent and law of its being. It may be that each individual is fighting the battle of life as best he can according to his light and knowledge and judgment.

Carlyle was a pessimist, Emerson an optimist. One believed in a devil and damnation and the other had but little confidence in either. I have read that when Emerson visited Carlyle at his home in London, the latter showed him into the slums and worst streets of the city and then asked, "And do you believe in the devil now?" to which Emerson replied in substance that he thought they were doing well their allotted work. There is nothing more necessary in a city than a sewer pipe. Men are not what they would wish to be, but what they are born to be. Inheritance and environment control our destiny. The soul is like the crystal—taking a tint from every color around it. There is no mathematics in life. Each move is a random shot. But the world is still looking for the philosopher's stone which fable claimed turned everything it touched into gold and also for that fountain of youth which Ponce De Leon so diligently sought, but never found. Who knows but time will solve these questions?

"If we could push ajar the gate of life, And stand within and all God's workings see, We could interpret all the doubt and strife, And for each mystery could find a key." Norwich, N. Y. HENRY MORRISON TEFFT.

ASSASSINATION OF MCKINLEY.

Fierce Prophecies of an Anarchist Band Band of Spirits.

When the late President William McKinley was assassinated, the nation was horrified.

Had it understood the power of the spirit world, it need not have been.

Capital punishment does not soften the spirit of the anarchist, or make it more merciful; it increases its bitterness. I will tell you of a terrible scene I had with them the morning that the sad news were spread over the civilized world: "President McKinley was assassinated by an anarchist."

Do not doubt that the spirits of these unfortunate men were listening.

I was living in San Diego; the lady from whom I was renting a house, ran in excitedly, and exclaimed: "President McKinley is dead; is he?"

"Oh, my God—assassinated," was all I could say.

Instantly a band of spirits appeared, as eager to hear the detailed reports, as were mortals.

Oh, their faces—such faces—agonized, but deeply pathetic.

Mrs. — read the telegraphic dispatches, and in conclusion said: "Oh, I guess he will recover; we will hope so."

The weary, self-tortured, self-afflicted spirits of anarchists shrieked, yelled,

and looked horribly; their eyes were wild and frightful; they made a stride forward, clenching their hands.

"No, he will never recover. We don't do things that way. They think it was Crook who shot your President. He did it with his hand, but we urged him to do it. We did it—but he must pay the penalty—he is one of us—they will hang him—God pity them, then."

Roosevelt will be your President. He will be your President twice. We will let him live a little while, to torture. I will tell you of a terrible scene I had with them the morning that the sad news were spread over the civilized world: "President McKinley was assassinated by an anarchist."

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changed horribly; don't speak of such things any more; you know that I do not believe in that stuff.

She continued: "How I pity Mr. McKinley's poor wife, if he should die; she will die too, or will surely lose her mind, she is such an invalid."

I was willing to be quiet, but this poor band of suffering spirits was not, and almost roared:

"Die? If? Didn't we tell you he would die? Would to God that there was such a thing as death."

"Oh, no, she will not die, nor she won't go crazy, just what we are a wronged and persecuted people; they are afraid of them—afterwards."

Regardless of Mrs. — feelings, I told her I should like to be alone; she understood, and withdrew.

I asked these spirits: "Are you truly sure and in earnest about Mr. Roosevelt's assassination? Don't tell me wrongly."

"Sure? Sure? We don't trifle. Of course he will be assassinated. We will show them we mean business. He's got some humanity about him, but he will be a power over the people—and by God, we'll kill the power!"

I begged them to change their minds; they heeded not, interrupted with: "We always wait till the second term, they are confident by that time, and think they are safe; just when they think they are safe, we fire."

I said: "I will warn Mr. Roosevelt of this, and they interrupted again: 'Fool! A fool would warn him. Don't you

know that if you warned him, they would say, 'You are a crank' and you would only get yourself in trouble, for some one would accuse you of knowing, and would say, 'You are one of us—an anarchist.'"

