YOU CANNOT AF-

The Mational 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 work, in order that healthy growth can ley; invocation; Mrs. M. T. be stimulated. 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 larles of this association and of the all things that pertain to the advancement of Spiritualism. The two papers combined, No. 779 itualism. The two papers combined, No. 779 cial missionaries for propaganda, when-(which contains the reports of various officers), and to continue Brother Hudson Tuttle as this issue, No. 781, should be carefully filed away Editor at Large for another year for future reference. They will prove invaluable.

Twelfth annual convention of the National Spiritualists' Association of the Mrs. C. F. Curran, Henry C. Dorn.
United States of America and the Do-The secretary's report was then reminion 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, Ca-

naan, Maine. Dr. George B. Warne, vice-president, Mrs. Mary T. Longley, secretary, Theodore J. Mayer, treasurer, Wash-

Illtyd C. I. Evans, Washington, D. C. Hon. Alonzo Thompson, Fullerton,

Cassius L. Stevens, Pittsburg, Pa. Thomas Grimshaw, St. Louis, Mo. Mrs. Carrie E. S. Twing, Westfield,

Officers of the Convention: Rev. W. J. Colville, reading clerk. I. C. I. Evans, stenographer and as-

Mrs. C. C. Hardcastle, musical di-J. H. Humphreys, sergeant-at-arms. Julius Geodecke, ticket-seller. Louis Weller, door-keeper.

The informal opening of the 12th an nual convention of the National Spirit ualists' Association took the form of a reception to delegates and visiting Spiritualists and was held in the handsome emple of the First Spiritualist Society at 3015 Pine street, St. Louis, on Mon ay 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.

Eyans, Mrs. C. L. Stevens, Mrs. Thomas Grimshaw, Mrs. Carrie E. S. Twing, Mrs. B. F. Pohl, Mrs. K. Hary, Mrs. Chas. Brown; Miss Hattle Hinton, Mrs. spoken greetings, President Barrett John D. Vail, Olin D. Whittier.

A special committee was also proposed and short speeders.

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. M. B. Warne, Oscar Edgerly, J. S. Maxwell, W. J. Colville, W. F. Peck and others. Excellent music was furnished under the direction of Mrs. C. C. Hardcastle Taylor and Mrs. L. J. Curts.

First Day-Tuesday, October 19-Morning Sessing, 10 O'clock.

congregational ing; invocation by vocal solo, "I'm a Pilgrim," Mrs. L. S. Taylor: response to address of welcome, President H. D. Barrett; musicvocal solo, Mrs. L. J. Curts. The president appointed the follow-

Credentials-H. W. committees: Richardson, Oscar A. Edgerly, J. S. Committee on rules-Geo. W. Kates. W. A. Willing, C. W. stewart.

While waiting for the report of the committee on credentials, a general

Prof. W. F. Peck, in opening the conference on the good of the cause, said that Spiritualists must be on their guard against imposters 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 Philadelphla; a delegate from the oldest Spirit- portion of this report. The reports of ualistic 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 me-

Other participants in the conference W. Sprague, A. S. Bledsoe, Mrs. Carrie 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

Mrs. Carrie E. S. Twing and Mrs. R. S. Lillie were appointed a committee to call upon Mrs. Ella Wheler 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.

Tuesday Afternoon.

Aire receiving a partial report from the committee on credentials and adoptmy the report of the committee rules, the annual report of the president was read. So much of it as related to decline of interest in the local and National societies being referred to a special committee consisting of Thomas Brimshaw, Geo. B. Warne, Mrs. R. S. Lillie, Harry J. Moore, E. A. Schram. while the major portion went to a committee consisting of John Hutchinson,

committee on secretary's report. The secretary's and treasurer's financial reports were also read and referred to the auditing committees.

mittees of the convention: Committee on resolutions—W. F. Peck, Moses Hull, John W. Ring, Mrs. Laura G. Fixen, Stephen D. Dye.

President's report-John Hutchinson, C. D. Pruden, George W. Kates, Mrs. Carrie F. Curran, Henry C. Dorn. Secretary's report—W. A. Willing, Mrs. R. S. Lillie, Mrs. Carrie H. Mong,

H. A. Cross, P. L. Peck.

Treasurer's report and auditing—
John D. Vail, E. A. Schram, Warren J. Foss, Mary J. Stephens, Clara L. Stew-

Delegates' report—M. E. Cadwallader, Mrs. J. W. Hadlock, Olin D. Whittier, H. W. Henderson, F. D. McCor-

Amendments-Mrs. Clara L. Stewart, A. Scott 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. Whitwell, L. W. Favor.

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.

State of the work-Thomas Grimshaw, George B. Warne,, R. S. Lillie, farry J. Moore, E. A. Schram. On location of annual convention-C

Mong, H. C. Dorn, Will J. Erwood. Correspondence—Irving F. Jackson, eonora W. Mostow, Solomon Dill, Dora

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 Lightouse Tower," Jas O. Leake; violin obligata, Mr. C. Bertrand Harvey: lecture, 40 minutes, Rev. Will J. Erwood; music —violin solo, 1, Gypsy Queen, 2, Inter-mezzo from Cavalleria Resticana, C. Bertrand Harvey; recitation, "Face on the Bar-room Floor." Mrs. Genevieve Eternity," Miss Lulu Swaine; violin obligata, Mr. C. Bertrand Harvey; spirit messages, Rev. E. W. Sprague; music, vocal solo, "Chaperone's song." Miss Lulu Swaine; benediction, Mrs. R. S. Lillie.

Second Day, Wednesday, October 19-Morning Session.

The morning session of the second lay was devoted to the reception of the reports of missionaries and special agents. The reading of communica, ions and the introduction of new business and assignment of orders. Under this head Vice-president Warne introluced the letter from the Anti-Medium association and his reply thereto which is referred to at length in a subsequent the missionaries were referred to the proper committee. All communications not pertaining to the immediate busi ness of the convention were referred to the committee on correspondence.

Afternoon Session.

The first business of the afternoon session was the consideration of the Usages laid over from the last annual convention. A very breezy discussion of one hour followed, resulting in a vote to lay all excepting the marriage and burial services on the table. These were referred to a special committee with instructions to report at this con-

Education work was assigned a spe cial hour-11 o'clock Friday morning. Report of Committee on President's Report.

The report of the committee on president's report was as follows: Your committee reports that we have carefully examined the report of President Barrett and desire to extend thanks to him for his complete epitome of the N. S. A. Work for the past year We feel that the president in considering a decadence from the R. S. A. of a tew local auxiliaries, has not considered that the withdrawals to the state asso ciations have only strengthened the N. S. A., instead of weakening, and that the new auxiliaries have more than exceeded the complete withdrawals. We think that the members everywhere should feel that the N. S. A. is making

steady progress.
We earnestly recommend to the Spir-Music, quartette, Mrs. Curts, Mrs. We earnestly recommend to the Spir-Goeb, 'Dr. Hall, Mr. Goeb, "In Heaven reports, financial statement, we, there-it appeal for more earnest We'll Know Our Own," by C. P. Long fore recommend that the close of the graph of section 1; "State earnest and claim the right under the Consti-

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

state associations, and strengthen ever possible to secure such effort.

(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 ocleties 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 engross a proper letter to the names men-

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 commenda tions of the work.done by the superintendent of the lyceums and recommend he executive board to continue the office of lyceum superintendent, with John W. Ring as national superintend-

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

Your committee feels it is best

make no recommendations with regard to the Usages report. We urge the president's recommenda

ions to co-operate with the camp-meet ing associations; and endorse the sug estion to urge said camps to provide for N. S. A. days during their camping 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" correspond-ence with them. We do not approve of ending a special representative to the board of trustees of the camps at their

We approve of the president's recomduring 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 counterfelt mediumship, and recommend that each auxiliary of the N. S. A. shall employ only such mediums as may be well authenticated by peal to our auxiliaries for self-protection by correspondence to defend the genuine and true, and to condemn the-

nefarious. We cheerfully approve of thanking such or all of our Spiritualist papers that shall wisely and energetically protect our cause from base people. Your committee refers the considera-

tion of the president's report on necrology, to the committee on resolutions. 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 com-

The recommendation to push on the work of compiling the History of Spiritualism is approved by your commitmy necessary appropriation. should be considered by the ex-

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

Your committee recommends that a special hour be set aside during this convention to consider the Declaration of Principles and to suggest any necesary amendments. We also approve of the correspond-

ence 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 pres

ident's request to extend thanks to Theedore J. Mayer and J. R. Francis for generosity in donation to and help to create the pension fund. We desire to thank the board of trustees for laborious and energetic efforts

lestified by the president. We recom mend that the incoming secretary shall forward a letter of thanks to each Spiritualist paper for valuable aid to the N.

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

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

This report was considered seriatim, mended in some slight particulars and adopted as above. Some of the recommendations evoked spicy and interesting discussion on the part of the en-

Evening Session.

Goeb, Dr. Hall, Mr. Goeb, "In Heaven

music, "I'll Come Back to Claim You When the Leaves Turn Green," Miss Myrtle Taylor; lecture, 40 minutes, Mrs. R. S. Lillie; music, vocal duet, Miss Goeb and Mrs. Ourts, "I Heard a Voice in the Tranquil Night"; spirit messages, Mrs. A. E. Sauer: music. vocal solo, Mrs. Curts; spirit messages music, vocal solo, Miss Goeb; benedic-tion, Mrs. Carrie E. S. Twing. board of the N. S. A. to visit the auxil-

Third Day, Thursday, October 20-Morning Session.

The morning session was devoted to reports of committees as follows: Committee's Report , on Secretary'

Report. Your committee on secretary's report find great pleasure in stating to this convention that they find nothing therein contained but that meets with their 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.

Report of the Auditing Committee. We, the committee appointed at the welfth annual convention of the Na ional Spiritualists Association, held in St. Louis, Mo., Oct. 18, 19, 20 and 21, and treasurer for the fiscal year begin ning Oct. 1, 1903, and ending Oct. 1,

1904, submit the following report: We have carefully examined and com pared all receipts and orders and find them to correspond with the statement ssued, and to be correct

JOHN D. VAIL, E. A. SCHRAM, W. J. FOSS, 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 regu lar order of business was resumed.

Report of Committee on Delegates' Reports.

Mr. President and Fellow Delegates: The committee on delegates' reports espectfully submits the following: There has been presented for the conideration of this committee out of 150 only 36 local and 12 state associations send in reports. 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 this direction. The committee calls attention to the necessity of some action being taken to secure uniformity in the plan of organization of state associations. The diferent plans of organization are likely to create confusion in the election of delegates to the N. S. An and we recommend that steps be taken to secure this uniformity. Some state associations have individual memberships only: others have individual member ships and subordinate, associations, while still others are delegate bodies

Local Societies.-The returns from he various societies have been sedly neglected; many send no financial reports are only partially complete, while only a few comply with the requirements of the constitution and by laws which would require a prief report of the work accomplished by the societies during the year. These written reports are extremely important and ev ery effort should be made to secure one from each society. We recommend that the missionaries of the N. S. A. conlinue 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 Associa tion. As we have quite a number of camp association auxiliaries to the N. S. A., we recommend that an effort be to interest them in our work.

Adopted.

Lyceums.-Only one lyceum sent direct report; First Association of Spirit-ualists of Philadelphia. This may be owing to the fact that the reports were sent to the National Superintendent of yceums, John W. Ring. Adopted. Educational Institutions - The Morris

Pratt Institute at Whitewater, Wis., an auxiliary, should commend itself to your attention and your committee recsustain it financially as a most important factor in our cause ... Adopted.

Financial Statement.—So very few of the chartered societies nave given a complete report of their financial stand ing that your committee are unable to furnish any report which will give any idea of the financial standing of the auxiliary society of the N. S. A. Your committee recommend that a 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 campmeeings. 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, by given as a supplementary report of the convention, it being deemed decessary to establish some system in regard to these

ment to the constitution and hy-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 fursociety in good standing and, if practicable 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 hus 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 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 affilstanding. Referred to committee on amendments.

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

In regard to the proxy system, your committee recommend that where socleties 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 soci Respectfully submitted

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

The report of the committee on delegates' reports created a lively discussion among the delegates. Attention being called to the necessity of uniformmotion 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 car ried, and the committee appointed to report at the next convention.

The recommedation of the committee was referred to the committee on ual operation and has not held regular amendments, regarding the changing of meetings during the year." the time of filing the reports of the local societies with the secretary, and the closing of the fiscal year. These were afterwards adopted as amendments to

The recommendation of the commitabolished, brought forth a heated disway that societies who were prevented by distance and expense from having a direct representation could have 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

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 gates present were about evenly operation should be represented by proxy on the floor of the convention.

Report of Committee on Amendments. Amendments presented at the National Spiritualists' Association conven-

tion, 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 Washingon, D. C.:

Resolved, That the officers of the Na.

Of purpose, with a staunchness of conviction which only gathers strength and

tional Spiritualists' Association shall volume as the years roll by, we would consist of a president, vice-president, secretary and treasurer, who shall be trustees, and with five others constitute one eternal life immortal and invisible a board of nine trustees, who shall have charge of the business affairs of the association, and shall be chosen by writ- strive to win our crowns by unfoldten ballot by the duly accredited delegates present at the regular annual con-

vention. Beginning with the convention of and vital connection with such divine 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. president shall be elected annually for one year, but at the termination of the respective periods of offices of the other of the board the terms of office shall be for four years.

F. A. WOOD, President,

MARY J. STEPHENS, Vice-president. R. E. POTTS, Sec'y. W. H. CROWELL Treasurer. 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

tion." Yours tratemany,
WILLIAM FETZER, Sec'y.
Per Rejected. Per S. to receive aid in an Amendment: Amend article VI of humanitarian spirit. constitution by adding, the following

Yours fraternally,

stead of October 1, and that an amend- 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 their annual conventions; also an additional delegate for each fifty lay nished on application to any chartered 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 char tered by the National Spiritualists' As sociation October 1 of each year.

GEO A. FULLER, JAS B. HATCH, SIMEON BUTTERFIELD, ALEX. CAIRD, M. D., CARRIE F. LORING,

M. HEBRON LIBBEY, Trustees of Mass. State Ass'n Adopted as amended.

The above amendments to the constiation and several affecting the by-laws were considered by the committee, consisting of Clara L. Stewart, A. Scott Bledsoe, Mrs. W. E. Stephens, Mrs. follie B. Anderson, but only the following changes were made: One in the constitution relating to the status of lay 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 pay-ing dues of local societies to the secretary of the N. S. A., June 1, instead of October 1. This does not apply to state ssociations or camp-meetings. 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. 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. vided however that no proxies shall be The amendment regarding proxies

evoked a lively discussion, all 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 tee that the proxy method of voting be demanded by many delegates, and the above amendment if fully carried out 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 numper 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

At this session the question of publishing the proceedings of the convention came up for discussion. The delevided 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 pre-

Resolved, That with renewed fidelity

eent the following resolutions:

grow the habit of sinning.

again affirm our unfaltering belief in the reality and potency or Spirit, the Resolved. That we, as Spiritualists. claim immortality as our birthright; we ment of our spiritual natures; we make less effort to save our souls than to find our souls, here and now, to make close reservoir of intelligence and power. Since every broken law demands its penalty, we do not believe in the for-giveness of sin, but endeavor to out

Resolved, That we stand irrevocably for spotless purity in every department of life, purity of thought and action purity of appetite, expressed in all tem health for the body can be maintained in chastity of social life, purity of language, of impulse, immaculate upright ness in mediumship, and the purest as pirations to reach loftler 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 dis eased mentality, we would express our disapprobation of that relic of tially civilized age—capital punishment.
Resolved, That those whose moral status is not such that will strengther may determine at any annual conven- 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

Resolved, That as a body of people

fiscal year be made September 1, in- composed of both delegates and lay tution of the United States to employ

our own physicians. claim the right of our healers to exercise their healing power, yet we would quiring a thorough knowledge of physiology, anatomy and hygiene; also of the power of enlightened; systematic thought to dominate physical condi-

Resolved, That we, as a body of peo ple 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.

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

ber brother man. Resolved, That one of the great needs of every public worker is the most thorough education that can be obspiritual 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 furtherance of its noble objects to every loyal Spiritual-

Lyceums .- Resolved, That as Spiritcalism 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 her books, as soon as conditions are favorable for the work should be republished as documents to use in enlight ening 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 the Banner of Light from his boyhood days, and who proved to be an efficient worker in every place, Spiritualism has sustained an irrevoca-

Resolved, That Mr. Tuttle's bereaved Resolved, That Spiritualism has sus earth-life of that earnest and indefati-gable worker, the erudite 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 relia-

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 hither side of life, we feel that Spiritualism in this world has sustained an irreparable loss.

Whereas, The president of the Illi-

nois W. C. T. U., at its late state convention in Murphysboro, publiciy ac-knowledged the fact that they had Spiritualists among their workers, and invited one of our ordained ministers on the platform with their other pastors, Resolved, That we congratulate the

tion in their noble efforts to upuit humanity. Whereas, Anonymous attacks have from time to time been made against some of our foremost and ablest workers in our ranks, and for the evident purpose of injuring said workers in the estimation of the members of this asso-

Illinois W. C. T. U. for their advanced step and assure them of our co-opera-

ciation, therefore be it Resolved, That we most earnestly deprecate and denounce such methods as unspiritual, inhuman and cowardly: that they are in violation of the principles of morality and the Gospel of Spiricualism, and we would suggest to the authors thereof, that, by virtue of unerring spiritual law the consequences must inevitably recoil upon the perpetrators of such covert efforts to injure

Thanks .- Resolved. That our thanks are due and are hereby extended to that noble worker, Hudson Tuttle for his arduous, constant and versatile labor as Editor-at-Large in defense of Spiritualism. These defenses having been made through every available channel have reached multitudes who otherwise would know bittle of our beautiful philosophy.

Resolved. That our thanks are due, and are hereby extended to F. C. Donald of the Central Passenger Associa-tion, to Eben McLeod of the Western Passenger Association, to J. E. Hannigan of the Southwestern Clergy Bureau. to James Charlton, chairman of the Transcontinental Passenger Association, and other railroad officials for courtesies extended to Association, to our ministers and others.

Resolved, That our thanks are due, and are hereby extended, to the newspapers of America, and especially those of St. Louis, for their fair and generous treatment of our Association. Resolved, That our thanks are due to

ill our N. S. A. officers from our president down to those filling the most . humble position, for the faithful discharge of their duties. Resolved, That we most heartily thank the First Spiritual Association

for the use of its beautiful temple, and for many other courtesies received. Resolved. That cur Spiritualist pa-

pers, especially The Progressive Think

Season and the control of the contro

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

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

Evening Session.

Music, plano solo, "Nearer, My God, to Thee," Miss Leoia Heinz; invoca-tion; music, vocal duet, Miss Dalton and Miss Jones, Duett Serenade, Schubert, Violin Obligata, Mr. Jerome Colonna: lecture, 40 minutes, Rev. W. J. Colville; music, vocal solo, Mr. J. F. Small, "The Island of Dreams," by F. 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, selected, male quariette, Dr. A. H. Hall, Mr. Hemphill, Mr. J. F. Small and Mr. Adam Goeb; benediction, Mrs. C. A.

Fourth Day, Friday, October 21---Morning Session.

Under the head of new business the question of having a report of the pro-ceedings of the convention published, was again introduced. A telegram was specified 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

That the report of Brother and Sister Sprague be accepted as read and that stale associations be urged to direct their best efforts in the spreading of the spiritual philosophy by and through le-

gitimate missionary work.

Also, tifat 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 Spirit-

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 difficulcommon with the other missionaries reports financial loss, yet we consider the good accomplished in other directions more than counterbalances the financial

We recommend that a hearty vote of thanks be extended to President Bar-rett for his faithful and earnest work in the field. All of which is respectfully submit-

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 re garding 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 recommend

ed 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 in ownership, nor is he to be subservient 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 matri-

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 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 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 congrat niations. THOMAS GRIMSHAW. MRS. R. S. LH.LIE, A. S. BLEDSOE, C. E. S. TWING,

Report adopted as read. Editorat-Large.