For these reasons I kept silent, but will speak now, as all else they said, has been proven true, and it is very discouraging to "predict" things, after they have happened. I have spoken now, because the time is drawing near.

About to Change Political Allegiance, Rev. P. S. Grant Fears—Calls Such a Move Critical—Wants No Legate at Washington—Says Rome, Not Madrid, Governed Philippines 300 Years.

The Rev. Percy Stickney Grant, preaching to a large congregation in the Church of the Ascension, at Fifth Avenue and Tenth Street, New York, announced that his subject would be "Friendly Words to Catholics, With a Particular Emphasis on Friendly."

Mr. Grant said at the outset that he would regard it as unworthy and outside of his position as a pastor of the Episcopal church to speak in any but a friendly way to the people of a communion which had much in common with his own. He said there were a large number of people in the Episcopal church who could see no difference between much that it teaches and practices and those of the Roman church, and he looked at it in the same light. But the one great difference, the one thing which no Episcopalian as far as he knew believed in or would accept, he said, was the authority of the Pope.

"I do not want to be understood," said Mr. Grant, "as wishing to change anybody's theology, but I do wish to point out to certain well-meaning and patriotic Catholics certain dangerous tendencies which I see in their church."

"First and greatest is the temptation of the church to take part in politics as a church. I was not a little amazed and sorrowed a couple of years ago to read in the North American Review an article by a famous Roman Catholic Archbishop, Mgr. Ireland, entitled 'The Civil Primacy of the Pope,' in which he advocated the restoration of the temporal power of the papacy as a 'very guarantee of its existence.' To give the pope temporal power means to give him a place in the diplomacy and politics of the world."

"I have been concerned recently—not afraid, for it will never come to pass—by the hope of the Catholic church to have a papal legate established at Washington. They have urged that this would be a desirable thing for our government because of its many millions of Catholic subjects in the Philippines, which could be more easily dealt with through the influence of a papal legate."

"But the Philippines have had just that kind of a government for three hundred years, and that was a failure. The Philippines were governed not from Madrid, but from Rome. The Archbishop of Manila was a far more important personage in their government than the Spanish governor; the parish priest in the village was the actual superior in authority to the mayor."

The Knights of Columbus.

Mr. Grant said he had viewed with apprehension the formation and growing strength of the Knights of Columbus, which he said he had been led to believe was formed primarily to get Roman Catholics into political office. He also quoted from "a prominent naval chaplain," without naming him, to the effect that Catholics in this country should always put their church above their country.

"From various observations," he said, "and from many editorials, some of them in Catholic periodicals, I get the impression that the Catholic population is about to change its political allegiance and to vote differently from what it has in the past. If this be true, then I say it is a critical time for America."

"If a great church will shift its influence from one party to another it is a critical situation. My advice to the Catholics is 'Don't.' Don't make your ballot an instrument to confer favors on Rome. Your ballot was given you for the proper government of this country, and not to advance the interests of any church, Roman Catholic, Episcopalian, or Methodist. 'Don't forget when you exercise your franchise that you are an American above all and for the time must forget your religion. Don't forget that when a church votes for itself it is forming a clerical party, and that in every country where this has happened it has begotten a conflict with democracy."

"You see an illustration of it in France where a

Republican government has been compelled to expel the obstinate enemies of the republic who put their church above their country. Don't forget, my Catholic friends, that you can be a good Catholic and yet resent the attempt of your church to interfere in politics."

"In France the anti-clericals are not all socialists and atheists. The anti-clerical party in France contains thousands of good Catholics and hundreds of village priests who resent the encroachment of Rome in their national affairs."

"Remember the monastic orders are always unpatriotic. Monks have no home, no children, no country. They are like Edward Everett Hale's Philip Nolan, the 'Man Without a Country,' all men without a country. To give into their charge the education of children, to let them teach that all countries are alike, to subordinate nationality to the rule of Rome, is a mistake."

"The American Catholics seem blind to the natural antagonism between the papacy and America. Some realize it, some priests know it. I have had even priests tell me that there were ever a conflict between the papacy and America they would take up arms for America, and I believe they would do it."