We, the committee, after reviewing the work of our co-worker, Brothet

effort to defend Spiritualism in the secular and Spiritual press, and do heart-ily recommend to this convention the universal approval of his course. HARRY J. MOORE.

JOHN D. VAL., OLIN D. WHITTIER. Adopted. The following letter was sent in ro

ply to the very courteous greeting of the New Thought Federation: Temple of Spiritualism, 3015, Pine St., St. Louis, October 19, 1904, Eugent Del Mar, Sec'y New Thought Pederation,

Dear Sir:—The N. S. A. responds with hearlfelt greetings and expres-sions 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 priviilege to reciprocate your kindly sentiments by appointing fraternal delegates to your august assumbly 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 dif-

ferent localities propositions as follows: From Minneapolis, through Presdent 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. Dye; 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 enter-(ainment of such visiting delegates as may come to the convention. Such as special cars 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 econd in choice.

The incentive that has prompted your second in choice.

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 interest of the cause we love. All of which is respectfully sub-

C. D. PRUDEN, C. L. STEVENS, CARRIE H. MONG, H. C. DORN, WILL J. ERWOOD. The report was adopted and Minneap olis 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 ties he labored under. Although he in 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 men, 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, shall stand true to our standard, continue ound in their methods and remain

faithful to the spirit world. About fifty letters received by Presi dent 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 commen 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 builded 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 lo cal 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 Parior meetings can be made very ef fective, home talent become available therein and music, recitations and cultings from the ablest writers on our troth 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

cial income. We urge upon every such society a systematic organization, with carefully drawn constitution and by-laws, adoption of the most business like methods 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 loval in interest and financial support to your state association.

We emphasize the fact that local so-

fail to put good talent upon their platforms. Disgusted by liliteracy or par-tial development of speakers and mediims, men and women have descried 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 they must live.

We would caution our city workers

egainst multiplying unorganized meet-ings in pariors or halls which die out as soon as the mediunis opening them have flown to other fields. Make one meeting your home; attend and support it. Centralize your efforts; pustain principles, not persons. One

live local society is more desirable than a dozen weak, struggling societies pay-ing hall rent and barely maintaining their existence. Signed:
THOMAS GRIMSHAW,
GEO B. WARNE,

R. S. LILLIE. HARRY J. MOORE, E. A. SCHRAM.

Adonted. At eleven o'clock the special order of the Morris Pratt 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. Mattle 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 and probable outcome of the pending litigation with the Pratt heirs over the litle of the property. The incoming N. S. A. board was empowered to appro priate at least necessary funds to continue the legal contest until the prop erty 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.l

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, 20 and 21 1904. Spiritual Era 57:—As National Superintendent of Lyceum Work 1 extend a most cordial greeting and present my report, as your steward, for 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 Progress

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 Spiritual ists' Association donated \$100, making a total of \$164.87. You will note by the financial statement that \$426.30 has been spont and that \$53.87 remains as a balance in the treasury. In order to Superintendent of Lyceum Work, as we inderstand it, we have written 1. 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 trust placed in the office, for I feel that the National Superintendent of Lyceum Work holds a truly responsible

There has been mailed in the fiftytwo issues extending from No. 40 of Vol. 1, to No. 40 of Vol. 2, 26,800 fourpage and 9,250 eight-page lesson sheets, a total of 36.050. These have borne the glad message of spirit return, expressed in such language as seems best, for adult, 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 typewriter: the Texas State Association of piritualists furnished another sum and gave my old machine in exchange.

Last year there were sixteen Lyce ums 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 a statement from several yceums 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. This co-operation and concentration 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 housands of lyceum members, in prop-

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. Esger and Mr. Alonzo Dan forth; one kept by ye editor; one sold to the library of the Home Lyceum in gates to carefully peruse.

Light, and Reason, 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, Suggestion and various other bonular magazines.

The Progressive Lyceum is growing in favor, as a lesson sheet, wherever used; and we hope to, during the next illudson Tuitle, heartily commend the cietles many times die because they peer, gather other lyceums, and get

and aims of the work.

Fillancia Statement -- Receipts. Balanco from 1903.. 24.87 Donation from N. S. A. 100.00
Donation from N. S. A. 100.00
Donation from lectures by National Supt. 40.00
Donation from Maggle Gaule
Relatinger 1 5.00
Donation from tothers 1.50
Donation from Toledo, Chio, Lycanii. 5.00 Receipts for subscription and

Total \$480.17 Printing 36,660 copies The Progressive Lyceum\$310.25 Mailing 36,050 copies The Pro-Carbon paper and paste One halftone cut..... 1.00

....\$426.30 Total.. Balance in treasury 53.87

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 has characterized its

work during the past year.

A motion was made under the head of unfinished business to elect a spe-cial 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, President Barrett was nominated for this position, but at his suggestion, the selection of such missionary was referred to the incoming board, with

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, III., vice-president; Mary T. Longley, Washington, D. C., secretary; Theodore J. Mayer, Wash-ington, D. C., treasurer; Ilityd C. I. Ev-ans, Washington, D. C., Cassius L, Stevens, Pilisburg, Pa., Thomas Grimshaw, St. Louis, Mo., Mrs. Carrio E. S. Twing, Westfield, N. Y., Stephen D. Dyc, Los Angeles, Cal., Trustees.

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

Evening Session.

Music, vocal solo, "Only a Thin Voil Between Us," by C. P. Longley; invo-cation, Mrs. Carrie F. Curran; music, vocal duct. Miss Goeb and Miss Weath-erwax, "Open Those Pearly Gates of Light," 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; a balance in the treasury. In order to collect this amount and in order to carry forward the work of the National Gathered Home," by C. P. Longley; benediction.

> Notes from the Secular Press of Louis.

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

The challenge of the Anti-Medium Association of the United States to the National Spiritualists' Association, askng that public manifestations of the proofs of Spiritualistic belief be made while the bodies are in simultaneous session in St. Louis, fell like a bomb into the Spiritualists' session to-day. The official anwer to the challenge was read by Dr. George B. Warne. He lefended Spiritualism at some length and replied definitely to the anti-mediams 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 re-ceive through platform mediumship such proofs of Spiritualism as could not be sincerely disputed. The convention was instantly in an uproar when G. B. Warne ceased read-

ng his answer to the challenge. A hunfred persons were on their feet, clamoring for recognition, and all indi-

A. Scott Bledsoe of Topeka, Kans., was first recognized by the chair. He is was hist tecognized 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 nference 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 flayed upon by a musician— think of kuch a one being thrown into a den with 500 Campbellite preachers!" He path his compliments to J. D. Hagaman, president of the anti-mediums, and said he had joined the Campbellite church with him.
In conqueion fie said that one of the

In conclusion he said that one of the three men who sent the challenge was to go as it 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 Spiral of the Challenge to the Challenge to the Challenge to the Spiral of the Challenge to the Chall

itualists, Harrison D. Barrett, of nam, 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.

special meeting which I will call imme diately," he said. "Speaking for myself, I would wel-

come such a test under conditions which would be fair, both to the medium 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 phenomens from those of the takers and

"If the challenge of the committee is

more directly in touch with the objects an honest one, every rational Spiritualist is perfectly willing to meet it half

> C. 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."
>
> 8. H. West of LeRoy, Illinois, got the

> floor and declared that one of the challengers had attended a seance in his (West's) home and that this man had left the house in tears over communications he had held with dead ones dear to bim.

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

She declared that when she first knew President Hagaman of the antimedium society, he was a "Campbellite preacher;" then, she said, he became a medium; then she 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 antimediums wanted to witness manifestations of the power of mediums in communicating with the spirits of dead persops, they could come to the mediums and witness them. One speaker re ceived an ovation when he classified the anti-mediums as "lead-dollar peo-

ple," and the Spiritualists as "gold engle people."

At the session of the National Spirit-ualists' 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 orthodox or legal ceremonies and places the man and woman on an abso lutely 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

kept the assembly in an uproar for two kours, Those who wanted to make nominating speeches were shut out entirely, and those who would have liked to hear

cominate the officers by informal ballot

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 came up as to how they were 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

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 contingent 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.

well elect then and there.

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 had secured half rates to St.' Louis while others had not. This precipitated a discussion which

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 en titled to half rates on the rail-roads, and Mrs. M. T. Longley, secretary, attempted 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 furtherance 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

Here President H. D. Barrett explained his views. He said that many of the ministers who had been ordained by he 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. Lengley.

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 Philadel-

phia 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

"No self-respecting woman or man would do such a thing," replied Mrs. Jennie H. Brown of El Campo, Tex. "This practice must be discountenanced 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

nalf-fare and then charged full fare to the conventions. "These practices must stop," she insisted. As a means of stopping the argument

a motion was made to lay the matter on on ordination reported.

selves the truth and power of our relig on, they may come and welcome. do not ask them to come and stand be fore us and give evidence of what their faith can do for them. We can go and see. We are not offering them anything for sale, we are making no contract to perform certain features for their material benefit of profit to ourselves. Therefore, since neither we nor they

(Continued on page 3.)

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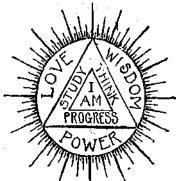
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influence in its neighborhood by providaction would be taken on the question Galveston and the remaining one is here at the convention for the deleing attractive gatherings and of half rates as soon as the committee entertainments which will win the presence of neighbors, and especially the Referring to the second letter of The Spiritual Songster. By Mattie "The challenge was duly received and has been presented to the individ-The Spiritualist paper, The Progress E. Hull. For the use of circles, camp-meetings and other Spiritualistic gathchallenge, President Barrett said:
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CHAPTER XI.—Continued.

As she finished speaking, she pushed the front door open, which creaked on its rusty hinges, we entered and passed through a long, low, dark hall that led to a large room, where we saw a woman that looked to be about seventy years old; she was of large stature, and yeighed as much as two hundred pounds; she was dressed in a very loose-fitting dress of some dark material, and it had the appearance of being old and well-worn. Her face was much wrinkled, and had an expression that was hard and determined; her thin lips were closed and pursed up; her nearly white hair showed the need of a brush. She was stretched on her back, on a di-Inpidated high backed sofa, with her

hands clasped over her chest.
In a large armchair near a window on the opposite side of the room, sat a small man; his face had a pallid hue; his clothes resembled those of the weman, except that they might have been a trifle lighter in shade, and not so badworn. He was intently reading a well-worn book.

The room bore an aspect of slovenly care; dust lay upon everything; the room was filled with furniture, but evrything bore the marks of age.

The man-and woman did not notice our entrance, and for several moments neither moved or spoke. My teacher approached the woman, and gently laying her hand upon her dirty face, she

"Poor sister, if you can only be made to understand that it is your perverse-ness that keeps you in this slavery, you would soon rise to a far better condition and see the beauties of life, and at the same time set another soul free; that of him you call your companion. He is no companion for you; he is much further developed; your influence over him prevents him from know-He has always depended on some one, and does not know his capabilities; therefore he is a slave. Arise, my sister, make an effort to come up

As my teacher finished speaking, she removed her hand and stepped back one step; the woman slowly arose to a sitting position, and rubbing her dirt be-dimmed eyes, she looked steadily at the man for a full minute, then said

"John, I just had a peculiar dream. dreamed that a beautiful young lady atood by me; and as she placed her delicate hand on my face, she told me to arise, and come up higher. She said something more that I can't remember; about, if I could understand myself, I could get out of this condition and be free from slavery. She also said you were no companion for me, but you were superior to me; and that you always depended on me or some one else; and that you were more developed than

me."
"Well," said the man in a drawling manner, "that was a peculiar dream for

"I should say it was," said the woman; and continuing, she said with a flerce sneer: "Well, all dreams go by contraries; so that proves that almount to much."

ily at him for several minutes, while he continued to read without noticing her. Finally she said, in a jerky manner:

remain here, like hermits? Why do our people, children and all, refuse to receand contrary to their understanding. ognize us when we speak, or call on

The man slowly closed his book, and steadily looked at the woman for a moment, and said as if he expected to be contradicted: Liza, since the house burned, and

you and I were smothered by the smoke, and we see the people gather in the old meeting house, and good Parson Beals spoke such kindly words about you and me; and told the story about our bodies being consumed by a starting point. the fire, and that now we were enjoying the sweets of heaven with the blessed Savior, I have been terribly troubled to Savior, I have been terrible to Have you seen the streets paved with precious stones? Where are the-"John! John! Stop! Ain't AOR ashamed, and afraid to talk so? How

How can we talk to our folks, if we are

to himself: 'If we ain't dead, why can't we make through us, and we can pass all over

The old people sat still for a full minute and looked at each other without is his speed accelerated towards that places, and had read of many rough and speaking. Then my teacher said to me: We must do something for these poor people; it is evident they have

time to awaken them." As she said this, she approached the surroundings, as well as all your see seemed bent on their own work, like so woman, and said: "My sister, can you here, is not of the solid gross matter many wild animals. Occasionally a not understand that the reason why you have been acquainted with. small cabin could be seen near the was can not cause your people to hear and when you awakened from your long ter's edge, or crowded between the see you, is because your physical body imprisonment on the ship amid the trees; but there was nothing to indicate is destroyed, and your spiritual is all leebergs, you left your gross body, and any kind of regular industry. that remains? Can you not see that entered the realm of spirit; and while The sounds that reached

the full freedom of life is all the heaven everything seems as gross to you as were only the rush of wind, and the As my teacher stopped speaking, the

woman arose and paced back and forth come habituated to your latest situal every side. As I watched them, I across the room twice very slowly, and tion. Always bear in mind that it is thought: These people must be those stopped before the man, then raising a not what you see, feel or hear, that who were born and always lived in the dirty hand, she pointed her finger at makes you the individual that you are; slums of a great city, and have never him and said in a slow and drawling but it is the grand all; that which you known what higher civilization means

heaven or hell; and that if we joined produces all action with you, and all these begin? Who can reach them, or the church we should be sure of heaven, animate objects is what makes the in- aid them if they can be reached? I have beard a parson say, that not all dividualities which occupy the universe. who cried, Lord, Lord, would be sure of heaven.' Perhaps that is our case, their full awakening, it will be neces-But there were few who prayed to the sary for them to seem to occupy a gross have not always done your duty, and followed out just now, what they contiful scenes I had observed in this wonnow, if we are in hell, it is because you ceive to be necessary, they will know derland, and beginning to blame the have sinned so much, that as you are things differently." my husband, you have been the means of keeping us both out of heaven."

all there is to it."

"John, do you think so?" "I do, for sure."

"Well if that is so," said the woman, as she straightened up and placed her the trunks, long, streaming moss hung hands on her hips, "Where are we pendant. now?"

"I don't know, 'Liza; we have been in this house nigh onto twenty years, and my teacher, with the inquiry in my our folks have died and been buried, mind, if it was such a place; but before but none of them have ever come to us, I had time to speak she discovered my and we've no place to go, and we don't question, and said: know anything what lays 'round us. "I have guided you to this spot, for we came here and stayed, and if all the another lesson. In the vicinity of this

and see if we can meet anyone we ever rive and take their places. knew; perhaps we can find out some-

thing. "I will, John. Lets go at once." much. These people will soon rise to ceeding race, people or generation, fol-a better condition; they have made a lows in the footsteps of those who prea better condition; they have made a beginning towards an awakening, and that is all that is necessary, for it will thinking for themselves, with the conson teach them that they must rely sequence that most of them leave the on self in all things; they are like lower sphere in ignorance, and have to many others; they believe in a conlinued existence beyond Aer, but they find it so different from what has been told them, that they cannot understand neither do they know when the change takes place. We have gathered enough from what they said about the fire in their house, the smothering in the smoke, the funeral, and how little their friends heed them, to fully understand their story. They do not realize what has caused them now to question their condition; they will, in time. As we have seen enough, we will go; sometime we will visit them again, to note their. progress."

I was very much exercised in my the house another wonder appeared, and my teacher said to me:

these people disturb your mental equi- had not hesitated before when I had librium. You wonder why we were un- asked a question; in fact, she had beobserved while in the house. My an fore this anticipated every question; hough you think you are so much betswer will be plain: As your brother was
now, I could not understand her. Prester than I am, that really you do not so much in advance of you in unfoldentity she said: ment that you could not see him at Tas she said this, she laughed in a loud and boisterous manner; and slow ly rising, she laboriously walked to a chair near a dirty window, and sat down facing the man, and clasped her bend and looked stand. The said only very indistinctly later; so you are so much in advance of these people, that they can not know of your and woman, he has not awakened to his transition. I made an attempt to limit the said this woman, he has not awakened to his transition. I made an attempt to limit the said this woman, he has not awakened to his transition. I made an attempt to limit the said this woman, he has not awakened to his transition. I made an attempt to limit the said this individual to the said the said this individual to the said the Especially on Aer is it so; acores of influence him as I did the woman; but hands abeve her head, and looked stead people there are surrounded by freed he is not ready, and he has been here souls, who cannot realize the presence longer than she has. While on Aer, he at him for several minutes, while he of such; yet the liberated ones can mally she said, in a jerky manner:

"John, where are we? Where are those in the lower spheres; and often those in the lower spheres; and often the our people? Why are we compelled to there people are influenced to do, and makers there. He came here through

> might have been without the that reached your ear, and would have control of himself by passion, and finalbeen as effectual. She did not sense them as you did, as you observed, as dered aimlessly to this spot; or rather, she attempted to tell the man her i should say he was attracted bear. dream. It was not a dream, in the ablifor the law works in his case, as well solute sense; we came into her presty was passive; therefore, I could reach her, and my`thought found a response "Her spirit, or the great Hfe-current

which, in this instance was the heaven she in her ignorance expected to find when she was freed from gross matter. "My thoughts have begotten aline of thoughts in them, different from any they were acquainted with, and so they were awakened to new action: now The old man stretched his legs, and they will begin to expand, for they are folded his arms, and dropped his chin held in the condition we found them, upon his breast; and said, as if talking themselves contrary to the prescribed mediately the boat started out into the regulations of blind theology on Aer. lake. As we neared the middle, it the folks see us, and understand when But when once a person does express turned, and moved slowly up stream, or we touch them? Another thing I no contrary thoughts and finds he is not towards the further end of the lake tice, we don't prevent them going right punished for so doing, it becomes an easy matter to expand to a condition it seemed several miles distant. and around them, and they don't notice where he acts independent; his independence causes him to expand faster, along, we had a good view of the shore

perfect freedom which is the boon of angular precipies where it was impos-every soul in the universe. been freed from the gross material sphere. They have been here a long time, and this seems to be a propitious different manner than we entered, was because it is not requisite that seem people of both sexes, sitting and sphere. They have been here a long there should be any thoroughfare for time, and this seems to be a propitious spirit. We are spirit; all is spirit or spirit or spirit. We are spirit; all is spirit or spir refined matter here; that house and its were unobserved, and all these people As she said this, she approached the surroundings, as well as all you) see seemed bent on their own work, like so

anner:

neither touch, taste or smell, or hear, How is it possible for them to reach a higher state if they never knew of such when we died we should go straight to are; but that inconceivable power that a possibility? Where will such as

"These people are gross yet, and until about the terrible scene, our boat contheir full awakening, it will be neces-Lord with more unction than me. You material habitation; when they have one. I forgot for the time all the beau

"I can't help it if I have," said the we had passed from the scenes of ruin man, and he stopped as if to catch his around the old house, and at last we breath; then after swallowing, and all rested beside a long and narrow lake; most with a gasp, and in a hurried the waters seemed to send a chill over manner, he continued: "Liza, let me me, they were so black; it was like tell you something. You well know the house was burned, and that we were country late in autumn, when the leaves smothered with smoke, and that they have dropped from the trees; and one had a funeral; and do as we might, no instinctively shudders as he realizes one took the least notice of you and how the water would be it he were to me; but all cried and talked much plunge in. Surrounding this lake were about us both; and said lots of good long sloping bills well covered with things about us. Well, now, I believe heavy timber; immediately on the are dead, and our bodies are burnt shore the trees were of enormous size; we are dead, and our bodies are burnt in their branches towered high; the foli-up; for they had no bodies at the fu-their branches towered high; the foli-neral; and instead of there being any heaven or hell, there ain't neither; but sunlight could reach the ground. At the spirit just lives right on, and that is irregular intervals along the lake shore, were high craggy cliffs, over which immense vines were growing, and heavy,

> It was a place that suggested robbers thieves and pirates. I turned towards

rank moss could be seen. From the

branches of the trees, and clinging to

world was open to us, we should have lake, may be found many dark spirits; part of it."
in fact, we will find the least possible developed ones here; many have been here for centuries, and as one by one 'Liza, let's go out and look around they awake and come higher, others ar-

"Oh; my brother," said my teacher turning to me with a sad smile, "what a travesty on the so-called civilization "That is all that is necessary," said of Aer, and other planets, there is so my teacher. "We have accomplished little advancement there. Each suc of Aer, and other planets, there is so ceded them, and none are capable of lower sphere in ignorance, and have to continue here as they left there, for an indefinite period, or, until they are finally reached as those we have visited were reached by us; and even then, when they find themselves in it; such cannot be approached, until by their own volition they are prepared.

"Look," she said; at the same time she pointed towards a man who had come to the water's edge on the lake. "There is a man whose life of three score years and ten spent on Aer, has been entirely devoted to the accumulation of money. See how dwarfed and bent his body appears."

I looked in the direction she had pointed, and saw a man with a wrinkled face; his hair was nearly white; he had a hump on his back, nearly as large as mind, because of our interview with a peck measure; his hands and feet these people; they reminded me very were large and much out of proportion much of my parents; but that was not to his body. His clothes were far too the great cause of my perplexity. I could not understand how we could en well as being much tattered. In one ter the house unobserved, and how my. teacher could approach these people and talk, and yet they did not apparently know of our presence. As we left "Who is he, and what is he doing?" I involuntarily asked.

For some time my feacher remained "Please do not let our interview with silent and I became confused, for she

"I cannot reach him. He is prospect place, the agony of a disease, and as he was released, and saw his wealth dispelled "My conversation to this woman and used by others, and could not pre-dight have been without the words vent it, it caused him at first to lose y he lost his mental balance and wanshould say, he was attracted here; as in all others. That is, like attracts

ence just as her quickened individuali- like. He is desolate himself, and must have desolate surroundings; as he has made his condition through his greed and left their impression; that caused for wealth, his all now is to search for all he knows.

"But that is enough of him now; we that sweeps ever onward, and perme will go further up the lake, and we will

venturing on the muddy waters in such cumbersome craft.

"Do not fear," said my teacher. "The same power that propelled the beautiful boats we saw on your first experience in a boat with me, will serve us here. wish to afford you another experience; it will be to your advantage,

I timidly stepped in and seated myecause they never dared to express self on a slimy seat at the end, and im-hemselves contrary to the prescribed mediately the boat started out into the which we could distinctly see, although

As we slowly, and as silently glided and as each ignorant bond is broken, so and although I had visited many dreary sible for man to get, this spot was the "The reason why we left the house in worst I ever thought of; all along these

The sounds that reached our ears anything you were acquainted with on voices of these undeveloped beings in Aer, it is because you have not yet be their brawls which were numerous on

While I watched and ruminated tinued on its course; each new, scene was more terrible than the preceding powers that would allow such horrid While my teacher had been answer. plague spots to exist, when I was called ing my many unexpressed questions, back to a realization of myself and my

lovely compatible, by the sound of sweet music; it came to us; as it made by an angelic host; for although it was loud and distinct, it was a perfect harmony of pleasant sounds, as if many voices well attuned and accompanied by many musical instruments were per forming some kind of grand symphony, under the guidance of momeol master hand. I raised my eyes and connect the sky to see where the wonderful music came from; I expected to see a legion of beings like my teacher in the air above me; but I could see nothing. air above use; but I could see pothing, and to hear such grand, music amid such scenes as we were now approunded with, was as much out, of piace as it was possible to imagine. The music continued while we continued no our course to the end of the lake it As we reached the shore, my teacher stepped from the hoat, while I sat still enraptured by the music which had increased to such a volume that it seemed as if the trees vibrated with the cadence of the music.

My teacher did not urge me to leave

the boat, but patiently waited for me; and finally as the music died away as the musicians seemed to disappear towards the other end of the lake, I arose and stepped out of the boat; as I did so I raised my robe, expecting to find it be emeared with the filth with which the boat was covered; to my surprise. I could find no soiled spot, and probably my teacher understood my enigma, for she laughed gleefully and said:

"Did my brother expect anything that ooked so vile could adhere to him or his garments?"

"I certainly did," I said.

CHAPTER XI... A Gross Condition Will Not Injure a Finer One.

"Well, here is another lesson for you. Learn from this, that as one develops to a clean condition, nothing of a lesser, or more gross order can affect him, and he should never be atraid in coming in contact with it. That which seemed so filthy on the boat was simply in keeping with the people and all that is connect ed with this lake and vicinity. You need have no tear of becoming contaminated by anything you may come in contact with here; the people will not molest us, and we will try to reach some of them, and call them to an understanding of their deplorable condi-tion. The music will have its good effect, its harmonious vibrations will probably reach some one, and we may be able to find that one; if we can, it will be as easy to influence him as it was to reach that woman; it is a regular occurrence here; it is produced by a band of highly developed souls, whose diversion is to come regularly to this spot, and by the harmony of their individualities, cause harmonious vibra-tions which have the effect of toning the dense vibrations of the undeveloped souls that congregate here.

"In answer to the questions that ap-peared in your mind while on the boat, will say: We can reach some of them if we are diligent; and if we can reach them, we can aid them. Not all who are here were what you call inhabitants of the slums of the great cities; many here have been leaders of what you call civilization; their origin was among so-called wealth and refinement, and some even have held responsible and superlative positions. In each, there is to be found that germ which is ever trying to reach a higher, cleaner and broader condition. That germ is never quenched; it may require centuries fan it into a flame so that it will light up its surroundings; but that time is sure to come although different causes may be required. No. The same cause will not produce the required effect on each; but as it is; and is located, or individualized in each animate personality; and as such a one, when he is reached by some soothing influence, like the vibrations that were caused by the harmonlous music we have just heard, he is acted upon and quickened and as the individual is made to reason that is, made conscious of his position and his added expansion enables him to see or understand, as you were when you first beheld your brother and compared him to me, then and there he makes a beginning.

retrograde. But only as one can rid himself of ignorance, pride, superciliousness, conceit, vanity, obstinacy and many other retarding influences which have been germinated on Aer through ignorance, like so many weeds in a garden, can be quicken his aspirations towards a broader field. He must first have a desire; not a mere désire to get where those of a broader understanding are, will be sufficient to start one on the upward path, but the desire must be accompanied by a willingness to be tolerant, forbearing, lenient and mild.

"Many of these you see here, are but following the same paths they trod while on Aer, or some other planet; yet while there they covered their acts and steps by some show of false sanctimoniousness, or appearance of charity or kindness towards some prominent person, or some public institution; or some public move where their name could be mentioned frequently. By so doing they succeeded in blinding their fellows, and because of their ignorance of what was beyond the gross sphere, they stultified and contravened their better natures, with the false hope that they could escape the result of the workings

"Why could not the absolute result have been told by some advanced spirit. and thereby prevent them from all this suffering?" I said. I apoke my thoughts before I fully realized their importance, and my teacher was as

oulck with her answer. "There is no suffering here," she said. Each occupies the sphere he is adapted to. Some one has said on Aer, ''tis folly to be wise, where ignorance is bliss.' At this particular spot, ignorance holds sway. Many advanced souls on Aer have endeavored to show what the result of such lives as these poor souls led while they were residents there would be when they ere released; and each attempt has been tristrated, either by the person, or by some prevailing custom or so-called geligion; and mankind there has been taught to rely on some imagined overruling force that would care for him beyond the great scarcerow of death; instead of doing to the color of the second trip. ing right for the sake of right, they have done right for the sake of a re-ward for so doing, or they have seemed to avoid wrong for fear of being pun-ished; and between the two dilemmas, ished; and between the two dilemmas, most people have been forced to be come hypocrites. There can be no hypocrites in this sphere, or beyond; each thought is as plain as if it had been written in large letters of tree; that is one reason why these people, are all here; the most of them knew while in the material spheres that they were hypocrites; their condition here is the hypocrites; their condition here is the result of their previous obduracy; now, they must continue as we find them, until they become aware of the causes

which hold them." As she ceased speaking, there passed near us, a man with dark visage, medium stature, somewhat bent; he looked straight ahead, and as he donged among the rocks and trees, and jumped and clambered over the wet bogs, he hur-ried as if he was afraid he should be detected in some misconduct.

(To be continued.)

THE N. S. A. CONVENTION.

(Continued from page 2.) have anything at stake, we need not recognize these attempts to draw us into controversy with a view to the exposition of what is called by them "a fraud," We have a work to perform, for the accomplishment of the end which we believe is to be ours, so let us continue onward in the right way, nor give a thought to those disconcerting influences, unless it be to call the doubting ones into our midst and convert them to our faith. This challenge has blown up and has fallen of its own weight."

Considerable feeling was expressed at an evening session of the N. S. A. at St. Louis, despite the fact that President Barrett had seemingly dismissed the subject, over the second letter of challenge sent to the Spiritualisis by the anti-mediums. The test readings proved almost conclusively, it was said, he stand taken by the exponents of Spiritualism. The Rev. E. W. Sprague, who gave several spirit messages rected his whole attention to the skeptics. He said: "Let J. D. Hagaman come here and refute these facts. He claims to have been a medium twenty years and to have defrauded the gullible public all that length of time, and then he got religion. I think that it was time he did get religion after a career of that kind."

No test could have proved more conclusively, the Spiritualists say, the grounds on which the science is based, than that performed before an audience of more than 500 persons in the Temple of Spiritualism last night. Some mis-takes were made, but the Spiritualists do not claim to be infallible. They only say that the grounds on which they base their claims are substantial scientifically, psychically and spiritually, and they stand ready to prove

For the twelfth time Harrison D. Barrett of Canaan Me., was elected president of the National Spiritualists' assoclation at the session yesterday, held in the Temple of Spiritualism, 3015 Pine street. The association has been in existence only twelve years, and Mr. Barrett is the only president it has ever had. Five other delegates were placed in nomination for president on the in-formal ballot, but all withdrew with the exception of Dr. George B. Warne of Chicago, who was subsequently selected for vice-president. The only opponent to Dr. Warne was Geo. W. Kates of Philadelphia.

On the election of Dr. Warne it was whispered among the delegates that this was a victory of the Barrett-Warne faction over the Kates faction, and in his speech of acceptance Dr. Warne said he hoped if there was a Warne faction or a Kates faction they would now get together. Mr. Kates denied em-phatically that there was a Kates fac-

The other officers elected were: Secretary, Mrs. Mary T. Longley, Washing ton, D. C.; treasurer, Theouere Mayer, Washington, D. C. Trustees— I. C. I. Evans, Washington, D. C.; Thomas Grimshaw, St. Louis, Mo.; Mrs.

Carrie E. S. Twing, Westfield, N. Y.; C. L. Stephens, Pittsburg, Pa., and Stephen Dye, Los Angeles, Cal.

A delegate from Los Angeles stated that in her city a medium was classed as a fortune teller and was required by law to pay a license of \$100 a year. Other delegates told of similar condi-tions in their cities, and a few testified that mediums in their home towns had tested the matter and had secured court decisions to the effect that "mediumship" is a part of their religion, and as such they are allowed freely to practice it. Several mediums present admitted that foretelling the future was within their powers. The matter was ended by being referred to the new board elected at this convention, with the probable result that an appropria-

Personnel of the Convention.

with the law.

tion will be made to protect all "legiti-

mate mediums" who come in contact

It was a great convention. was strictly a spiritual convention. It was composed of people who were ists.

It was made up of delegates who went there to work, and who did work. with a will, despite the attractions of the World's Fair.

The reports of all officers and committees were explicit and to the point. As they have heretofore been published in these columns, no further reference

The president's, secretary's, treasurer's and missionaries' reports were given in full in The Progressive Thinker of October 29, 1904. By combining that number with the present, the reader will have a complete story of the

convention. Some of the ablest men and women among the Spiritualists of America were on the floor of the St. Louis convention. They had opinions of their own and they did not hesitate to express them when occasion required. All of the members of the N S

board of trustees were present at the convention. The noble face of Hon. Alonzo Thompson of Nebraska, was an inspiring sight to the delegates. One hundred and fifty-five delegates

were duly scated during the convention. Thirty-eight other names were called as being entitled to seats, but they failed to appear. Spiritualism, to some people means what they can get out of it in cash. Wonder if the absentees were real Spiritualists?

President Barrett was on hand at all sessions save two. His confusion over his single parliamentary lapse of memory was a rich treat to those who wit nessed it when his attention was called to it by Prof. W. F. Peck. The laugh was on our parliamentary president for

Vice-president Warne never missed a meeting. His chairmanship is grace it self and in strict accord with the finest parliamentary usage. He has com-plete control of the gathering from the first, is the embodiment of tact, and is iull of resources of polse and power. No one need fear for the N. S. A. meetings with our vice-president in the chair. He was the popular favorite of the convention.

Secretary Longley and Treasure Mayer were at their posts of duty from first-to last. They were given rousing ovations at the time of their unanimous reelections. They took an active part in the work of the convention, and were especially watchful of the finances of the association.

One of the bardest worked men in the convention was Trustee Evans. He was the official stenographer, assistant secretary and trustee rolled into one He faithfully discharged his every duty in each capacity, and followed the convention work most understandingly.

Trustee Grimshaw 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. Grimshaw 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. it was good to see J. S. Marwell and

C. D. Pruden upon the floor of the con-vention. The president placed Brother Maxwell upon the committee on oredentlals, but it does not appear that it was ione with malice aforethought. Mr. Maxwell was a most efficient convention worker. This is also true of Bro. Pruden, who was a most faithful com-

mitteeman and all round debater. One of the "willing" workers of the convention was W. A. Willing, of lowa He is a rising young lawyer in the Hawkeye State, an ardent Spiritualist, and a man of convictions, with the cour age to express them on occasion. He is an excellent convention man, and won golden opinions from all.

It was good to see Mrs. J. R. Francis

of Chicago, Prof. W. F. Peck of St. Louis, John D. Vall of lows, Mrs. R. S. Lillie of California, Mrs. Jennie Hagan Brown of Texas, W. P. Bosworth of Massachusetts, Mr. and Mrs. Storrs of Connecticuut, Hon. H. W. Richardson of New York, Mrs. Carrie H. Mong of Indiana, Mrs. Carrie F. Curran of Ohlo, H. A. Schram of Indiana and Mrs. M. J Stephens of the District of Columbia, in the convention. They all took an active part in the work on the floor, and proved in divers ways their interest in llie N. S, A,

Prof. Peck made an excellent chairman of the committee on resolutions, as did Mr. Richardson as chairman of ine committee on credentials.

Mrs. M. E. Cadwallader was at home

as chairman of the committee on delegates' reports. As usual her report was an able one and evoked very lively

Mrs. Carrie E. S. Twing headed the committee on finance, as in former years. About \$1,000 were raised through her committee's work. That committee failed to make a final report. Was it due to excitement, forgetfulness, or election? Mrs. Twing served on several special committees and worked hard from first to last to make the conrention a success.

One of the ablest men on the floor of Spiritualist convention is George W. Kates, now of Pennsylvania. He is quick to catch points favorable to the association, and is kindly critical of all matters presented that might result in injury to the N. S. A. At St. Louis Mr. Kates rendered the cause good service and did much to influence wise jegisla-

lon at all sessions. Mr. and Mrs. Sprague were ever at their posts of duty, and never shifted any task imposed upon them. They love the N. S. A. for its own sake and are never weary in well doing in its be half. They have been re-elected missionaries for the coming year.

The work of Mrs. E. A. Sauer, H. C.

Dorn, Mrs. Eva McCoy, John Hutchinson, Dr. J. M. Walton, Mrs., Elizabeth Schauss, Moses Hull, Mrs., Clara L. stewart, Will J. Erwood, and dozens of others was most excellent, and deserves more than mere mention here, but space forbids. They are cherished in earts of all their friends, and honors await them all on high.

There were many familiar faces

ssing at the St. Louis convention. J. B. Hatch, Jr., and his devoted wife were both kept at home by the serious lliness of their son, C. L. C. Hatch, l'hey were greatly missed, and many a kindly inquiry was made concerning them. A convention without these splendid workers was indeed an anomaly. It was felt that their good wishes were with the convention through the subtle mediumship of thought.

That Major-General of the Spiritual-ist forces of Philadelphia, Hon. Thomas M. Locke, his able helpmeet, her sister Miss Mary R. Galloway, and Mrs. Jo-sephine Hinds were also among the missing. Brother Locke is a most excellent convention worker, and does much to facilitate the despatch of busices whenever he is present. His multitudes of friends missed him and his home helpers, and sent them, one and all, many slient thought messages of good cheer and soul blessing. Rev. F. A. Wiggins and Dr. Geo. A

Fuller, both of Massachusetts, were likewise absent. This left the famous short work of the Ritual, so far as it was considered: dent Barrett stood his ground, and evidently felt keenly the treatment ac-corded his favorite measure. The work of the committee on the Ritual will be appreciated—in the great "Per-

Another absentee who was greatly missed was Mrs. Margaret Gaule-Reidinger of New York City. For the first ime in many years, her smiling face vas not seen upon the floor. Scores of delegates inquired for her, and hearty applause burst forth when her telegram of greeting was read. All absentees were silently "conjured" to put in an appearance at Minneapolis next year, clothed in their right minds, and ready

The evening programmes were of an exceptionally high order of excellence. The addresses of Will J. Erwood, Mrs. R. S. Lillie, W. J. Colville, and Mrs. Laura G. Fixen aroused the greatest enchusiasm. Round after round of applause greeted the telling points they made, and their words left a marked impression for good upon all who heard hem. The messages of Mrs. Eva Mc-Coy, Mrs. E. A. Sauer, Mrs. C. A. Sprague, Mrs. Georgia G. Cooley and E. W. Sprague bore the marked stamp of genuineness and were much enjoyed by all who received them. The musical programme was all that could be desired, and reflected great credit upon the director, Mrs. Hardcastle, and all of the artists who assisted her. Every delegate went home saying, "I am glad I came!" INFELIX ANDREWS, Reporter

WITH LOVE DIVINE.

The tide of time doth take no turn At ever onward trends, And sentient soul may live and learn Eternity ne'er onds.

The may sail a shoreless sea Si out among the stars, And low or swift the journey be, The distance short to Mars.

The soul may stars and space traverse! Search sciendor of the skies! And remain of all the Universe, The thing which never dies. All that's seen may fade from sight!

The stars may cease to shine! The suns may stop their glowing light Naught left but love divine! The light of love alone may be The soul's one guiding sign, Which leads to joy, peace, purity, To dwell with love divine.

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ent Pales-Sent Free.

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BLOOMS

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This volume contains a selection of Fuller, both of Massachusetts, were likewise absent. This left the famous Ritual with but a single defender on the part of the original committee that framed it more than one years ago. He did his best, but the convention made short work of the Ritual, so far as it with aluminum embossing. Many the poems are especially adapted

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

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

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

WRITTEN THROUGH THE MEDIUMSHIP OF DR. MILLARD F. HAMMOND,

CHAPTER XI.-Continued.