Papacy and Democracy.

"But the majority of American Catholics have not recognized the eternal conflict between the papacy and democracy. Rome is friendly to America because she finds the church here prosperous, because the American church is the largest contributor of Peter's Pence, because American Catholics are the most devoted and loyal to the church; but this friendship to America doesn't mean that Rome is friendly to democracy. Rome stands for authority which is diametrically opposed to democracy's highest ideal, freedom."

"I discover that the Catholic church has a programme which, if the stars in their courses were favorable and their were time enough, could sweep the boards. She sees that to maintain her power she must ally herself with the conservative party in every country. In France it was the monarchy until it fell; then the Royalist party."

"The Catholic church has no interest in nor sympathy with the modern methods of the working classes to improve their lot. She doesn't sympathize with trades unions because they are a lay movement outside of her control. She opposes Freemasonry because that body has steadfastly refused to conciliate her."

"Workmen are leaving the Catholic church in great numbers, especially in Europe, and are going over to the Socialist groups. To neutralize this modern movement she has developed the Christian Democracy through which by a sort of philanthropy she hopes to counteract the move to Socialism. Thus with one hand on the conservative forces and with the other guiding the working classes, she hopes to continue her power."

"But the stars are not favorable nor is there time for this programme. Modern science will block it, for it has no use for authority which is the keystone of the power of Rome. The new social and industrial movements which are purely lay movements will solve these great industrial problems for which Rome's scheme of Christian Democracy is a mere plaster. Science will expose the claims on which she bases her authority."

"The problem which the Roman Catholics of this country must work out is to be American Catholics without a pope, to form a national church. This may be worked out first in France. They may have their own Catholic church with their own bishops and archbishops."

"In conclusion let me say to my Catholic friends, be Catholics without being papists. Above all church allegiance, be first an American, for the hope of the future lies in the development and expansion of our national life independent of Rome."

But we miss the point. History and human experience prove quite conclusively that education and enlightenment are no guarantee that their possessor shall be indifferent to the future of humanity.

It has been said that man is a "yonder-minded animal." The saying is perfectly true, and in the face of this yonder-mindedness we have the explanation of the mighty power that the fortune teller has over us.

As Alexander Pope put it, "Man never is, but always to be, blest. We are not happy today, but we are going to be happy tomorrow, or next year, or some other time, and it is perfectly natural that we should desire to learn 'what the future hath of marvel or surprise.'"

Every man who is fit to be outside of an insane asylum, understands pretty well that the future is a sealed book, but he has a kind of sneaking hope that some other fellow, by the help of some sort of "occult" power, may be able to know what he does not know, and to see what he cannot see.

And so he goes to the "palmist," and the "astrologer," and the "clairvoyant," and the other members of the divining family, paying his money, and gets his message.

He is doing what he wants to do, what his yonder-mindedness impels him to do—and he gets the worth of his money.

It may be a month, it may be six months, it may be a year before he shall know whether the seer has told him a truth, and in the meantime he gets a thousand times the worth of his \$1 or \$5 fee in the shape of the hope made good.

And so the "psychic war" may be doing no very great harm after all. It helps the occult people to live and besides provides a larger measure of enjoyment to thousands of men and women who want to learn about the future.—Rev. Thomas B. Gregory, in Chicago Examiner.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 20 cents.

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"The Priest, the Woman and the Confessional." This book, by the well known Father Chabuk, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1.

When will in words The noble savage ran.

Today, as in those remote times, people are consulting the "seers" and the "prophets," hoping to get from them some bit of information about the tomorrow, about next year, about the things that are hidden away in the folds of futurity.

Do the seers and prophets really know what they claim to know? They at least claim to, and therefore we'll try them. They may be able to tell us something after all.

Something tells us that they are frauds, but something else tells us to listen to them—and we listen. There is a tendency on our part to smile with the wise ones, with solemn countenance, are talking to the things that are "behind the veil," but with straight face we hear them through, and depart half believing and half hoping that what we have heard may in some way come to pass.