As she finished speaking, she pushed the front door open, which creaked on its rusty hinges, we entered and passed through a long, low, dark hall that led to a large room, where we saw a woman that looked to be about seventy years old; she was of large stature, and weighed as much as two hundred pounds; she was dressed in a very cose-fitting dress of some dark material, and it had the appearance of being old and well-worn. Her face was much wrinkled, and had an expression that was hard and determined; her thin lips were closed and pursed up; her nearly white hair showed the need of a brush. She was stretched on her back, on a dilanidated high backed sofa, with her hands clasped over her chest."

In a large armchair near a window on the opposite side of the room, sat a small man; his face had a pallid hue; his clothes resembled those of the woman, except that they might have been a trifle lighter in shade, and not so badly worn. He was intently reading

The room bore an aspect of slovenly care; dust lay upon everything; the room was filled with furniture, but everything bore the marks of age.

The man and woman did not notice our entrance, and for several moments neither moved or spoke. My teacher approached the woman, and gently lay-ing her hand upon her dirty face, she "Poor sister, if you can only be made

to understand that it is your perverseness that keeps you in this slavery, you would soon rise to a far better condition and see the beauties of life, and at the same time set another soul free: that of him you call your companion He is no companion for you; he is much further developed; your influence over him prevents him from knowing it. He has always depended on some one, and does not know his capabilities; therefore be is a slave. Arise, my sister, make an effort to come up

As my teacher finished speaking, she removed her hand and stepped back one step: the woman slowly arose to a sitting position, and rubbing her dirt bedimmed eyes, she looked steadily at the man for a full minute, then said

"John, I just had a peculiar dream.
"dreamed that a beautiful young lady stood by me; and as she placed her delicate hand on my face, she told me to we will visit them again, to note their arise, and come up higher. She said progress." something more, that I can't-remember: about, if I could understand myself, I could get out of this condition and be free from slavery. She also said you were no companion for me, but you were superior to me; and that you always depended on me or some one else; and that you were more developed than

"Well," said the man in a drawling manner, "that was a peculiar dream for you to have,'

"I should say it was," said the wo-man; and continuing, she said with a fierce sneer: "Well, all dreams go by contraries; so that proves that al-though you think you are so much beter than I am, that really you do not mount to much."

As she said this, she laughed in loud and bolsterous manner; and slow- so you are so much in advance of these ly rising, she laboriously walked to a people, that they can not know of your chair near a dirty window, and sat down facing the man, and clasped her hands abeve her head, and looked steadily at him for several minutes, while he continued to read without noticing her. Finally she said, in a jerky manner:

people, children and all, refuse to rec- and contrary to their understanding. ognize us when we speak, or call on

The man slowly closed his book, and steadily looked at the woman for a moment, and said as if he expected to be

smoke, and we see the people gather about our bodies being consumed by the fire, and that now we were enjoying the sweets of heaven with the blessed Are both of us dead? If so, hear the angels singing the halleluiaha? Where are the pearly gates? Have you seen the streets paved with

upon his breast; and said, as if talking

'If we ain't dead, why can't we make touch them? Another thing I notice, we don't prevent them going right through us, and we can pass all over and around them, and they don't notice

The old people sat still for a full minute and looked at each other without is his speed accelerated towards that places, and had read of many rough and speaking. Then my teacher said to me: "We must do something for these poor people; it is evident they have awakened to the fact that they have been freed from the gross material sphere. They have been here a long time, and this seems to be a propitious time to awaken them."

As she said this, she approached the woman, and said: "My sister, can you not understand that the reason why you can not cause your people to hear and see you, is because your physical body is destroyed, and your spiritual is all that remains? Can you not see that the full freedom of life is all the heaven there is?

As my teacher stopped speaking, the woman arose and paced back and forth across the room twice very slowly, and tion. Always bear in mind that it is thought: These people must be those stopped before the man, then raising a not what you see, feel or hear, that who were born and always lived in the across the room twice very slowly, and dirty hand, she pointed her finger at him and said in a slow and drawling

the church we should be sure of heaven. I have beard a purson say, that not all dividualities which occupy the universe who cried. Lord, Lord, would be sure of who cried, 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 followed out just now, what they contifud scenes I had observed in this wonnow, if we are in hell, it is because you ceive to be necessary, they will know have sinned so much, that as you are things differently." iny husband, you have been the means of keeping us both out of heaven."

man, and he stopped as if to catch his around the old house, and at last we breath; then after swallowing, and all rested beside a long and narrow lake; most with a gasp, and in a hurried the waters seemed to send a chill over manner, he continued: "Liza, let me me, they were so black; it was like tell you something. You well know the bouse was burned, and that we were country late in autumn, when the leaves' smothered with smoke, and that they had a funeral; and do as we might, no one took the least notice of you and me; but all cried and talked much about us both; and said lots of good things about us. Well, now, I believe we are dead, and our bodies are burnt up; for they had no bodies at the futhe spirit just lives right on, and that is

all there is to it." "John, do you think so?"
"I do, for sure."

"Well if that is so," said the woman, as she straightened up and placed her hands on her hips, "Where are we

"I don't know, 'Liza; we have been in this house nigh onto twenty years, and our folks have died and been buried, and we've no place to go, and we don't know anything what lays 'round . us. "I have guided you to this spot, for We came here and stayed, and if all the another lesson. In the vicinity of this world was open to us, we should have no part of it."

"Well, John, what do you propose to do? "'Liza, let's go out and look around

and see if we can meet anyone we ever thew: perhaps we can find out some "I will, John. Lets go at once."

"That is all that is necessary," said my teacher. "We have accomplished much. These people will soon rise to better condition; they have made a beginning towards an awakening, and that is all that is necessary, for it will soon teach them that they must rely on self in all things; they are like many others; they believe in a continued existence beyond Aer, but they ind it so different from what has been told them, that they cannot understand

t, when they find themselves in it: telther do they know when the change takes place. We have gathered enough from what they said about the fire in their house, the smothering in the smoke, the funeral, and how little their friends heed them, to fully understand their story. They do not realize what has caused them now to question their condition; they will, in time. As we have seen enough, we will go; sometime

I was very much exercised in my mind, because of our interview with these people; they reminded me very much of my parents; but that was not ter the house unobserved, and how my teacher could approach these people and talk, and yet they did not apparenty know of our presence. As we left the house another wonder appeared, and my teacher said to me: "Please do not let our interview with

hese people disturb your mental equilibrium. You wonder why we were un-observed while in the house. My answer will be plain: As your brother was so much in advance of you in unfoldment that you could not see him at first, and only very indistinctly later; presence. It is so in every sphere. Especially on Aer is it so; scores of people there are surrounded by freed souls, who cannot realize the presence of such; yet the liberated ones can know every thought, word and deed of "John, where are we? Where are those in the lower spheres; and often our people? Why are we compelled to there people are influenced to do, and "My conversation to this woman

might have been without the words that reached your ear, and would have been as effectual. She did not sense them as you did, as you observed, as he attempted to tell the man her 'Liza, since the house burned, and dream. It was not a dream, in the abyou and I were smothered by the solute sense; we came into her pres ence just as her quickened individuall in the old meeting house, and good Party was passive; therefore, I could reach have desolate surroundings; as he has son Beals spoke such kindly words her, and my thought found a response about you and me; and told the story and left their impression; that caused a starting point. "Her spirit, or the great life-current

that sweeps ever onward, and perme-Savior, I have been terribly troubled to ates every atom in the universe, was see other types of seeming retrogresknow just where we do stand. Are we quickened, and she sensed my appeal; taus, in her crude condition, her where is heaven, the good saints, the thoughts began to ferment, with the which my teacher stepped and mo-angels, the blessed Lord? Why don't result that although she began by thoned me to follow. I hesitated, for blaming the man for being the cause of her being deprived of her happiness which, in this instance was the heaven precious stones? Where are the—" she in her ignorance expected to find "John! John! Stop! Ain't you when she was freed from gross matter. she in her ignorance expected to find ashamed, and afraid to talk so? How "My thoughts have begotten a line of can we be dead if we talk as we do? thoughts in them, different from any How can we talk to our folks, if we are they were acquainted with, and so they were awakened to new action; now The old man stretched his legs, and they will begin to expand, for they are folded his arms, and dropped his chin held in the condition we found them, because they never dared to express themselves contrary to the prescribed regulations of blind theology on Aer. the folks see us, and understand when But when once a person does express contrary thoughts and finds he is not towards the further end of the lake punished for so doing, it becomes an which we could distinctly see, a easy matter to expand to a condition it seemed several miles distant. where he acts independent; his inde-

different manner than we entered, rough and irregular shores could be was because it is not requisite that seen people of both sexes, sitting and there should be any thoroughfare for clambering, and apparently fighting to spirit. We are spirit; all is spirit or gain some position they coveted. We refined matter here; that house and its were unobserved, and all these people surroundings, as well as all you see seemed bent on their own work, like so here, is not of the solid gross matter many wild animals. Occasionally a you have been acquainted with. When you awakened from your long ter's edge, or crowded between the imprisonment on the ship amid the trees; but there was nothing to indicate cebergs, you left your gross body, and any kind of regular industry. entered the realm of spirit; and while everything seems as gross to you as anything you were acquainted with on voices of these undeveloped beings in Aer, it is because you have not yet become habituated to your latest situamakes you the individual that you are; but it is the grand all; that which you manner:

"John, we have been taught that that makes you the individual that you higher state if they never knew of such when we died we should go straight to are; but that inconceivable power that a possibility? Where will such as produces all action with you, and all these begin? Who can reach them, or animate objects is what makes the in-

"These people are gross yet, and until

While my teacher had been answer- plague spots to exist, when I was called

"I can't help it if I have," said the we had passed from the scenes of ruin country late in autumn, when the leaves' have dropped from the trees; and one instinctively shudders as he realizes how the water would be if he were to the music. plunge in. Surrounding this lake were long sloping hills well covered with heavy timber; immediately on the shore the trees were of enormous size;

their branches towered high; the folineral; and instead of there being any age was very dense, so much so that no heaven or hell, there ain't neither; but sunlight could reach the ground. At Irregular intervals along the lake shore, were high craggy cliffs, over which immense vines were growing, and heavy, rank moss could be seen. From the branches of the trees, and clinging to the trunks, long, streaming moss hung

It was a place that suggested robbers, thieves and pirates. I turned towards my teacher, with the inquiry in my mind, if it was such a place; but before but none of them have ever come to us, I had time to speak she discovered my question, and said:

lake, may be found many dark spirits; in fact, we will find the least possible developed ones here; many have been here for centuries, and as one by one they awake and come higher, others arrive and take their places.

"Oh; my brother," said my teacher, turning to me with a sad smile, "what a travesty on the so-called civilization of Aer, and other planets, there is so little advancement there. Each succeeding race, people or generation, follows in the footsteps of those who pre-ceded them, and none are capable of thinking for themselves, with the con-sequence that most of them leave the lower sphere in ignorance, and have to continue here as they left there, for an indefinite period, or, until they are finally reached as those we have visited were reached by us; and even then, such cannot be approached, until by

their own volition they are prepared.
"Look," she said; at the same time she pointed towards a man who had come to the water's edge on the lake. "There is a man whose life of three score years and ten spent on Aer, has been entirely devoted to the accumulation of money. See how dwarfed and bent his body appears.

I looked in the direction she had pointed, and saw a man with a wrinkled lace; his hair was nearly white; he had a hump on his back, nearly as large as a peck measure; his hands and feet were large and much out of proportion to his body. His clothes were far too the great cause of my perplexity. I large for him, and were very filthy, as could not understand how we could en well as being much tattered. In one nand he held a crooked stick, while over his shoulder hung a large coarse bag which he held by the other hand. "Who is he, and what is he doing?" I

involuntarily asked. For some time my teacher remained silent and I became confused, for she had not hesitated before when I had asked a question; in fact, she had be-fore this anticipated every question; now, I could not understand her. Presently she said:

"I cannot reach him. He is prospecting for gold; he has made gold his idol while on Aer; and now, like the man and woman, he has not awakened to his transition. I made an attempt to influence him as I did the woman; but he is not ready, and he has been here longer than she has. While on Aer, he was known as a wealthy man; he had servants, and held a prominent posi-tion in society; and among the lawmakers there. He came here through he agony of a disease, and as he was released, and saw his wealth dispelled and used by others, and could not prevent it, it caused him at first to lose control of himself by passion, and finally he lost his mental balance and wanered aimlessly to this spot; or rather, I should say, he was attracted here; for the law works in his case, as well as in all others. That is, like attracts like. He is desolate himself, and must made his condition through his greed for wealth, his all now is to search for

all he knows "But that is enough of him now; we will go further up the lake, and we will

We saw an old scow close by us, into the boat was dirty, and had no visible means of propulsion. I was timid about venturing on the muddy waters in such cumbersome craft.

"Do not fear," said my teacher. "The same power that propelled the beautiful boats we saw on your first experience in a boat with me, will serve us here. I wish to afford you another experience; it will be to your advantage.

I timidly stepped in and seated Thyself on a slimy seat at the end, and immediately the boat started out into the lake. As we neared the middle, it turned, and moved slowly up stream, or which we could distinctly see, although

As we slowly, and as silently glided pendence causes him to expand faster, clong, we had a good view of the shore, and as each ignorant bond is broken, so and although I had visited many dreary perfect freedom which is the boon of angular precipices where it was imposevery soul in the universe.

sible for man to get, this spot was the "The reason why we left the house in worst I ever thought of; all along these small cabin could be seen near the wa-

> The sounds that reached our ears were only the rush of wind, and the their brawls which were numerous on every side. As I watched them, 1 slums of a great city, and have never known what higher civilization means. aid them if they can be reached?

While I watched and ruminated about the terrible scene, our boat conderland, and beginning to blame the powers that would allow such horrid ing my many unexpressed questions, back to a realization of myself and my

lovely comparing, by the seand of sweet music; it came to us, as it made by an angelic host; for although it was loud and distinct, it was a perfect har mony of pleasant sounds, as 4f many voices well attuned and accompanied by many musical instruments were performing some kind of grand symphony under the guidance of momeol master hand. I raised my eyen and seanned the sky to see where the wonderful music came from; I expected to see a legion of beings like my teaches in the strainer me. air above me; but I could see nothing, and to hear such grand, music amid such scenes as we were now surrounded with, was as much out of place as it was possible to imagine. The music continued while we continued on our course to the end of the lake As we reached the shore, my teacher stepped from the boat, while I hat still enraptured by the music which had increased o such a volume that it seemed as if

My teacher did not nige me to leave the boat, but patiently waited for me; and finally as the music died away as the musicians seemed to disappear to wards the other end of the lake. I arose and stepped out of the boat; as I did so, I raised my robe, expecting to find it be smeared with the filth with which the boat was covered; to my surprise, I could find no soiled spot, and probably my teacher understood my enigma, for she laughed gleefully and said:

the trees vibrated with the cadence of

"Did my brother expect anything that looked so vile could adhere to him or his garments?'

"I certainly did," I said. CHAPTER XI.

Gross Condition Will Not Injure Finer One.

"Well, here is another lesson for you. Learn from this, that as one develops o a clean condition, nothing of a lesser or more gross order can affect him, and he should never be affeld in coming in contact with it. That which seemed so filthy on the boat was simply in keeping with the people and all that is connected with this lake and vicinity. You need have no tear of becoming contaminated by anything you may come in contact with here; the people will not molest us, and we will try to reach some of them, and call them to an un derstanding of their deplorable condition. The music will have its good ef fect, its harmonious vibrations will probably reach some one, and we may be able to find that one; if we can, it will be as easy to influence him as it was to reach that woman; it is a regular occurrence here; it is produced by a band of highly developed souls, whose diversion is to come regularly to this spot, and by the harmony of their individualities, cause harmonious vibrations which have the effect of toning the dense vibrations of the undeveloped souls inat congregate here...

"In answer to the questions that appeared in your mind while on the boat, I will say: We can reach some of them if we are diligent; and if we can reach them, we can aid them. Not all who are here were what you call inhabitants of the slums of the great cities i many here have been leaders of what you call civilization; their origin was among so-called wealth and refinement, and some even have held responsible and superlative positions. In each, there is to be found that germ which is ever trying to reach a higher, cleaner and broader condition. That germ is never quenched; it may require centuries to fan it into a same so that it will light up its surroundings; but that time is sure to come, although different causes may be required. No. The same cause will not produce the required effect on each; but as it is; and is located, or individualized in each animate personal ity; and as such a one, when he is reached by some soothing influence like the vibrations that were caused by the harmonious music we have just heard, he is acted upon and quickened and as the individual is made to reason. that is, made conscious of his position and his added expansion enables him to see or understand, as you were when you first beheld your brother and compared him to me, then and there he makes a beginning.

"Once make a start retrograde. But only as one can rid nimself of ignorance, pride, superciliousness, conceit, vanity, obstinacy and many other retarding influences which have been germinated on Aer through ignorance, like so many weeds in a garden, can be quicken his aspirations towards a broader field. He must first have a desire; not a mere desire to get where those of a broader understanding is necessary. are, will be sufficient to start one on the upward path, but the desire must be accompanied by a willingness to be toler-

aut, forbearing, lenient and mild. Many of these you see here, are but following the same paths they trod while on Aer, or some other planet; vet while there they covered their acts and stens by some show of false sanctimo niousness, or appearance of charity or kindness towards some prominent per son, or some public institution; or some public move where their name could be mentioned frequently. By so doing they succeeded in blinding their fellows, and because of their ignorance of what was beyond the gross sphere, they stultified and contravened their better inspiring sight to the delegates. natures, with the false hope that they could escape the result of the workings of law."

Why could not the absolute result have been told by some advanced spirit, and thereby prevent them from all this suffering?" I said. I spoke my thoughts before I fully realized their importance, and my teacher was as quick with her answer.

"There is no suffering here," she said. Each occupies the sphere he is adapted to. Some one has said on Aer, ''tis folly to be wise, where ignorance is bliss.' At this particular spot, ighorance holds sway. Many advanced souls on Aer have endeavored to show what the result of such lives as these poor souls led while they were residents there would be when they ere released; and each attempt has been trustrated, rely on some imagined overruing force ings with our vice-president in the that would care for him beyond the chair. He was the popular favorite of great scarecrow of death, instead of do the convention. ing right for the sake of right, they have done right for the sake of a reward for so doing, or they have seemed to avoid wrong for fear of heing punisbed; and between the two filemmas, most people have been "forced, to he come hypocrites. There can be no hypocrites in this sphere, or beyond; each thought is as plain as if it had been written in large letterafor ure; that is one reason why these people ours all here; the most of them knew while in the material spheres that they hypocrites; their condition here is the result of their previous obduracy; now, they must continue as we find them, un til they become aware of the causes which hold them."

As she ceased speaking, there passed near us, a man with dark visage, medium stature, somewhat bent; he looked straight ahead, and as he dodged among the rocks and trees, and jumped and clambered over the wet bogs, he hurried as if he was afraid he should be delected in some misconduct.

(To be continued.)

THE N. S. A. CONVENTION (Continued from page 2.)

have anything at stake, we need not recognize these attempts to draw us into controversy with a view to the exposition of what is called by them "a fraud." We have a work to perform, for the accomplishment of the end which we believe is to be ours, so let us continue onward in the right way, nor give a thought to those disconcert ing influences, unless it be to call the doubting ones into our midst and con-vert them to our faith. This challenge has blown up and has fallen of its own weight.'

Considerable feeling was expressed at an evening session of the N. S. A. at St. Louis, despite the fact that President Barrett had seemingly dismissed the Subject, over the second letter of challenge sent to the Spiritualists by the anti-mediums. The test readings proved almost conclusively, it was said, the stand taken by the exponents of Spiritualism. The Rev. E. W. Sprague who gave several spirit messages, di-rected his whole attention to the skeptics. He said: "Let J. D. Hagaman come here and refute these facts. claims to have been a medium for twenty years and to have defrauded the gullible public all that length of time, and then he got religion. I think that it was time he did get religion after a career of that hind."