At first glance it may seem strange that such condition of things should exist in this enlightened age, that the ancient craft of divination should be flourishing today as it did in the olden time when ignorance and superstition universally reigned.

"What," we may ask, "is the use of education and enlightenment, of civilization and letters, if the mind is to remain the dupe of every strolling fortune teller, the victim of every shrewd, glib-tongued occultist who is disposed to hang out his shingle and open his door?"

DEAFNESS AND CATARRH CURED

BY NO METHOD UNTIL "ACTINA" WAS DISCOVERED.

Ninety-five per cent of all cases of deafness brought to our attention are the result of catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or syringing, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. There is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions and restoring the normal action of the bones (hammer, anvil and stirrup) of the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headaches; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cure. A valuable book—Treasures of Nature's Cures. A valuable book—Treasures of Nature's Cures. A valuable book—Treasures of Nature's Cures.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

HUDSON TUTTLE.

T. M. S.: Q. Faces, some of whose I know, others I do not know, come at times before me. What is the explanation?

A. These visions or pictures are at times seen by many, and are common to childhood. Sensitive children see them with such distinctness that they think them real, and are often punished for being frightened, and afraid to go into the dark or stay alone. These impressions have been accounted for, by saying that they are "revived memories," which might apply were all such impressions of those persons and things previously seen, but it does not account for the appearances which have never met the eye, as of faces who have never long dead, scenes never visited by the recipient, or of events that happen in the future.

Here again some facts may be explained by that sensitive state known as clairvoyance, while other facts can only be solved by the admission that an independent, spiritual being interposes.

A. H. Hackmann: Q. What kind of spirits gather at card tables?

A. That depends on what the correspondent means by "spirits." Intrinsically there is no harm in a social game of cards, a pleasant recreation to while away a leisure hour; perhaps no game has been more resorted to. The harm comes from what may be made of the game. There is more excitement in betting, and the small wagers are liable to increase. The desire to get money for nothing, the most blighting in human conduct, is cultivated until it becomes the chief motive of action. It is because of this cultivation of the gambling spirit, opportunity afforded for the most despicable forms of cheating that makes cards disreputable.

Games with cards require little thought, and hence are preferred by the unthinking and the vulgar. They find supporters in saloons, dives, and among the "low class" who they attract the idleness of the refined. Supposed to be decided by chance or "luck," they furnish opportunity for cheating which is taken by the lowest blackguard, and if report be true, by the members of the most exclusive clubs. The good name of King Edward was tarnished by the exposure of practices in one of the most select clubs in England. Hence it will be correctly informed that the kind of spirits attracted to the card-table depends on the character of the players. The victims of Monte Carlo haunt its sumptuous rooms, and by attempting to impress the deluded players, re-enact their earthly lives. The gambling dens, where thieves and the degraded congregated attract those who congregated therein during their earthly lives.

T. M. Street: Q. Is it possible for a "spell," or "hoodoo," to attach to objects, bringing disaster to their owners or those who approach them?

A. The "mascot" is firmly believed by many to bring helpful success, and this belief is sustained in a measure by the confidence it imparts. If a person has a talisman which he thinks has power to remove obstacles and lead him to success, he will be the more courageous and strong, and thereby win the goal he seeks. On the other hand, if he believes in the "evil eye," his courage will fail when most needed, and he will fail.

Yet there is more than this, and facts to almost any volume might be gathered, showing the strong influences for good or bad executed by certain localities or objects. It is said engineers grow superstitious, and believe that there are engines which are certain to meet with disaster, and they are sustained by the fact that while some engines never meet with wreck until worn out, others meet with a continued series of disasters.

Some sailing crafts, and steamers, seem to be under a malignant spell, and having the unenviable reputation are shunned by sailors. This influence, wherever observed, is independent, and manifests intelligent individuality. Either as good or evil, its spiritual source must be admitted. The instance to which this correspondent refers in his question is in evidence.

One Interested: Q. Is there any method of reducing surplus flesh, and are the advertised "anti-fat" remedies of value?