No test could have proved more conclusively, the Spiritualists say, the grounds on which the science is based, than that performed before an audience of more than 500 persons in the Temple of Spiritualism last night. Some mistakes were made, but the Spiritualists do not claim to be infallible. They only say that the grounds on which they base their claims are substantial scientifically, psychically and spiritual-

ly, and they stand ready to prove For the twelfth time Harrison D. Bar rett of Canaan Me., was elected president of the National Spiritualists' association at the session yesterday, held in the Temple of Spiritualism, 3015 Pine street. The association has been in existence only twelve years, and Mr. Bar-rett is the only president it has ever lad. Five other delegates were placed in nomination for president on the informal ballot, but all withdrew with the exception of Dr. George B. Warne of Chicago, who was subsequently selected for vice-president. The only opponent to Dr. Warne was Geo. W. Kates of Philadelphia.

On the election of Dr. Warne it was whispered among the delegates that this was a victory of the Barrett-Warne faction over the Kates faction, and in his speech of acceptance Dr. Warne said he hoped if there was a Warne faction or a Kates faction they would now get together. Mr. Kates denied emphatically that there was a Kates fac-

The other officers elected were: Secretary, Mrs. Mary T. Longley, Washington, D. C.; treasurer, Theodore J. Mayer, Washington, D. C. Trustees— I. C. I. Evans, Washington, D. C.; Thomas Grimshaw, St. Louis, Mo.; Mrs. Carrie E. S. Twing, Westfield, N. Y.; C. L. Stephens, Pitisburg, Pa., and Stephen Dye, Los Angeles, Cal.

A delegate from Los Angeles stated that in her city a medium was classed as a fortune teller and was required by law to pay a license of \$100 a year Other delegates told of similar conditions in their cities, and a few testified that mediums in their home towns had tested the matter and had secured court decisions to the effect that "me diumship" is a part of their religion, and as such they are allowed freely to practice it. Several mediums present admitted that foretelling the future was within their powers. The matter was nded by being referred to the new board elected at this convention, with the probable result that an appropriation will be made to protect all "legitimate mediums" who come in contact

Personnel of the Convention.

It was a great convention. It was strictly a spiritual convention. It was composed of people who were

It was made up of delegates who went there to work, and who did work, with a will, despite the attractions of the World's Fair. The reports of all officers and com-

mittees were explicit and to the point. As they have heretofore been published in these columns, no further reference

The president's, secretary's, treasurer's and missionaries' reports were given in full in The Progressive Think of October 29, 1904. By combining that number with the present, the read er will have a complete story of the convention. Some of the ablest men and women

mong the Spiritualists of America were on the floor of the St. Louis cor They had opinions of their own and they did not nesitate to express them when occasion required All of the members of the N. S. A. board of trustees were present at the convention. The noble face of Hon. Alonzo Thompson of Nebraska, was an

One hundred and fifty-five delegates were duly scated during the convention. Thirty-eight other names were called as being entitled to seats, but they failed to appear. Spiritualism, to some people means what they can get out of it in cash. Wonder if the ab-

entees were real Spiritualists? President Barrett was on hand at all essions save two. His confusion over his single parliamentary lapse of memory was a rich treat to those who wit essed it when his attention was called to it by Prof. W. F. Peck. The laugh was on our parliamentary president for

Vice-president Warne never missed a neeling. His chairmanship is grace itself and in strict accord with the finesi parliamentary usage. He has com-plete control of the gathering from the either by the person, or by some pre-vailing custom or so-called utelligion; and manifold there has been taught to No one need fear for the N. S. A. meet first, is the embodiment of tact, and is ull of resources of polse and power.

> Secretary Longley and Treasurer Mayer were at their posts of duty from first to last. They were given rousing ovations at the time of their unanimous reelections. They took an active part in the work of the convention, and were especially watchful of the finances of One of the bardest worked men in the

> convention was Trustee Evans. He vas the official stenographer, assistant secretary and trustee rolled into one He faithfully discharged his every duty n each capacity, and followed the convention work most understandingly. Trustee Grimshaw was loaded down with committee work. He enjoys let-

er writing, and is most nappy 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. Grimshaw 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. It was good to see J. S. Maxwell and

C. D. Pruden upon the floor of the convention. The president placed Brother Maxwell upon the committee on credentials, but it does not appear that it was done with malice aforethought. Mr. Maxwell was a most efficient convention worker. This is also true of Bro.

Pruden, who was a most faithful com-mitteeman and all-round debater.

One of the "willing" workers of the convention was W. A. Willing, of lows: He is a rising young lawyer in the Hawkeye State, an ardent Spiritualist, and a man of convictions, with the couruge to express them on occasion. He is an excellent convention man, and won golden opinions from all.

It was good to see Mrs. J. R. Francis of Chicago, Prof. W. F. Peck of St. Louis, John D. Vall of lowa, Mrs. R. S. Lillie of California, Mrs. Jennie Hagan Brown of Texas, W. P. Bosworth of Massachusetts, Mr. and Mrs. Storrs of Connecticuut, Hon. H. W. Richardson of New York, Mrs. Carrie H. Mong of In liana, Mrs. Carrie F. Curran of Ohio, E. A. Schram of Indiana and Mrs. M. J. Stephens of the District of Columbia, in the convention. They all took an active part in the work on the floor, and proved in divers ways their interest in the N. S. A.
Prof. Peck made an excellent chair-

man of the committee on resolutions, as did Mr. Richardson as chairman of ne committee on credentials.

Mrs. M. E. Cadwallader was at home as chairman of the committee on delegates' reports. As usual her report was an able one and evoked very lively

Mrs. Carrie E. S. Twing headed the committee on finance, as in former years. About \$1,000 were raised through her committee's work. That ommittee failed to make, a final report. Was it due to excitement, forgetfulness, or election? Mrs. Twing served on several special committees and worked hard from first to last to make the convention a success. One of the ablest men on the floor of

Spiritualist convention is George W. Kates, now of Pennsylvania. quick to catch points favorable to the ssociation, and is kindly critical of all matters presented that might result in injury to the N. S. A. At St. Louis Mr. Kates rendered the cause good service and did much to influence wise legislation at all sessions.

Mr. and Mrs. Sprague were ever a their posts of duty, and never shirked any task imposed upon them. love the N. S. A. for its own sake, and are never weary in well doing in its behalf. They have been re-elected missionaries for the coming year.

The work of Mrs. E. A. Sauer, H. C. Dorn, Mrs. Eva McCoy, John Hutchinson, Dr. J. M. Walton, Mrs. Elizabeth Schauss, Moses Huli, Mrs. Clara L. Stewart, Will J. Erwood, and dozens of others was most excellent, and deserves more than mere mention here, but space forbids. They are cherished in the hearts of all their friends, and honors await them all on high.

There were many familiar faces ssing at the St. Louis convention, J. B. Hatch, Jr., and his devoted wife were both kept at home by the serious illness of their son, C. L. C. Hatch. They were greatly missed, and many a kindly inquiry was made concerning them. A convention without these splendid workers was indeed an anomaly. It was felt that their good wishes were with the convention through the subtle mediumship of thought.

That Major-General of the Spiritualist forces of Philadelphia, Hon. Thomas M. Locke, his able helpmeet, her sister. Miss Mary R. Galloway, and Mrs. Josephine Hinds were also among the missing. Brother Locke is a most excellent convention worker, and does much to facilitate the despatch of business whenever he is present. His multitudes of friends missed him and his bome helpers, and sent them, one and all, many silent thought messages of good cheer and soul blessing. Rev. F. A. Wiggins and Dr. Geo. A.

Fuller, both of Massachusetts, were likewise absent. This left the famous Ritual with but a single defender on the part of the original committee that framed it more than one years ago. He did his best, but the convention made short work of the Ritual, so far as it was considered. Conservative President Barrett stood his ground, and evidently felt keenly the treatment accorded his favorite measure. work of the committee on the Ritual will be appreciated-in the great "Perhaps!

Another absentee who was greatly missed was Mrs. Margaret Gaule-Reidinger of New York City. For the first time in many years, her smiling face was not seen upon the floor. Scores of delegates inquired for her, and hearty applause burst forth when her telegram of greeting was read. All absentees were silently "conjured" to put in an apnearance at Minneapolis next year. clothed in their right minds, and ready for work.

The evening programmes were of an exceptionally high order of excellence. The addresses of Will J. Erwood, Mrs. R. S. Lillie, W. J. Colville, and Mrs. Laura G. Fixen aroused the greatest enthusiasm. Round after round of applause greeted the telling points they made, and their words left a marked impression for good upon all who heard them. The messages of Mrs. Eva Mc-Coy, Mrs. E. A. Sauer, Mrs. C. A. Sprague, Mrs. Georgia G. Cooley and E. W. Sprague bore the marked stamp of genuineness and were much enjoyed by all who received them. The musical programme was all that could be desired, and reflected great credit upon the director, Mrs. Hardcastic, and all of the artists who assisted her. Every delegate went home saying, "I am glad I came!" INFELIX ANDREWS, INFELIX ANDREWS, š....

WITH LOVE DIVINE.

The tide of time doth take no turn, It ever onward trends, and sentient soul may live and learn Eternity ne'er ends.

The soul may sail a shoreless sea Spread out among the stars, and slow or swift the journey be, The distance short to Mars.

Search sclendor of the skies! and remain of all the Universe. The thing which never dies. All that's seen may fade from sight!

The stars may cease to shine!

The soul may stars and space traverse!

The suns may stop their glowing light! Naught left but love divine! The light of love alone may be The soul's one guiding sign. Which leads to joy, peace, purity, To dwell with love divine. Washington, D. C. J. W. NIGH.

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SATURDAY, NOVEMBER 12, 1904.

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Spiritualism and Its Phenomena.

Don't fool yourself; don't think carelessly; don't imagine that God is any respecter of persons; don't for a moment entertain the idea that spirit return (the manifestations thereof called Spiritualism) came for YOU alone Our cause—that implies an ownership, which never can exist in a private sense. Spirit return is for the whole world; so is mediumship. Spiritualism owns absolutely nothing of the phenomena in a restrictive sense. The whole world owns all there is to Spiritualism and its phenomena. Here is a case as related by the Elkhart (Ind.) Daily Review, where spirit return came to a skentic:

"Mrs. Pearce wife of Policeman Pearce, says that though she has never believed in spirits or supernatural manifestations her experience the past two or three months at her residence lead her to doubt the assertion that nothing unexplained by natural physical laws can take place. Her last experience was just after arriving home Sunday evening about 9 o'clock, when she noticed a heavy rocking chair in the living room rocking back and forth vio-She thought the action caused by her 11-month-old daughter, whom she had placed on the floor, but on looking discovered the tot had crept to a distant part of the room. She boldly the chair, and though she stopped its rocking she was surprised when it seemed to resist any action on her part, and in order to move it was compelled to use utmost strength of both hands and arms. On Saturday night, she says, she and her 12-year-old was sleeping with her, her husband's duties as patrolman keeping him away from home at night, were awakened by loud rapping at apparently all the windows of the lower floor at the same time. Mrs. Pearce ran outside, but was unable to discover any explanation. At a previous time, two weeks ago, she and her sister were seated in a room when the trap door lead ing to the cellar, opened, then closed, and investigation showed the hook had fallen in place again to securely fasten it, as she says it was before it opened. At still another time, when her husband and the sister were in one room and she in another, a flame like that of a big gas jet rose from the floor nearly three feet high, crackling and sizzing, burst into many particles of light which fell to the floor and disappeared. Those in the other room did not witness the phenomena, and her husband re fuses to believe anything more tangible than her imagination has been at work; but she sfrenuously maintains that her eyes do not deceive her and that she has really witnessed the incidents described. She is not of nervous temperament and has always been strong and vigorous, being a type of the Swedish girls so much in demand as domestics. which was her occupation before marriage. However, she says she will no longer remain alone in the house at night, and the sister refuses to stay with her."

Russia and Japan. Russian church papers are trying to prejudice the Christian world against the Japanese, by alleging they are antichrist; that their god is money; hence hates the Christian spirit, and opposes the extension of Russian authority over

Manchuria for that cause. The real Christian world, in exercising a choice between the so-called Christianity of Russia, displaying itself in barbarism; and the Paganism of Japan laboring to prevent the extension of that barbarism over Manchuria, will not hesitate in its choice. Russia, with all her boast, is not one whit in advance of the Middle Ages in civilization; while Japan is at the very front of modern en-lightenment. And if religion is known acts, not pretensions, then Japan has a foreground with the most advanced of nations.

A Prominent Medium Passed to Spirit

Life. Mrs. Kate Blade, well and favorably known as a slate-writing medium of this city, passed to spirit life last week at her residence on the South Side. She has brought sunshine and gladness to many investigators, and great will be her reward in the realm of souls.

"Why I Am a Vegotarian." By 3. Howard Moore. An address before the Chicago vegetarian Society. Price, 25

"Handy Electrical Dictionary." practical handbook of reference, contalning definitions of every used elec-

"Ever the Right Comes Uppermost." Thus wrote the poet Mackay many cars ago, a statement all experience confirms.

In erecting the new state capitol of Pennsylvania, provision was made by the architect for niches, in which each county is expected to place a statue of one of its most distinguished citizens, thus forming a Hall of Fame for all time. A commission of selection will

leading all others, and the late Gov.

Whether the committee of selection

will be governed in their choice by the

popular vote will be known in due time.

Those who have been led to suppose

longer church-bound, to arrive at the

truth in regard to the services of

Thomas Paine to the patriots of the

Revolution, and the cause which in-

spired them, we beg leave to make a

few quotations from "Washington and

His Generals," published nearly sixty

years ago. The author. Geo. Lippard.

of Philadelphia, was a literary Quaker,

He wrote his "Legends of the Revolu-

tion," of which "Washington and His

Generals" was a part, from material

gathered from the then survivors of

those historic times, his object to per-

petuate a remembrance of the real he-

roes in that great strife which culmi-

free and independent. Our first quota-

"Grouped around a table, the full

faces, are four persons—a Boston law-

yer, a Philadelphia printer, a Philadel

phia doctor, and a Virginia farmer. * *

British ministry, or for independence?"
"At this moment, while all is still, a

visitor is announced. He is introduced

by Franklin; takes a seat at the table

Washington, Rush, Franklin, Adams

are all hushed into silence. The little

man in a brown coat startles, horrifles

But he goes on. His broad, solid brows

of the independence of America, her

glorious future, her destiny, that shall

stride on over the wrecks of thrones, to

They start from the table: they pres

the stranger in the brown coat by the

hand; they beg of him for God's sake to

write those words in a book, a book

that shall be read in all the homes, and

thundered from all the pulpits of Amer-

"Do you see that picture? The little

man in the brown coat, flushed, trem-

bling with the excitement of his own

thoughts; the splendidly-formed Vir-

ginia planter one side grasping his

him on the other side. John Adams, the

lawyer; Benjamin Rush, the doctor;

We have abridged, to save space, and

thence to his lonely garret, where he seized his quill, and wrote down the

deep thoughts of his brain; thence back to his walk in the sunlight and in

the shadow of the trees; and again to

his garret, writing till the break of day,

with scattered sheets of paper all about

him, the light of an unsnuffed candle

on his brow, the unfailing quill in his

"His book is written. It must now

be printed; scattered to the homes of

America. But not one printer will

touch the book, not a publisher but grows pale at the sight of those dingy

pages. It ridicules the British pope. It

ridicules the monarchy. It speaks out

plain words. Nothing now remains but

to declare the New World free and in-

"But at last a printer is found, a bold

Scotchman, named Robert Bell. On.

January 1, 1776, 'Common Sense' burst on the people of the New World. It

ourst on the hearts and homes of Amer-

ica like a light from heaven. That

book was read by the mechanic at his

beach, the merchant at his desk, the

preacher in the pulpit reads vit. and

catters its great truths with the teach

ings of revelation. 'It burst from the press,' says Doctor Rush, with an effect

rarely produced by types on paper in

The author then quotes at length from "Common Sense," and close the

"Independence is the only bond that

can tie us together. Let the names of

Whig and Tory be extinct. Let none,

other be heard among us, than those of

good citizen; an open, resolute friend;

a virtuous supporter of the rights of

mankind, and of The Free and Inde-

"This work; displaying the most inti-

oak of her forests, the treasures of her

mines; displaying an insight into the

future greatness of the American navy,

that was akin to prophecy; cut into small pieces the cobwebs of kingship,

the pitiful absurdity of America being

for one hour dependent on Britain.

struck a light in every American

bosom; was in fact the great cause and

forerunner of the Declaration of Inde-

Under the title of "Author Soldier.'

we read again:
"Let us follow this man in the brown

coat, this THOMAS PAINE, through

"In the full pride of early manhood,

he joins the army of the Revolution; he

shares the crust and the cold with

Washington and his men; he is with

those brave soldiers on the toilsome

the scenes of the Revolution.

quotation with Paine's words:

pendent States of America!"

The writer then says:

pendence."

any age or country.

chief of the Continental armies."

shall continue to do so.

continent.

them, with his political blasphemy

informed of the subject of discussion

tion is from page 426:

ernor Pattison following in his rear.

army! pass upon the choice in due time. "Tell me, was not that a sublime The Evening Telegraph, a secular sight, to see a man of genius, who daily of Philadelphia, undertook to demight have shone as an orator, a poet, termine the choice for Philadelphia a royelist, following with untiring de votion the footsteps of the continental county by ballot. The agitation went army? on for weeks, in which the whole county geemed to take a deep interest. When the contest closed the vote of the five

lerings,

"Yes, in those dark ages of '76, when the soldiers of Washington tracked their footsteps on the soil of Trenton, leading candidates, in the order of pluin the snows of Princeton: there, unflinching in the hour of defeat, writing rality, stood: Thomas Paine, Robert E. his 'Crisis' by the light of the camp Pattison, Stephen Girard, Benjamin was the author-hero, Thomas Franklin and Henry George; Paine

yonder, that printing press that move:

with the American host in all its wan

"Pamphlets written by the author

soldier, Thomas Paine; written some times on the head of a drum, by the

midnight fire, amid the corses of the

dead, pamphlets that stamp great

hopes and greater truths in plain words

upon the souls of the continental

through the ranks of the army!

is scattering pamphlets

Paine! "And the 'Crisis,' read by every corporal in the army of Washington; read to listening groups of soldiers; look with what joy, what hope, what energy, gleams in those veteran faces, as words

ilke these break on their ears: "These are the times that try men's the name of Thomas Paine was a sort souls! The summer soldier and the of bogey, for churchmen to shun, will sunshine patriot, will in this crisis, shrink from the service of his country; be surprised by this vote in Philadelbut he that stands it now, deserves the phia, where the Author Herd of the love and thanks of man and woman, Revolution was best known, and where Tyranny, like hell, is not easily he accomplished so much for American quered; yet we have this consolation, independence. To aid the readers of the harder the conflict the more glori-The Progressive Thinker, who are no

"Such words stirred up the Continentals to the attack on Trenton, and there, in the dawn of glorious morning, George Washington, standing sword in hand over the dead body of the Hessian Ralle, confessed the magic influence of the author-hero, THOMAS PAINE!"

The people of Philadelphia knew what they were doing when they voted Thomas Paine a place in the Temple of Fame, and they are bigots who frown upon his memory because he worshiped but one God, and denied that a woman had given birth to another.

Men, Women and Angels.

Time was when angels were supposed to constitute an order of created beings superior to human beings-different nated in making this great Republic distinct, and of a higher nature.

> This same idea prevails today to a great extent among people who accept the bible as infallible inspiration.

warmth of the light pouring in their 'The Spiritualists' view that all appearances of spiritual beings, denoted angels in the bible, were manifestations "Then from the lips of Franklin the question: 'Where is this war to end? of spirits of human beings, is gaining acceptance throughout the churches. are we fighting for only a change in the The Chicago Chronicle has some thoughts anent angels, etc., that will

prove interesting, as follows: Rev. Dr. Camden M. Cobern thinks if the great artists of the past had been vomen his sex would have been better represented in the angel choir. This is complimentary to the other sex, who doubtless would have followed tradition and have represented angels as

warms with fire, as his eye flashes the Angels have been divided in full light of a soul roused into all its classes. One of these is made up of life, as those deep, earnest tones speak those who walk the earth in human form, clad in garments adapted to wind and weather. They are sweet spirits, naking earth brighter and sunnier for the universal empire of this western their presence. They are women and pelong to the human order, although they may have the essence of divinity.

The other class of angels is mascu inc. They are superhuman beings and are represented as the immediate mes sengers of Divine Providence. Why e messengers should have been lin ted to masculine souls is not evident for women have the fleetness, the gentle sympathy and the gift of tender expression no less than men, and these are the special traits of the angelic mes

hand; these great-souled men encircling Until the seventeenth century angels were supposed to be masculine with the feminine attributes of beauty and Benjamin Franklin, the printer?
"This was in 1775. The day after purity. Then the Florentine painter Washington, was named commander-inthe Virgin some female angels. Rubens more than once violated ecclesiastical tradition by representing angels as feminine. His "Madonna aux Anges" We are text introduced by Mr. Lip-pard, to "Toe Battle of the Pen." He tells of the summer days of 1775; how in the Louvre is an instance. So fixed is the sentiment in favor of men that when the feminine angel is found in art the stranger in the brown coat walked up and down in front of the old state the instinct rebels against it, no matter what reason and common sense may ouse, his hands behind his back;

say in its favor. If Dr. Cobern will study the history of art and especially that which relates to seraphim, cherubim and other beings of a higher order than humans he will be perfectly satisfied that the artists of the past have done justice to his sex in full measure. He need not begrudge to certain women who walk the earth a limited application of the term angel No woman was ever called an angel who had not fully earned the title by great goodness and after much self-sac-rifice, especially in behalf of men.

Rigorous Test Conditions.

It appears from the Harbinger of Light, of October 1, that the August number of "Luce e Ombra" contains a detailed report, signed by fourteen sitters, of the sixth and seventh seances held with Mr. Bailey in Milan, together with a full description of the rigorous precautions taken to guard against the possibility of traud, delusion or deception; these including the sewing up.of the medium in a large silk bag and his confinement within a net-work cage, after he had been carefully examined. The phenomena which occurred at the sixth were these:

A phosphorescent light was observed to descend from the ceiling of the chamber to the left side of the medium; Professor Denton spoke for about half an/hour upon spiritual manifestations and teachings; Selim brought seven seeds of an Indian plant, the "Abrus precatoria," venerated as sacred by the Hindus; then a bird's nest, composed of vegetable fibre, and containing a single egg, which he placed in the medi-um's left hand, and a small live bird mate knowledge of the resources of America, the nerve of her men, the with a black head. These objects he brought close to the netting so that they might be inspected by all present, after which the objects disappeared; Nana Shahib next presented himself, crying loudly, gesticulating, and struggling with an invisible enemy until he fell heavily on the floor; then Dr. Whitcombe took control and explained how

injuriously that Indian affected the At the seventh sitting, after a discourse upon physical phenomena, by Professor Denton, Abdalla controlled the medium, and invited Signor Brioschi to show a mango seed in a flower pot which had been prepared by three sitters and placed under seal during the day; this having been done, Abdalla related a story in an Indian dialect, while the seed was germinating; and in twenty minutes the pot was examined, and the plant was found on examination to have sprouted about three centimetres above the soul, and to

been bloody? Do the American soldier: despair? Hark! That printing pres: Achmed, another Indian control, professed to be a snake charmer ext took possession, and soon after ards Dr. Whitcombe closed the ses

A WORD OF WARNING.

Letter From Hudson Tuttle, Editor at-Large, N. S. A.

A Dr. Arnold came to Norwalk, Ohio and sections the theatre for Sunday evening, October 23, scattered flaming hand bills, describing the wonders in Spiritualism he would exhibit. He was a "celebrated Theosophist," "a Spirit-ualistic medium," "no man had excited more comment, and he had been chosen by the adepts to attempt the conclusion of the work left undone by Madam Bla vatsky, high priestess of Theosophy." Tests would be made on the full light ed stage"; "he has succeeded in elevating the subject of Spiritualism above its popular superstition," "endorsed by the Royal Society of London, and by Ionides the Greek philosopher, and many other, distinguished societies." Phenomena produced in the light slate writing, spirit pictures," "elever mediums will be present," etc.

Such were his promises, and the manager of the theater, who holds it on most conservative lines, and unrentable Sunday evenings except for religious purposes, having the performance of Dr. Arnold" represented to him as a "religious entertainment," gave permis sion, at a reduced price. Yet farther to deceive, at the bottom of the advertisements it was stated that a small admission fee would be taken to defray the rent, etc.

At the appointed time a crowd came cents, yet so much interest had been awakened, the theatre was filled.

Now what did this "D-

in fulfillment of his roseate promises

and for his "small fee?" One of the most common sleight-ofhand performances. He made no profession that it was otherwise. tricks he gave were stale, and the whole affair disgusting even to those who do

not believe in Spiritualism. The Spiritualists, who were the larger part of the audience were especially chagrined and disgusted. Had they not cause to be? If they had read the Spiritual papers, they would have known that "Dr. Arnold," never having had his name mentioned in one of them, must be a humbug. They would have known that this disciple of Blavatsky, and an "adept," was unknown to the Royal Society, 'and that "Ionides, the Greek philosopher," had no evidence, except in the fancy of this shallow pretender. It is lamentable that such wandering rascals get the larger part of their support from Spiritualists, and if the latter would give them the go-by, they would be forced to leave their

business for more honest calling. Had this fellow advertised as a sleight of hand performer, a "magician," to use a high-sounding word, he could not have secured the theatre, or if he had, would have performed to empty seats. He should have been arreste for obtaining money under false pre tenses, for there was nothing but deception in his pretense that he was practicing as a medium, as stated in his HUDSON TUTTLE.

117 Editor-at-Large N. S. A. LOOK OUT FOR HIM.

He Will Change His Name in New Fields.

Robert Schmuss, secretary of the Psychic Research Society of Rockford, Ill., advised the officers of the Illinois State Spiritualist Association, under date of October 29, that the party referred to below left that city hurriedly with the police officers anxious for a personal introduction to him.

Some weeks ago, one giving his name as Emmett came to our city, rented a Giovanni scandalized his contempora-ries by introducing into a glory round vertised as being the president of the vertised as being the president of the U. S. Spiritualist Society: For some leason he did not have an audience. He then came to our meeting, at the close of which our president called upon him to come forward and give an account of himself, which, to say the least, was very unsatisfactory to us. Among other things he stated that the U. S. Spiritualist Society was about to be organized, and he, Emmett, was to be its president. The object of this new organization was to more fully pro tect mediums, etc. We turned him down flatly. He then advertised as a clairvoyant. The enclosed clipping from one of the local papers gives the next chapter in his movements. I no tice there is a difference in the name but it is the same person, as I made an

> thing will be done to protect honest workers in the cause. ROBERT SCHMUSS. Rockford, Ill.

inquiry at police headquarters. We

have been annoyed a great deal of late

by impostors, and I am in hopes some

MY LADY VOTER.

Some Significant Facts Presented.

The woman voter will play quite part in the coming election. The cam-paigners are actively bidding for her support in Colorado, Utah, Wyoming and Idaho. "We are looking after the women of these four states," says a member of the Republican National Executive Committee, "as carefully as we are the men in some of the doubtful

states. That, indeed, is a fact significant of the future. Amid national and municipal corruption the advent of the woman voter should be full of healthful promises. It is a long step forward. The condition of woman cinfluences the morals, manners and character of the peoples of all countries. 18 So this great gift to her, only in the beginning of its benefi-cence, will bring a mutual benefit.

If woman shapes the character of a nation she should be trusted to lend her rectifying oinfluence to that which needs character most.

Some persons there are that deplore the fact that woman should be connected with polities, however remotely A woman's sense of right and wrong is more acutent than;9 that of man's, despite what isophists may say. She is safe to decide any question wherein integrity and moral worth are concerned.

The woman voter is apt to be treated with levity in quarters where she does not possess the franchise. As a voter she is a serious fact, which will be demonstrated during. November. The period of debate over this question has passed. She is an actuality and it is not difficult to foresee the day when this privilege of citizenship will be the right of every American woman.

The suffrage, idea has been slow of success. It has been either savagely assailed, bitterly travestied or grossly misrepresented ... But the men and women who believed it right persisted. And being sure she is right, she will

The Salvation Army's Great Triumph, Whatever may be thought of the nethods of the Salvation army, of its alue as an uplifting agency, or of the

notives of its founder, the recent interpational congress of the army held in London proves the wonderful vitality of the idea underlying it. The army was founded less than thirty years ago; yet to-day it has 7,585 branch societies scattered all over the

vorld, and to the congress-whether, as the Saturday Review sneers, "to gratify the egotism of its head," or out of a purpose to impress the world—these societies sent 6.000 delegates. The congress, which lasted a fort-

night, was held in a huge building spe-cially erected in the Strand, was filled night and day with great gatherings swaved by wild enthusiasm, and the farewell meeting in Albert Hall, which seats 12,000 people, was so mighty a pageant it made a tremendous impresion on Loudon. King Edward received Gen. Booth in

private audience and gave him hearty good wishes for his work, and rank and fashion attended the meetings.

Altogether, it proved beyond cavil that the army is a power in the world. What a change from the state of affairs only a few years ago, when the army was universally ridiculed, its founder derided or denounced, and its public meetings dispersed with lence!

It is a glorious triumph for Gen. Booth and his supporters, and a deserved one, too, if everywhere the army does as much practical good work as we of Chicago know it does here.

The above from the Chicago Journal illustrates the unparalleled growth of the Salvation army. Its views of the future life, of a heaven and hell, of the mission of Jesus, and the ultimate destiny of the human soul, are absurd-extremely so-yet their humanitarian work is angelic, God-like, and is what is needed at the present time. The question may be asked, who will stand the highest in the spirit realms, the honest Spiritualist, who rests content in his true belief in reference to the future existence, but who does no humanitarian work, or the Salvationist who is satisfied with his extremely absurd doctrinal belief (regarding it as actually true) but who is constantly engaged in relieving distress, feeding the hungry encouraging those to reform who are in the depths of depravity, and who encourages each one to lead an honest, pure life. Will not some Spiritualist lecturer make the above the subject of a discourse, and tall which one stand nearest "the throne." or be the most exalted spiritually.

SPIRITUALISM IN ST. LOUIS.

Increasing In Interest-Some Very Fine Manifestations.

The recent meeting of the N. S. A. in this city has been followed by an increased interest in the meetings of the Spiritual Society of Truth Seekers, conducted by Rev. Josie K. Folsom and C. W. Stewart. On last Sunday Mr. Stew art took for his afternoon subject the recent sermon of Dr. Lyman Abbott, delivered at the Congregational Conference at DesMoines, Iowa, in which that gentleman attempted to accept modern science as the foundation of religion. The lecture was well received and was followed by some excellent psychic work by Mrs. Folsom, although arose from a sick bed to be at the meeting. In the evening another lecture was given by Mr. Stewart, and Mrs. Folsom gave a number of psychic read Mrs. Folsom then called ings. upon Mrs. Etta Seaman Bledsoe of Kansas, wife of Rev. A. Scott Bledsoe. president of the Kansas State Associa tion, and that lady proceeded to give some of the most brilliant test manifes tations the writer has ever witnessed. Mrs. Bledsoe is an old-time worker in the cause of Spiritualism, and is an excellent lecturer as well as one of the finest test mediums before the public.

her wonderful independent spirit writ ings in full electric light, the manifes tation which has no parallel in the world.

At the earnest request of the friends of Mrs. Folsom, a joint seance for Mrs. Bledsoe and herself was announced for Monday evening and some forty-five tickets were at once taken. The seance was held at Mrs. Folsom's parlors at 3007 Dickson street, and after the circle was seated, Mrs. Folsom proceeded to give messages, and although most of the circle were total strangers to her she gave name after name in full to those present, in the most convinc ing manner. Then some 30 slates which had been brought to the seance were examined

ogether with a number of blank cards by the skeptics present, and then, without either slates or cards ever being out of view for an instant, in full gas light, over forty messages were written on the cards and slates, addressed to memhers of the circle and signed by the names of the so-called dead, and every name was recognized by the persons addressed. Many of the slates had portraits upon them, and the cards beautiful flowers upon them, and the messages were all of a high, spiritual character, full of love and tenderness. The test conditions were absolute and the evidence of spirit return was indisputable. After the writing was done the room

was darkened and the circle concluded with some excellent trumpet manifestaions. The force for trumpet manifes tations is mostly furnished by members of Mrs. Folsom's psychic classes who ave developed mediumship during the past year, and who are almost sufficiently well developed to hold seances of their own.

During the seance nearly one hundred distinct messages of all kinds were given and not one failed of being recognized save one, and that was a cas where the mortal positively refused to be recognized because she had come into the circle under an assumed name and did not like being caught in a false hood. Taken altogether, it was the most

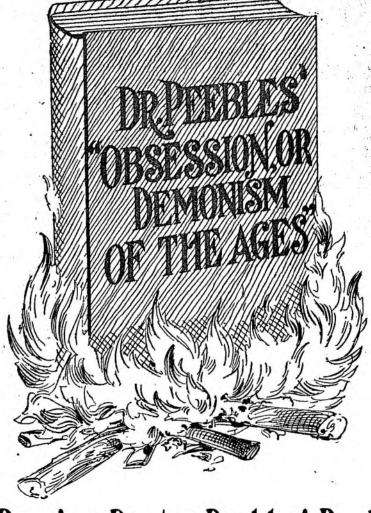
wonderful seance that your correspond ent ever attended, and it was so suc cessful that the entire circle was aroused to a high pitch of enthusiasm Too much cannot be said in praise of the noble work that Mrs. Folsom is doing in this city, as she is totally forget ful of self, and is toiling day and night

to advance the cause, regardless

tion.

health, pleasure or any other consider

St. Louis is a fine field for spiritual work, and all genuine mediums are ap preciated. Of course there are many pretenders in the city, and some who have mediumship that is not sufficiently developed to take before the public, but who are carried away with the idea o getting a dollar or two for their crude work, and there are some speakers who are short-sighted enough to put such work before their audiences, but in that as in all other things the matter can safely be left to the law of the Survival



Burning Doctor Peebles' Book

YES, THE BOOK IS BEING ING BURNED, AS SET FORTH IN BURNED, AND THAT IS THE VER- THE ABOVE ILLUSTRATION. DICT OF ONE OF OUR SUBSCRIB- BUT THERE ARE TWO SIDES TO

ERS BEING CARRIED OUT. BURN THE BOOK.

WHY? "BECAUSE IT IS UNFIT TO BE LEAD TO GRAVE DANGERS AND SE-PLACED IN THE HANDS OF INVES- RIOUS COMPLICATIONS. IF OBSES-TIGATORS, THOSE JUST TRYING TO SION IS A FIXED FACT, AND IF THE FIND OUT WHETHER ANY TRUTH CULTIVATION OF MEDIUMSHIP IS IN SPIRITUALISM." "WHY UNFIT?"

TRUTH OR BECAUSE IT PROMUL. NOW THESE IMPORTANT QUES-

HAPPINESS, THOSE FACTS SHOULD WITHDRAWN FROM CIRCULATION, BE CAREFULLY CONCEALED, OR IT OR NOT.

CEALED BY ITS ADVOCATES."

ACTUAL TRUTH, AND ALLOW ER-ROR TO TAKE ITS PLACE MAY, EVER ACCOMPANIED WTH ANY DANGER WHATEVER, SHOULD NOT. "IS IT BECAUSE IT TELLS THE THE WHOLE WORLD KNOW IT? TIONS WILL BE CONSIDERED IN "IT SHOULD BE WITHDRAWN THE OPEN COURT, AN EXTRA SES-FROM CIRCULATION AND BURNED, SION OF WHICH WILL SOON BE BECAUSE," AS OUR LADY CORRE- CONVENED. PROF. LOVELAND, W. SPONDENT AFFIRMS, "THE TRUTH J. COLVILLE, MRS. CORA L. V. RICH-SHOULD NOT BE TOLD AT ALL MOND, PROF. WICKLAND, GEO. B. TIMES. IF MEDIUMSHIP IS AT ANY FERRIS, DR. J. M. PEEBLES, SAR'GIS TIME DANGEROUS, IF A MEDIUM AND MANY OTHER LEADING IS LIABLE TO BE OBSESSED OR LIGHTS WILL TAKE PART IN THE CONTROLLED BY AN INFLUENCE DISCUSSION, AND THEY WILL DE-THAT LIES, THAT MISDIRECTS, TERMINE WHETHER THE GREAT THAT LEADS INTO EVIL PRAC- WORK ON "OBSESSION, OR DEMON-TICES, AND ENDANGERS ONE'S ISM OF THE AGES," SHALL BE

THIS QUESTION. TO SUPPRESS AN

MAY CAUSE SOME TO AVOID CUL- EVERY SPIRITUALIST IN THIS TIVATING SENSITIVENESS OR ME- BROAD LAND SHOULD READ THE DIUMSHIP, FEARING DISASTROUS DISCUSSION, EVERYONE SHOULD RESULTS IF TAKEN POSSESSION BE FAMILIAR WITH THE ARGU-OF BY BY VICIOUS OR IGNORANT MENTS THAT EACH ONE WILL PRE-CONTROLS. IN ORDER THAT SPIR- SENT. YOU CANNOT MAINTAIN ITUALISM MAY BECOME MORE AT. YOUR POSITION AS AN INDEPEND TRACTIVE AS TIME PASSES ON, ENT, RATIONAL SPIRITUALIST. AS ITS WEAK POINTS SHOULD NEVER ONE WELL POSTED IN CURRENT BE MADE KNOWN; FRAUD SHOULD EVENTS, WITHOUT TAKING THE NEVER BE EXPOSED; WRONG-DO- PROGRESSIVE THINKER, AND ING BY MEDIUMS SHOULD MEAS- READING THE DISCUSSION IN REF-URABLY BE CONCEALED AND ERENCE TO OBSESSION, SEND IN NOTHING BUT THE BRIGHT SIDE YOUR SUBSCRIPTION NOW, AND IT OF SPIRITUALISM BE MADE MIGHT BE WELL FOR YOU TO KNOWN, HENCE DR. PEEBLES' SEND FOR THE BOOK AT ONCE, BOOK ON 'OBSESSION' SHOULD BE AND CAREFULLY READ IT, AND BURNED AND THE PLATES DE JUDGE FOR YOURSELF. GET YOUR STROYED. ANYTHING, WHATEVER NEIGHBOR TO SUBSCRIBE FOR ITS NATURE OR KIND, THAT RE- THE PAPER, AND FULLY REALIZE FLECTS DARKNESS ON SPIRITUAL- WHAT IS GOING ON IN OUR RANKS. ISM SHOULD BE CAREFULLY CON- THE WELL-EQUIPED PERSON IN-TELLECTUALLY IS THE ONE WHO THESE ARE THE VIEWS OF OUR THOROUGHLY UNDERSTANDS ALL LADY CORRESPONDENT, AND IN SIDES OF A QUESTION; OTHER-ACCORDANCE WITH HER WISH WISE HE IS ONE-BIDED, ONLY HALF THE BOOK IS IN PROCESS OF BE- DEVELOPED.

CURIOUS PHENOMENON.