A. Some of the nostrums advertised are harmless, having no active properties, except to transfer the money from the buyer to the advertiser. Those that have medicinal qualities are one and all deleterious, and should be avoided by those who care for their health.

There is only one way to reduce the flesh and that is not to eat so much, and take exercise in the open air if possible. Nothing is more certain than that flesh cannot be formed without food. There is a certain amount of food used up in maintaining the heat of the body and its functional activities.

"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

Our Next-Door Neighbors.

BY CHARLES DAWBARN.

PART TWO.

Mr. Wilson's first seance was held September 19, 1893, when he and two friends—Mr. Dallas, who had been the medium, and a Mr. Kramer—opened communications into "fog-land" by the customary raps. At frequent intervals these seances were held, and the record tells us how, one after another, old acquaintances came, and apparently offered most satisfactory identification.

There was no attempt to startle or awe by the use of names known to the seancers. The visitors were just the Toms, Dicks and Harrys of the old life, reintroducing themselves as "next-door-neighbors"; with a lady or two to awaken the old love.

This band of visitors included a man who died in an insane asylum; a billiard marker; a restaurant keeper; a suicide; a man blown to pieces by dynamite; two or three judges and lawyers; a couple of physicians and a few other well-identified acquaintances on a similar mental level. Among the ladies were the mother of Mr. Wilson; the sister of Mr. Dallas; and the wife of Mr. Kramer, who ultimately turned traitor, apparently from religious prejudices.

There were many others reported as present, who remained outside.

The seance leaders were Dr. Shoemaker who died in 1890; and "Pium" Mitchell, the gentleman who was "exploded" in 1889. Ultimately a more skilled leader appeared, known only by F. R. S., which was his title here below. Almost without exception these spirit visitors were recent arrivals "over there," and knew nothing either of the history of "spirit return," or of its possibilities of development.

At this point we get just one glimpse of that next-door life, of which we would like so well to know every detail, were it possible. Dr. Shoemaker is described as keeping a school, and one or two visitors are described as his pupils. So they have schools, which, however, must be mere kindergartens, since neither teacher nor pupils, knew anything of the alphabet.

Very early in these experiences a zither—placed four feet away—was used by a spirit, who played Home, Sweet Home, with variations. This was, of course, interesting as a phenomenon, but no spirit theme or composition comes to give us a glimpse of our neighbor's musical progress. So we have but a mere reflection of earth life, produced by a spirit, which is not what the present writer is seeking. So close are we to earth limitations that the sister of Mr. Dallas, though herself a spirit, still resides in her native town of Inverness of Scotland. She tells her brother that it took her just an hour and thirty-five minutes to make the journey when she was last on earth.

This, of course, gives us a hint that these "neighbors" have their own special associations and locations which they call "home," like the rest of us. And apparently, they either have clocks and watches like the mortal, or borrow ours.

This particular group of "neighbors" Mr. Wilson and his friends are apparently good average specimens of human nature, from the doctors and lawyers down to the billiard marker and suicide. We discern that, as a matter of course, the "next-door neighbors" of all of us will really consist of those to whom the change from one life to another has been merely a matter of a few vibrations.

There is no mental change we can discover. We are, therefore, not startled when this little gathering of mortals and spirit neighbors is annoyed by an eruption of Indians, full of the old animosity to the white race, and boasting the white scalps hanging to their belts. However these Indians are in some manner driven away, and the little circle holds its own.

There are a few of "other-worldness" discernible in these spirit neighbors, but we notice a strange eagerness to once again enjoy the fleshpots of their old life. They want wine, poured in glasses, so that each may have his own, and join in toasts. They enjoy the fume of cigars, and make special appointments for dinner parties at the hotel, with a decided preference for certain rooms, and to be seated in the rooms of Mr. Wilson, and then with a tramp, tramp, very audible to their mortal hosts, they march down to a special table at the hotel dining-room, testifying their presence and approval by raps, sometimes rather startling to the waiter. Of course, the wine desert is reserved for the return gathering in the seance room.