A Likeness Appears on a Letter.

About two months ago I received business letter from a lady friend near my old home, but there was no name signed to it, and while I sat wondering who had written me such a nice brief business letter, there appeared some-thing like a mist or veil over the written page, and in a very brief space a picture began to develop, and behold! the likeness of one of my dearest friends. It remained perhaps two or three minutes, then faded away, so I at once answered the letter, telling her of the peculiar circumstance and sending her letter back to her as proof, asking her to retain the same until we should meet; and so I visited my old home last week and called at her house, and in the course of conversation the subject came up and she asked me how I ac counted for the miracle, which she chose to call it.

I told her I thought that some spirit friend of her or mine had caused the picture-not to make a business matter plain, but to convince her of the truth of that which I had been advocating to her and her husband before, but I could see she was not at all willing to could see she was not at all willing to accept that theory, so I felt moved to Reflect the glow of the morning skies; try once more. I asked her if she could produce the letter, she having expressed regret that she could not have seen the picture, so she brought me the letter and as I opened it she stood beside me and sure enough in accordance with my wish the picture developed again, not so plain as at the first, but enough for anybody acquainted with her to recognize it. I thought she was going to faint at the sight.

Now, dear readers, understand the first demonstration was a surprise to me-not so the second, for mark, I had such a strong desire that my friend should see the truth that I was not surprised when the picture came again. DAVID L MARTIN.

Marshalltown, Iowa.

LOOK OUT! LOOK OUT

The Progressive Thinker during its Fall and Winter Campaign will be a continual feast of good things in all occult and spiritual lines of thought. You can only keep up with the procession by reading it each week. Send in your subscription now, and introduce the of the Fittest, as it does not pay to paper to your neighbor.

A BRIGHT WORLD.

Some say this world is a cold, cold But it's always been bright to me.

With its hearthstone fires and warm de-For the things that are yet to be. And if I must labor I wait,
And trust in the fields I have sown,

For I know there is truth in the promise of youth-I shall some time come to my own.

Some say this world is a bad, bad world, But it's always been good to me,

With its errors there live dear hearts that forgive, And hope for the things to be. This world is not old nor cold,

This world is not sad or bad, If you look to the light, torgetting the night. And say to your soul, "Be glad."

-Woman's Life.

CHILDHOOD.

In Slumberland the baby lies. Silken lashes veil his starlit eyes And when awake their glances sway And lead us where his footsteps stray.

And make a paradise of earth. When at our task, his presence nigh Makes life complete for "wife and I"; His winsome ways our fears beguile,

His artless pranks provoke our mirth,

Uplifted by his sunlit smile. His toys and cart and baby things Seem all aglow with rainbow wings,

Nor toil nor care hath power no more. That his dear presence can't restore. From whence he came, God only knows, And day by day the mystery grows, Nor earth, nor air, nor sky above

Can fill the measure of our love. In childhood's presence do we see Our own lost Divinity; Our stumbling feet that go astray

Find childhood's love leads the way BISHOP A. BEALS. Summerland, Cal.

"New Testament Stories Comically IIlustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excepciatingly funny. Price in boards, \$1. Cloth, \$1.50.

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march; with them by the campfire; with them in the hour of battle. quarrel with human weakness.

A FRIEND OF THE CAUSE. trical turm or phrase. Price 35 cents. "Is the day dark? Has the battle still go ahead.-New York Telegram. have put forth several fine rootlets be 100 ----

in his own soul. It is impossible for us to place our- will hold the eye like a star." Under analysis a tear selves in position to judge another person's acts or loses all its meaning, tenderness and sentiment. The motives. All criticism is biased; either unjust cen- world is governed by illusions. Visions and dreams, sure or undue praise. Very few acts are done or in time materialize into realities. Every invention, words spoken from a purely unselfish standpoint discovery or creation of the intellect, once, was only Even biography when written by a friend, is largely a thought dwelling in a single mind. Each vagrant adulation—it conceals more than it reveals of real desire, aspiration and feeling of the soul has a purthere is none without his foible."

is a change of purpose, not any miraculous interven- speculation; so many words bring so much money. Is not the "throne of grace," "the judgment seat," ets. God was not in the whirlwind, nor in the fire, the tribunal before which all actions are tried, in our but in the still small voice. own hearts?

abides in fullness."

nature is serious, and man in his deepest and most ble animal. 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 stamps itself upon his character. Each thought, feellife. It is the earnest and serious side of our nature ing and act leaves a history. Nothing passes unrethat needs cultivation. Man easily drifts back into corded. Every look, gesture and sound of the voice barbarism for by nature he is a savage. Civilization reveals the secret of the soul. 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 Thou art an almanac of self, the living record of thy mother of every living creature. All our arts, mechanics and architecture are but copies, suggestions Spirit hath its scars as well as body, sore and aching and imitations from the animate and inanimate world. The human mind invents nothing. Even humite life around us.

" Marriage is legalized by society but it exists in naticle of substance.

bush afire with God; but only he who sees takes off vironment reveal themselves in human character. In-

The bee adds no new flavor to law of creation what will be the immortality of the lily? When it goes from substance into essenceand again into substance-what will it become? Does 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 tries furnish the heathens with guns, whisky, mission- a city than a sewer pipe. Men are not what they aries and idols. Immorality could not flourish in a 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 eriments 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 advecate-it prevails. It is the character of the lawyer, not of the litigation, that glorifies it. Art adds beauty to nature, and fiction,

No man can truthfully voice any sentiment, feeling, Facts are prosy. "The eagle caged is a most unin-or principle that he has not felt, experienced or lived teresting bird; but the eagle in a cloud, or on a crag,

character. Emerson says, "No historical person be- pose. Cold logic is no more needed in this world than gins to content us; there are no such persons as we fervid and vivid imagination. But the man who fable, no Jesus, no Pericles, nor Angelo, nor Washing- writes or speaks in a strain of great exaltation is ton such as we have made. We consecrate a good called a visionary—an enthusiast. If his mind runs deal of nonsense because it is allowed by great men; in a minor key-if his words are permeated with deep feeling and sentiment and his spirit burdened with Very little of science, philosophy, theology, or biog- the weight of human woe and unhappiness, then he is raphy will stand the test of years. A greater knowl- called morbid and unsound in thought and distorted edge and wider vision alters our estimate of men, in vision. This is an age when all questions resolve doctrines and teachings. We no longer expect to themselves into dollars and cents. In the commertread on golden pavements in heaven or endure eter- cial realm poetry, imagination, sentiment, play no nal torments in the fires of hell. A change of heart parts. Literature is largely becoming a matter of

tion from some influence without. Heaven and hell Books multiply, magazines and papers are constantly are conditions, not places. God is a spirit, a power, being brought forth, but little is written that future an all-pervading presence—"The soul of the uni-generations will ever see or care to read. Words are lverse,"-not a personal being. It is the condition of not ideas. No one should speak or write except as the heart not the utterances of the lips, nor the atti- moved by a mighty inspiration. All else is dross. tude of the body, that is necessary to the highest wor- Ruskin says, "No good work was ever done for ship. The soul's greatest need is not expressed in money, but for the love of the work or love of the words, but, in thought, feeling and desire. What is master." The strenuous life breeds rapid, impetuprayer but intense desire, aspiration, hope? Does not ous thinkers but not great men. It is in the solitudes the answer come from within and not from without? and the silences that God speaks to his chosen proph-

Beauty is everywhere being sacrificed to utility-"There is an inmost centre in us all, where truth wealth to wisdom-position to happiness. But little forensic ability is now required of a lawyer. His God has no set places for worship. Every place is business is more financial than professional. The aua temple, every man a priest. There is no more holy tomobile may be more economical, more useful and water than a summer shower, and wherever a human expeditious than the horse but it will be always a poor foot has stood is consecrated ground. Life is serious, substitute for the style, beauty and action of that no-

truthful moments is serious. There is a place in the Everything is systematized. The individual is public mind for the humorist but it is narrow in its nothing-only an instrument, a tool, a convenience. scope and influence. Great moral questions cannot In time there will be no skilled workman. Instead of be debated in jest. The most profound thinker never, mechanics, men will simply be machine workers. No deals with anecdote or story. Comic oratory, while one man will be able to construct an instrument, ma in great demand, is shallow, effervescent and unreal. chine or article of apparel. From the Jew's-harp to The most noted after-dinner speakers and banquet or- a piano, from a tooth-pick to a telescope, from a neckators are never taken seriously, even when they distile to an overcoat, all have to pass through various cuss questions of vital import and meaning to the peo- hands. Independent thinking, working and acting is ple. It is hard to ever think of Chauncey M. Depew becoming extinct, obsolete. Every year the crowd as being in dead earnest upon any subject however of dependents grows larger. The very nature of important. There is always a lingering suspicion or servitude compels the surrendering up of individualsuggestion that behind his smoothly spoken words ity. 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

"Thus, man, thou art the result, the growth of many yesterdays;

deeds:

in their season."

Men profane themselves by drink, by licentiousman institutions often find their prototype in the ness, by obscene associations, -yea by too much obsequiousness. They carry the marks of their dissolute or servile life into whatever private or public place ture without laws." Intelligence reigns in every parthey appear. I have read of a country where the bitterness of the soil could be tasted even in the honey "Earth's crammed with heaven, and every common of the bee; no less distinctly does custom, habit, endividual experience is a medley of good and bad, joy The instinct of animals is narrow, limited, and unand sorrow, contentment and unrest. Our life seems progressive but it is more correct and certain than to balance between hope and fear, disappointment and fruition. Some people never travel any middle its honey or form to its comb, nor does the wild bird ground; everything is in the extreme. They are alever learn a new song, nor the savage beast improve ways in a state of exaltation or despair, laughter or on its lair. Politically, mankind is divided into two tears. A sympathetic word, often, is a marvelous states—barbarous and civilized; morally, into tonic to a man. Every animal creature, and living heathen and christian. But the tendency of all mat- thing must live and fulfill the natural bent and law ter and conditions is upward. "If progress is the 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.

and again into substance—what will it become? Does Carlyle was a pessimist, Emerson an optimist. all vegetable life thrill finally upward into human-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 subsubstance that he thought they were doing well their offices from the people. Civilized and christian counwould wish to be, but what they are born to be. Intown if a majority of its inhabitants were opposed to heritance 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 of progress and development. Revolutions in gov- 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.

Fierce Prophecies of an Anarchist Band

Band of Spirits. 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 He will be your President twice. We was such a thing as death. more merciful; it increases its bitter will let him live a little while, to torness. I will tell you of a terrible scene ture him—in pomp, glory and power, a I had with them, the morning that the little while—and then, a fall. sad news were spread over the civil—"The United States will feel our sad news were spread over the civilized world: "President McKinley was assassinated by an anarchist."

in excitedly, and exclaimed: 'P'resident ones in power—power! Hellish word!'
McKinley is dead; is shot.''
I pleaded with them to hush, to for-

I could say.

were mortals.

nized, but deeply pathetic. nized, but deeply pathetic.

And terrible.

Mrs. — read the telegraphic dispsiches, and in conclusion said: "Oh, I I told her these words and more; she they are safe; just when they think

sepirits of anarchists shricked, yelled, expression on your face, and your eyes A fool would warn him. Don't you

forward, clenching their hands.

"No, he will never recover. We When the late President William dent. He did it with his hand, but we mind, she is such an invalid." McKinley was assassinated, the nation urged him to do it. We did it-but he must pay the penalty—he is one of us poor band of suffering spirits was not, —they will hang him—God pity them, and almost raved: then."

vengeance; he can be your President, told her I should like to be alone; she but he will never be our master. We understood, and withdrew. Do not doubt that the spirits of these will show the world what we mean. Do not doubt that the spirit of the property of the lady too, must suffer Do they pity us? well's assassination? Don't tell me from whom I was renting a house, ran

Then why should we pity them? The wrongly."

"Sure? Sure? We don't trifle. Of

Instantly a band of spirits appeared, They are idiots who can't see that they he will be a power over the peopleas eager to hear the detailed reports, as are grinding human flesh to mince and by God, we'll kill the power! meat. Kind?-kind?" The poor souls their faces—such faces—ago- were infuriated, their words were fierce they heeded not, interrupted with: "We and terrible.

guess he will recover; we will hope begged me to tell them to go away, and they are safest, we fire."

said: "You will go crazy with such non- I said: "I will warn Mr. Roosevelt of The weary, self-toriured, self-afflicted sense; never did I see such a terrible this, and they interrupted again: "Fool:

ASSASSINATION OF M'KINLEY. and looked horribly; their eyes were changed horribly; don't speak of such wild and frightful; they made a stride things any more; you know that I do not believe in that stuff.

She continued: "How I pity Mr. Mcdon't do things that way. They think Kinley's poor wife, if he should die; I was willing to be quiet, but this

"Die? If? Didn't we tell you he Roosevelt will be your President. would die? Would to God that there

"Oh, no, she will not die, nor she won't go crazy either; she will be better off without him-afterwards. Regardless of Mrs. -- feelings, 1

I asked these spirits: "Are you truly

course he will be assassinated. We "Oh my God—assassinated," was all give, to be kinder. will show them we mean business. could say. "Kind? You ask us to be kind. He's got some humanity about him, but

> I begged them to change their minds; always wait till the second term, they

Appeals to Catholics 'to Guard Their Votes.

About to Change Political Allegiance, Rev. P. S. Republican government has been compelled to expel rid, Governed Filipings 300 Years.

The Rev. Percy Stickhey Grant, preaching to a tics. lies, With a Particular Emphasis on Friendly."

Mr. Grant said at the outset that he would regard in their national affairs. looked at it in the same light. But the one great dif- mistake. authority of the Pope.

wish to point out to certain well-meaning and patri- for America, and I believe they would do it. otic Catholics certain dangerous tendencies which I see in their church.

· "First and greatest is the temptation of the church place in the diplomacy and politics of the world.

will never come to pass-by the hope of the Catholic church to have a papal legate established at Washing- gramme which, if the stars in their courses were faton. They have urged that this would be a desirable vorable and their were time enough, could sweep the thing for our government because of its many millions boards. She sees that to maintain her power she of Catholic subjects in the Philippines, which could must ally herself with the conservative party in every be more easily dealt with through the influence of a country. In France it was the monarchy until it fell;

But the Philippines have had just that kind of a 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 po- hopes to counteract the move to Socialism. Thus litical 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, get the impression that the Catholic population is true, then I say it is a critical time for America.

party to another it'is a critical situation. My advice Science wi to the Catholics is 'Don't.' Don't make your ballot authority. an instrument to confer favors on Rome. Your ballot

that you are an American above all and for the time archbishops. must forget your religion. Don't forget that when a "In conclusion let me say to my Catholic friends, church votes for itself it is forming clerical party, b and that in every country where this has happened it allegiance, be first an American, for the hope of the dug up in all the libraries of the world. has begotten a conflict with democracy.

"You see an illustration of it in France where a national life independent of Rome."

the fraud "mediums."

great wave of occultism.

in all lands and at all times.

Sawtelle, Cal.

LAURA M. HYLAND.

THE PSYCHIC WAVE.

The Views of a Clergyman in Reference

ing swept, as it never was before, by a

doing a rushing business, working over

King Cheops, in the days of the prehis-

The noble savage ran.

ple are consulting the "seers" and the

morrow, about next year, about the

things that are hidden away in the folds

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

Something tells us that they are frauds, but something also tells us to

listen to them-and we listen. There

is a tendency on our part to smile while

"behind the vell," but with straight

part half believing and half hoping that

what we have heard may in some way

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

of futurity.

come to pass.

universally reigned.

universal hatred is bestowed on them in the wise ones, with solemn counten-

them, that makes and keeps them so face we hear them through, and de-

the physical expression of life. Partly, ance, are talking to the things that are

us something after all.

Today, as in those remote times, peo-

When wild in woods

Fortune tellers, clairvoyants, palm

to the Same.

for some one would accuse you of know-

ing the assassin, and others would say

you are one of us—an anarchist."
For these reasons I kept silent, but

will speak now, as all else they said,

discouraging to "predict" things, after

they have happened. I have spoken

now, because the time is drawing near.

was going to take place, and where?

They answered: "We are impatient, but will try and wait until the second

year of his second term—the early part

of the second term. Where? At some

big gathering, like the rest, of them;

we will wait until his hopes are highest,

and then crush them, as ours are crushed. Guard him? Well, let him

be guarded; we will go right with the

guards: their eyes will be attracted

somewhere else for a moment-in a mo-

ment much can happen. We like to

then. Everything will be guided by us; he will never run for President again."

"It might be worse than death; you

talk of 'Teddy's Terrors,'-you will have occasion to think of 'Teddy's Ter-

rors'; here they are-we, we are his

terrors; they call us spirits; let me tell

mightn't see it-but it's there just the

This is all that is necessary to relate,

and will be, I assure you, watched with

interest, by myself, for, on that sorrow-

ful morning of President McKir ley's at-

tempted assassination, I was by far,

Neither will I feel disappointed if this

prophecy will not be fulfilled; far, far

from it; only desiring that the spirits

of the anarchists will be softened and

brought to reason, light and love by the aid of the higher and nobler spirits,

and by our own more generous and lov-ing thoughts for their freedom.

it is this universall hatred towards

They have not enough love sent out

to them in thought wibrations; they

bave not the actual commiseration they

need-because, they feel they are a

wronged and persecuted people; they

N. B.-There may be, no doubt, those

who will say: "I thought Mrs. H. did

not believe in materialization; how

could these spirits have talked and

shown themselves, if they did not ma-

Replying: I believe in apparitions;

wonderful spirit manifestations and demonstrations; unequaled deeds com-

bodied spirits. I know these things to door?"

also feel that they are in the right.

bitter and reientless.

They need more sympathy; too much

such a pitiful, terrible bands as they.

same; so are we."

you that spirits are more powerful than toric time people; like the dynamite in the fuse—

have them guarded, they feel safe, ing.

I asked them when this assassination

has been proven true, and it is

large congregation in the Church of the Ascension, at "In France the anti-clericals are not all socialists Fifth avenue and Tenth street, New York, announced and atheists. The anti-clerical party in France conthat his subject would be "Friendly Words to Catho- tains thousands of good Catholics and hundreds of village priests who resent the encroachment of Rome

of the Episcopal church to speak in any but a friendly patriotic. Monks have no home, no children, no counway to the people of a communion which had much in try. They are like Edward Everett Hale's Philip Nocommon with his own. He said there were a large lan, the 'Man Without a Country,' all men without a number of people in the Episcopal church who could country. To give into their charge the education of see no difference between much that it teaches and children, to let them teach that all countries are alike, practices and those of the Roman church, and he to subordinate nationality to the rule of Rome, is a

he knew believed in or would accept, he said, was the antagonism between the papacy and America. Some realize it, some priests know it. I have had even "I do not want to be understood," said Mr. Grant, priests tell me that were there ever a conflict between 'as wishing to change anybody's theology, but I do the papacy and America they would take up arms

Papacy and Democracy.

"But the majority of American Catholics have not to take part in politics as a church. I was not a little recognized the eternal conflict between the papacy amazed and sorrowed a couple of years ago to read and democracy. Rome is friendly to America bein the North American Review an article by a famous cause she finds the church here prosperous, because Roman Catholic Archbishop, Mgr, Ireland, entitled the American church is the largest contributor of 'The Civil Princedom of the Pope,' in which he advo- Peter's Pence, because American Catholics are the cated the restoration of the temporal power of the most devoted and loyal to the church; but this friendpapacy as 'a very guarantee of its existence." To ship to America doesn't mean that Rome is friendly give the pope temporal power means to give him a to democracy. Rome stands for authority which is diametrically opposed to democracy's highest ideal, "I have been concerned recently-not afraid, for it freedom.

"I discover that the Catholic church has a prothen the Royalist party.