So far, few old Spiritualists but have had some of these "other-worldly" neighbors from across the street. But we now come to phenomena so interesting they would gladden the hearts of enthusiasts eager to convert hard-headed men of science, the world over. These spirits and their mortal associates presently found themselves in most serious trouble. For the details we must refer to the book I have in my hand. There was a determined effort to make a certain class of spirits to crush out this attempted blending of the two worlds. The first result was a personal attack on both Wilson and Dallas, resulting in the destruction, at least for the time, of the mediumship of both.

When Dallas could no longer see or hear their spirit friends, communication was resumed by the use of the alphabet in raps upon the table. Dallas had formerly had some practice in telegraphy, and Wilson set himself to learn to read the messages.

At this stage, and in this manner, they learned that a terrific battle was going on between their friends and foes. The weapons used are described as "psychological and electrical." These weapons do not kill, because the warriors on both sides were immortal, and we are told they wound, and the wounded are shorn of their strength for a time, according to the force of the blow. It reminds one of the Norseman's dream of heaven where he fights all day. If slain he gets up fresh and strong next morning. These battle scenes are very foggy to us poor mortals, but perhaps the best we can get in the report of one battle we are told the enemy had 65,000 wounded, and of their own friends 33,000 were laid low. Whether learned surgeons are needed, and Red Cross nurses active as on earth, we are not told. But prisoners are captured; though, in some unknown manner, they seem to presently make their escape. We learn they can and do kill mortals who are sensitive to their weapons, but how long they can hold the spirit corpse from coming to life is left untold. As a mortal he is extinguished, but their chains and fetters seem unequal to holding their spirit victims indefinitely.

In these earlier battles Dr. Shoemaker and his side prove victors, and exultantly proclaim what they are going to do through Wilson and Dallas to the English and Welsh. The bridge they build, or instruct the mortals to build across the chasm, is a regular system of telegraphy. Under

their instruction Wilson provides a Morse telegraphic instrument, which is then connected with a "dry" battery. The key and the soidfider were six feet apart, and Mr. Dallas sat four feet away, with two gaslights burning brilliantly overhead. Presently the wire vibrated, the sounder responded, and communication was opened between mortals and spirits through an invisible wire direct to the spirit world.

We pass over the jubilation prophecy that never again would this means of communication be closed. And we have nothing to do, in this article, with the personal communications from numbers of spirit friends and acquaintances. But it is obvious that such phenomena, in full working operation, would be quite convincing to the skeptic as the wireless telegraph of today. But as ultimately the associated forces too strong for them, and came to grief, involving a complete cessation of the phenomena, we are anxiously calling for witnesses to prove that neither Wilson nor Dallas were hallucinated. The narrative as told is simple, lucid, and abundantly testifies to the truthfulness of both Wilson and Dallas, but it still demands a few other witnesses.

So far we have heard only of two and their friend Kramer as present. All this had occurred between September 19, 1893, and January 1, 1894, and at the New Year's gathering of spirits and these mortals the spirit leader, Prof. F. R. S., tells them, "Your path is open, and soon your march of glory will be sung in the choir of the spirit world." And on the seventh of the same month he says, "To-day you are placed on the highest summit of the spirit world. . . . glory and victory have been completed, immortal happiness reigns in your life hereafter; victory at the beginning, everlasting life at the end, and all men shout 'amen.'"

For a time all went smoothly, but one day a certain doctor, an expert in visible wires were laid reaching to spirit headquarters, but either Pium Mitchell, or some operator, was usually at the key in the seance room. But at any time that these two mortals desired they made the call on the key, and the sounder promptly responded. This was real, swift and convincing evidence of communication between the two worlds.

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A Mr. James Galbraith, described as a highly esteemed citizen of Bradford for twenty years is also invited. He is not only convinced but becomes a warm friend of Wilson and Dallas in their subsequent experiences with the friends and foes who used this system of telegraphy. The present writer has endeavored to open communication with this Mr. Galbraith, but without success up to the present time. Wilson, and a sister of Mr. Wilson, are all the outsiders who witnessed the phenomena, for just at the point when the line was to be opened to the public the war commenced with greater fury than ever. The battles were many of their spirit friends were reported, over and over again, wounded, and even captured by the foe. The details of these battles, as told by the author, are most thrilling, but for details we must refer the reader to the book itself, for at last the foe becomes conquered. Wilson and Dallas are left stranded wrecks, and shorn of all abnormal powers. The experiment was an acknowledged failure, and the circle was broken up.

SPIRIT POWER MANIFESTED.

Denial of the Fact is Absurd and Not Justifiable.

In your paper of September 17, I found and read the article by Emma M. Ward. It is very interesting, but to one who has been a Spiritualist for 64 years and resided from two to three months in most of the eastern and western cities, independent spirit slate-writing, writing on the wall, pictures on window panes, etc., done without the aid of mortals, are not new; but the position taken that now, or in the past "no true spirit power is there, no connection with spirits is mortal," is, to me, absurd. Have intelligent men and women been duped all this time?

That the time is near, when independent manifestations will be more common, I do not doubt. In this way church people will be reached; quarreling over creeds and opinions will cease, and Spiritualism will become the religion of the world; the brotherhood of man be recognized, and it is to be hoped, lived. If I am not mistaken, why do Mr. and Mrs. Ward need to go to the mountains or elsewhere? It may be some general independent of mortal aid.

In John Wesley's day furniture and dishes were carried through the rooms of their home. They saw them go, but could not see by what power.

Not long since, in some secular paper it was stated that treasures on tombstones had been discovered, and something more to suit the spirit of the body, "put in its place"; the particulars were given, and very convincing.

Sixty-three years ago at Mount Lebanon, N. Y., heard, but not seen, as many as 10 or more voices were heard singing and marching through the grounds of the Shakers. All were listening and delighted.

I have not done justice to the attack on mediums. Spirits do not have to return (they stay right there while near and dear friends remain) instead of "coming through space through which they manifest being unmeasured."

There is no distance left spirit, to those who have left the earth; they travel as quick as thought. Light. MRS. SCOTCHBORN BRIGGS. San Francisco, Cal.

ODE TO A DRUM.

I hate that drum's discordant sound, Parading round and round and round. To thoughtless youth it pleasure yields And lures from cities and from fields, Of their lives liberty for charms Of tower, lace and gowning.

And when ambition's voice commands To march and fight and fall in foreign lands.

I hate that drum's discordant sound, Parading round and round and round. To me it talks of ravage and plains, And burning towers and ruined swains, And mangled limbs and dying groans, And widows' tears and orphans' moans, And all that misery's hand bestows To swell the catalogue of human woes.

—Thomas Paine.

"Love-Sex-Immortality." By Dr. W. R. Phelon. Price 25 cents.

A PECULIAR EXPERIENCE.

Evidence That Animals Possess Reasoning Powers.

Not long since a friend of the writer passed through the following experience, and requests that any one who can throw any light upon the mystery concealed therein should give The Progressive Thinker the benefit of it; and we especially ask the veteran Spiritualist, C. J. Johnson, of Pocatello, Idaho, to write his opinion of the same and send it to your valuable paper for publication, for which thanks are extended in advance.

On an evening this friend was playing a game of cards with his wife alone, when very unexpectedly the cards passed from his vision and instead was seen a stretch of narrow land unlike any in this country, with the waterways something like a Y. He heard the words "Wolffenden, Somersetshire, England." Then followed the word, "monastery," and after that "Wolffenden, Wolffenden, Wolffenden, ten—Here we are, but won't come again," then followed, "Fenwick, Fenwick, Fenwick Castle," and the cards passed away.

In soul unfoldment many unlooked-for and unexpected experiences are ours, as the brother will learn, but sometime these so-called mysteries will be mysteries no longer.

I am very much interested in the articles written from time to time regarding animals, whether they have souls and spirits, use reasoning power, also whether they know anything more than just what is taught them.

From my own experience and observation, I say they have soul and spirit, use reasoning power and often show a knowledge beyond what is taught them.

We have a pet fox-terrier, "Tag," by name, (although he died last July, he demonstrates himself, as I say, "we have") that always knew where anyone of the family was going to leave the house, whether or not anything to that effect had been said in his hearing, and would jump and bark about the person until they would say, "Yes, Tag, can go," then he would hardly wait until they were ready; but if they said, "Tag can't go, don't want dog," he would go away as disappointed as a child, but keep watch, wagging his stub tail just as if he was coaxing us to change our mind.

Did he want a drink of water, he would go to his bowl (which was always kept filled) and stand looking, first at his bowl, then at whoever was in the room, until the attention was attracted to him, and they would empty his bowl and fill it with fresh water direct from the faucet. If water was offered him from a pail, he would not touch it, but continue begging until he saw it drawn from the faucet and when you put the bowl down he would always first lick your face as you were stooping over, and then drink. This was not taught him.

For about two weeks before he died, he would always in the room of the writer, if he did not go up stairs ahead, or with me, he would follow and scratch on the door until I let him in. The night of the day he died, and many times since, there has been the well-known scratch and sniff at my door; I always open it and he comes in with the well-known little sound, like a "thank you," that he always gave when I let him in.

Others have also seen, heard and known of his presence. Now, there is a pet cat in the house, called "Moose." One afternoon, in going into my room "Moose" was lying in the center of my bed, how he got there know one knew, as the door was closed and no one had opened it for him; it occurred the second time and I concluded he had jumped from a tree on the opposite side of the house and gone over the lower roof through the window; but how, then, did he get in, as the blind was closed?

The next morning about five o'clock I was awakened by "Moose" calling as he came over the roof. I let him in. A few mornings later he came to the window again. I lay still and watched to see what he had in mind. When I did not let him in, he put one paw between the shutters and pulled but the blind was fastened and would not open. Three times he put his paw in as many places each time nearer the fastening, then the mystery was a mystery no longer; he had opened the blind before, as it was not fastened, and as the staff had been torn I shut again, and when I let him out I thought of it the first time; then I let him in.

Again he came to the window, this time the shutters were closed; he tried to get his paw in but could not. I waited to see what he did; three times he came, tried and went away; the next time I said to him, "Now, Mr. Moose, don't you ever do this again. I am not going to be disturbed any more. Get up to let me in any hour you want to come, if you are a smart cat." And he has not been to the window since.

These pets, as have others, have proven to us they have souls and spirit, use reason and know more than was taught them, as no doubt many others who have observed their pets could also testify.

If spirit is life or vice versa, so far as mortality is concerned, why not in the animal kingdom? I am a lover and student of nature in all forms of expression, and of many lessons have I become the gainer thereby. Even the most ridiculed "yaller" dog can teach mankind lessons in love and fidelity.

LOUISE E. ZIMMERMAN.

Strange New Shrub That Cures Kidney and Bladder Diseases, Rheumatism, Etc.

We have previously described the new botanic discovery, Alkavis, which proves a specific cure for diseases caused by urine acid in the blood, or disorder of the kidneys or urinary organs. It is now stated that Alkavis is a product of the well-known Kava-Kava Shrub, and is a specific cure for these diseases as just quinine is for malaria.

Among the many testimonials received the Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks Alkavis cured him of Rheumatism and Kidney and bladder disease of ten years' standing. Prof. Edward S. Fogg, the noted Evangelist of Covington, La., gives similar testimony. Many ladies also testify to its wonderful curative powers in disorders peculiar to womanhood.

The only importers of Alkavis so far are the Church Kidney Cure Company, of New York, and they 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, Diabetes, Dropsy, Gravel, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action 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 Company, No. 404 Fourth Avenue, New York.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. With philosophy and romance are combined, with the skill of a master mind. Price \$1.50.

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The Widow's Mite and Other Psychological Phenomena. A new book of 538 pages by I. K. Funk. A most remarkable and valuable book. Price \$2.

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