"The Catholic church has no interest in nor sympagovernment for three hundred years, and it was a fail- thy with the modern methods of the working classes ure. The Filipinos were governed not from Madrid, to improve their lot. She doesn't sympathize with but from Rome. The Archbishop of Manila was a far trades unions because they are a lay movement outmore important personage in their government than side of her control. She opposes Freemasonry bethe Spanish governor; the parish priest in the village cause that body has steadfastly refused to conciliate

"But the stars are not favorable nor is there time for it has no use for authority which is the keystone about to change its political allegiance and to vote of the power of Rome. The new social and industrial differently from what it has in the past. If this be movements which are purely lay movements will solve "If a great church will shift its influence from one scheme of Christian Democracy is a mere plaster.

"The problem which the Roman Catholics of this was given you for the proper government of this country must work out is to be American Catholics country, and not to advance the interests of any without a pope, to form a national church. This may church, Roman Catholic, Episcopalian, or Methodist. be worked out first in France. They may have "Don't forget when you exercise your franchise their own Catholic church with their own bishops and

> Catholics without being papists. Above an church future lies in the development and expansion of our

Grant Fears-Calls Such a Move Critical-Wants the obstinate enemies of the republic who put their No Legate at Washington-Says Rome, Not Mad-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 poli-

it as unworthy and outside of his position as a pastor "Remember the monastic orders are always un-

ference, the one thing which no Episcopalian as far as "The American Catholics seem blind to the natural

her.

"Workingmen 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 with one hand on the conservative forces and with the other guiding the working classes, she hopes to continue her power.

for this programme. Modern science will block it, these great industrial problems for which Rome's Science will expose the claims on which she bases her

know that if you warned him, they be the most realistic and Spiritualistic But we miss the point. History and would say, 'You are a crank?' And transactions on the pages of history, ro- human experience prove quite concluyou would only get yourself in trouble, mance or tragedy; but never associ- sively that education and enlightenated, and wholly independent of the ment are no guarantee that their pos-

dark circle, and darker cabinet work of sessor shall be indifferent to the future. It has been said that man is a "yon der-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, "never is, but always to be, blest." "Man are not happy today, but we are going . From all accounts this country is be- 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 bath of marvel or sur-

readers, astrologers, are everywhere prise." Every man who is fit to be outside of an insane asylum, understands pretty To the advertisements offering knowl. well that the future is a sealed book edge concerning the past, present and but he has a kind of sneaking hope that future-especially the future-there is some other fellow, by the help of some the response that is simply overwhelm- sort of "occult" power, may be able to know what he does not know, and to

And "thereby hangs a tale"-a tale see what he cannot see. of the "true inwardness' of human_na-And so he goes to the 'palmist," and ture, the human nature that is the same the "astrologer," and the "clairvoyant," and the other members of the divining family, pays his money, and gets his Men and women are doing today just message. what men and women were doing in the days of Abraham, in the days of old

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

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 "prophets," hoping to get from them some bit of information about the to-\$1 or \$5 fee in the shape of the hope that what the seer told him may be

made good

And so the "psychic wave" 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 Caimness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 20 cents. "Death Defeated; or the Psychic Se-

eret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1. 10 cents. "The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

"Spirit Echoes." My Mattle E. Hull. flourishing today as it did in the olden This pretty volume contains fifty-seven time when ignorance and superstition of the author's latest and choicest noems. Neatly bound in cloth, and with "What," we may ask, "Is the use of "What," we may ask, "is the use of education and enlightenment, of civ"The Priest, the Woman and the Conilization and letters; if the mind is to fessional." This book, by the well remain the dupe of every strolling for known Father Chinlquy, reveals the de tune teller, the victim of every shrewd, grading, impure influences and results glib-tongued occultist who is disposed of the Romish confessional, as proved mitted through the agency of disem- to hang out his shingle and open his by the sad experience of many wrecked

lives. Price, by mail, \$1.

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passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slight-est 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, broughitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is case. We give advice free, and positive proof of cures. A valuable book-Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. 1. 929 Walnut Street, Kansas City, Mo.



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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number cor-responds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to Keep watch of the number on the tag of your wrapper.

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tween Moses Hull and W. P. Jamieson. It will fill an important niche in vous library. Then follows "Ghost Land," "Art

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A translation made from Japanese under the auspicer of the Rev. Shaku Soyer, delegate to the Parliament of Religious. Was published auspicer of the Rev. Shaku So the Parliament of Religions in Japan. Price, 81.

WOULD BEIPLEASED IF THE PRO-

gressive thinker could reach

WOULD NOT ONLY OPEN THE WAY

TO ITS READERSITO THE BRIGHT.

NESS OF TRUTH, BUT WOULD

BRING THEM IN TOUCH WITH THE GIANT MINDS OF TO DAY WHO

SOWING THE GOOD SEED BROAD

CAST OVER THE FAIR LAND, FOR

HUMANITY IN GENERAL."

OUT 'DEMONISM."

brother.

Princeton, Ill'

in interest. October 3, Mr. Fraser was

Philadelphia. 'Mrs. Thompson and Mrs.

Gifford then favored us with some

very convincing tests. That evening

special ordination services were held.

Mrs. C. Kirchner, Mrs. N. Trafton, Mrs. N. Fravel and Mrs. A. Gifford,

four of our mediums who have been

associated with Spiritualism a good

many years and who have lent their

several efforts to every movement

were ordained as teachers of Spiritual-

ism and its truths. The hall was beau-tifully decorated and fittingly arranged

for the ceremony which was conducted

who made the occasion an ideal one in

every way. Sunday, Nov. 13, our speak-ers will be Mr. John M. Clarke in the

afternoon, using as his subject, 'Good

Bland. Both meetings will be followed

by spirit messages and tests through a number of our mediums. Saturday evening, Oct. 29, we held our Harvest

Hop, which was attended by a very

large crowd, jovial and care free, al-

most filling the hall and making the

event a most successful one. We here

by extend to all a cordial invitation to

Mrs LeSieur writes: "We had the

pleasure to welcome Mrs. Jennie Hagan

Brown of El Campo, Tex., at our Band

of Harmony, Thursday afternoon, Nov.

evening filled our hall, 512 Masonic Temple, to the limit. The prizes con-sisting of sofa pillows were very nice,

and quite a number of out of town peo

ple were present, and everybody seemed to enjoy themselves. Alto-

gether, every thing phout it was very

satisfactory." _{sk} Mrs. Isa A. Cross swrites: "The Hyde

Park Occult Societal is pleased to report that the flecture by Harrison D.

Barrett on Nov. 3, was one long to be

remembered, and shows him to be what

we know him do be, at good spiritual worker for the good of the cause and for the uplifting of humanity, and a

tireless worked in the field. On Nov.

Mrs. LauraeG. Fixen, the vice-pres-

ident of the lilinoisaState Association,

will occupy the Tostrum. We know something unusually good is in store

for us from her. Don't forget our so

cial and dance on Nov. 9. Come to

hear the music-if nothing else. Come

and dance, visit, or Ao anything you

choose, and make up-your mind to have

a good laughab Admission, gentlemen,

Mrs. S. Watterlar writes from Detroit,

appreciative audience was addressed by

the guides of Mrs. Laura G. Crawford

26 cents: ladiear 15 cents."

thought published."

The progressive euchre party in the

and Bad,' and that evening, Dr.

attend our meetings."

by Rev. Mrs. Nora E. Hill, the pastor

structive and interesting evening.

Life? Mr. Coe will sing."

THROUGH ITS COLUMNS

EVERY INDUIRING MIND.

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

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

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

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

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

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

Oscar A. Edgerly writes: "During Octoher I filled a very pleasant engage ment with the society at Battle Creek, Mich., and I am led to think that my work is appreciated as I am to fill a re-turn engagement in that city in March. During my stay in Battle Creek, I had the pleasure on numerous occasions of meeting that grand worker and veteran of our cause, Dr. J. M. Peebles. seems to be enjoying perennial youth. I think he is well equiped to enter the 'battle royal' in defence of his ideas in regard to obsession, which you announce to take place in November. His opponents need to look well to their deiences, for I know something of the 'shot and shell' that he has in store for them. It seems to me that any me dium of any experience must have more or less knowledge of obsession. I for one am ready to bear witness that I know there is a great deal of truth in Dr. Peebles' book, 'The Demonism of the Ages.' With best wishes for The Progressive Thinker." On October 13, at St. Louis, President

Francis of the World's Fair, addressing the American Street Railway Association, gave an idea of the expense to business with which the "American Sabbath" is maintained. He said: "I do not know what your ideas are upon the subject of Sunday observance, but I do know that the prohibition by the Government of Sunday opening has cost this Exposition \$1,000,000. If we d been permitted to open this Exposition on Sunday it would not only never have injured the morals of the people who patronized it, but it would have attracted them to pursuits less injurious than many of them now indulge in on ence of the Exposition being closed."

OSCAR A. EDGERLY, WHO IS RECOGNIZED AS ONE OF THE BEST LECTURERS ON THE ROSTRUM, WRITES: "AS THE PROGRESSIVE THINKER COMES TO HAND FROM WEEK TO WEEK, I FIND THAT IT CONTINUES TO BE PRE-EMINENT-LY INTERESTING. TO MY MIND IT BENTATIVE OF ALL OCCULT LITER-ATURE. LONG MAY IT EXIST AS AN EXCITENT TO PROGRESSIVE THINKING.''

E. F. Pearl writes: "North Amherst. Ohio, should have a place in the History of Spiritualism. It was here that Selden J. Finney was developed as a trance speaker and H. S. Olcott as a healer, both in the same circle, held 18 months at Smith Steele's. Some of the members of the circle still live here."

Alonzo Fleicher, Gallicpolis, Ohio, re cently dreamed that he had discovered gold on his neighbor's farm. Taking a mattock, he went to the place and dug down a few feet, striking a good-sized vein of strange-looking ore, which a Salt Lake assayist pronounces 43 per cent gold and from and very valuable. Great excitement prevails over the find. -Chicago Record-Herald.

Mrs. Virginia Bryan of Chicago, an ordained minister of the Spiritualist denomination has been giving a series of lectures at the opera house here this week. Mrs. Bryan advanced many progressive ideas, well calculated to broad-minded people to thinking and investigating. Besides her lecture each evening she gave a number of individual tests which proved true in every instance and which were highly satisfac-tory to those receiving them and to her listeners in general.-Creighton (Kan-

Mrs. J. Staner Adams will hold her first weekly test and social meeting, November 10, at 8 p. m., at the home of Mrs. F. A. Krapp, 1151 West Monroe street. All are welcome.

Wm. Fitch Ruffle writes approvingly of the address given by Mrs. Laura G. Fixen before his society. Mrs. Fixen is original, magnetic and interesting as a

Dr. and Mrs. Freedman, the wellknown psychics, will hold a reception on Wednesday, November 9, at his place of residence, 661 West Monroe street. A general good time will be had. Everyone invited.

C. C. Van Buren writes: "In towns and places where there are no Spiritualist societies, and where they are not financially strong enough to support a regular speaker, to such I wish to say that I will give two lectures on any Sunday during this fall and winter, or speak at funerals, free of any charge, except my expenses, such as car fare, etc. Write to me at Waterloo, Iowa."

Dr. Juliet H. Severance writes: "I shall not be able to make long engagements to lecture the ensuing season, on account of the disabled condition of my son; but can fill one night dates, and will conduct funerals in this and adjoining states. Address all communications to my home, 573 East 60th atreet. Chicago."

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

Mrs. Cora L. V. Richmond informs us that circumstances are such that she will be unable to fill her engagement with the Church of the Spirit Commun-lon on the first Sunday of December.

Lyman C. Howe writes from Fre donia, N. Y.: "I have been very ill. Commencing early in September, the crisis came the first week in October, and for two weeks I trembled upon the border between the two worlds, with probabilities two to one, that I might cross the Great Divide any day or hour. For the past two weeks I have been slowly rising, and now sit up four or five hours per day, eat fairly well, and am gaining strength; and expect in a few weeks to be able to attack my work with vigor."

Five of the members of the Methodist church of Clayton, N. J., have handed or will hand in their resignations, and a host of others are on the verge of similar action, because their pastor, the Rev. Eli Gifford, who conlemns dancing as "hugging set to music." has threatened to exnel from the congregation any member engaging in this form of amusement. Denouncing lt as the stepping stone to religious destruction, the pastor has attempted to break up a dancing class which was formed by the younger members of the church, but so far his efforts have not been very fruitful. He opened his attacks two weeks ago after the dancing class had been organized with about seventy members. In defiance of him, forty-five young people attended the first dance the following Wednesday night, the men outnumbering the girls in the proportion of two to one. promoters of the dances say they will continued, even if the girls have to be invited from Glassboro.—Chicago American.

John Gregory writes: "Rev. Harry J Moore of Chicago, and Mrs. Eva Mc Coy, of Marshalltown, conducted a four days' meeting here in the ball at White Pigeon, Iowa, and their labors were traught with much good to the community at large. Our people here were very anxious to hear Spiritualism presented in its proper light, and we could not have chosen two better workers, for they met all expectations. Spiritualists in Iowa should keep these two earnest workers in the state all the time. They draw good audiences at every meeting, and seemed close touch with the hearts of the people. We will hire them as often as we can

conveniently. The prophecy of John B. Kirk concerning his own end, prompted by the news of his brother, Arthur S. Kirk's demise over a month ogo at Battle Creek, Mich., quickly following the death of another brother in California, was fulfilled by the unexpected death of the noted soap manufacturer, in New York, where he succumbed to an attack of pneumonia after a brief illness. Deep impressed by the death of his brother he seemed to regard it as an ominous sign, and turning to his wife in their Evanston home, he said: "I will be the next one, and I do not think it will be a matter of more than a short time either." The prophecy was borne to the mind of the grief-stricken widow vividly when she learned of his death.

Some friends of Frank T. Ripley gave him a pleasant surprise at the Union Depot, when he arrived at Indianapolis, They presented him with a solid gold Masonic charm, the order of which he is a momber. Brother Kipie sponded very pleasantly thanking them. E. F. PEARL, NORTH AMHERST, OHIO, WRITES: "THE PROGRESS-IVE THINKER IS TRULY GREAT FOR ABILITY, BREADTH AND SIZE. HAVE ANY PROVISIONS EVER BEEN MADE FOR ITS CONTINU-ANCE ON THE SAME LINES IN CASE OF THE TRANSITION OF ITS PRES-ENT EDITOR? I HAVE THOUGHT OF THAT FOR SEVERAL YEARS. THE CAUSE IF IT SHOULD GO DOWN OR CHANGE ITS PLAN."

That fanaticism has given way to liberality in religious discussions there can be no denial. The effort to create a spirit of fear in the Christian mind ngainst Japan because of its Buddha religion has fallen flat. Of course the Christian religion as exemplified the Greek church of Russia has little semblance to the advanced Christian eligion of our people, but for all this t is classed as Christianity. Yet the Christians of the United States are in sympathy with the Japanese, largely because they are helieved to have a righteous cause, and partly through symnathy, and because we observe that in their humane treatment of prisoners they more fully represent the Christian religion than the Russians. After all the test of a nation as well as of a man is in what he does rather than in his profession. The civilized world has gorwn more liberal. It recognizes worth and character wherever found No longer does the church hold a club over the heads of the people to compe obedience, but gathers to its folds men and women because of its virtues and Christian instruction.—Medford (Okla.)

Patriot. A press dispatch says: Notwithstanding the recent police prosecution of palmists, clairvoyants and fortune tellers, there are just as many as ever do ing a profitable business in the West End of London. Several actresses have entered the "spook" business and be-come trance mediums. One of the most successful of these is Miss Jennie Mc-Nulty, a one-time Galety favorite and an extremely pretty woman who was for some years touring in America in

musical plays. The Truth Seekers will hold a meeting (under the auspices of the Spiritual Truth Society), at Hopkins' Hall, 528 W. 63rd street, opposite Egleston ave nue, every Sunday at 2.30 p. m., conducted by Mrs. Holton Upson, psychometrist and musical message medium. Every body made welcome. Mrs. Upson resides at 495 East 43d street, Flat 11. and holds a public circle there every Wednesday at 7:30.

A writ of habeas corpus has been asked for in the hope of releasing from the incane asylum, Baltimore, Md., Mrs. Mary Hagan, for twenty-five years at iumate of the institution. The woman says she was never tried and has no idea why she has been kept in the place. Sister Catherine, in charge of the asylum, says Mrs. Hagan has two married daughters, both living abroad, and that the authorities are willing to release the mother, but that the daughters will have nothing to do with her .-Chicago Record-Herald,

When writing for this paper | THE GREATEST LIGHT BEARER. use a pen or typewriter.

We go to press early Monday morn-

ing, hence communications intended for that current lesue should reach this office not later than the previous Saturday morning. Bear this in mind-

E. W. SPRAGUE, THE N. S. A. MIS-SIONARY, AND ONE OF THE BEST TEST MEDIUMS ON THE ROSTRUM, WRITES: "I AM PROUD OF THE PROGRESSIVE THINKER AND BE LIEVE YOUR NEW ARRANGEMENT FOR A DISCUSSION BETWEEN PEEBLES AND LOVELAND. WILL DO MUCH GOOD."

F00D."

Mrs. Georgia Gladys Cooley meets with an excellent reception wherever the goes as a lecturer and test medi She has an engagement at Water town, N. Y., and while there can be addressed at 21½ Court Street.

A press dispatch from Austin, Tex. says: The mystery of the "miracle stone," which for centuries has been regarded with awe by the inhabitants of a remote region in the state of Chihuahua, Mexico, has been solved. The Ingians ascribed great healing powers to the stone, which is found in consid erable quantities in the Sierra Madre Mountains. A mineralogist has proved that the stone has radio-active proper ties to a high degree.

Geo. Funk writes from Louisville Ky.: "We have just finished the first month since we re-opened our Church of Spirit Communion. We feel very much encouraged; each meeting brings us larger congregations. We sometimes hear that in other cities Spiritual ism is in the decline. I am glad to say that in our city we are wide awake and our membership is growing all the time. With the untiring efforts of our beloved pastor, Anna Throndsen, and the co-operation of the good people, we are bound to succeed." S. F. Moore writes: "Nearly every

week I see where some preacher or professor has come out with some very advanced ideas about the Bible and the creeds. Why would it not be a good idea to codify or collect all these to gether and in time publish them in pamphlet form as a handy reference book, showing the trend of thought among intelligent Christians, giving what is said by each? The members in our country and village churches, in this part at least, do not kinow about these advanced ideas. The preachers preach the same old way: at east are not up to advanced ideas. You know God can knock the Christian down, drag him around, and mop the floor with him, by every day facts, and he will go right on following his creed like a man following a will-o'-the-wisp in the dark. One thousand years are as one day when you try to beat advanced ideas into the average Christlan's head."

Lily M. Thiebaud, the noted medium and lecturer, writes from San Bernar-dino, Cal.: "After four years in San Diego, by the advice of our spirit guides, Mr. Thiebaud and I came to this city, Oct. 1. We find the society here owns a neat and comfortable building, but we are told they have had no lectures since last March. I have delivered three lectures for them and given psychometric readings, which appear to have given general satisfaction. I have been invited by the officers to act as their pastor for the next months and longer if I am willing to serve. I have announced a conference meeting for next Sunday at 10:30 a. m. I lecture at 7: 30 p. m. On yesterday afternoon, in accordance with announcement on Sunday night, the ladies met me at the ball and organized the auxiliary society to be known as the Sunflower League. We begin with: twelve members, who appear much interested and I feel certain they will do much good. The object of the League will be to promote sociability; to visit sick and strangers in the city; and to work for the increased interest in Spir itualism in all possible ways. On next Wednesday evening, Nov. 2, the Sun-flower League will give their first social. We have rented a cottage in good husiness location, and opened our so ance room for private work, last Monday. I am happy in my work and feel stronger physically than for a long time. With lowing greetings to all friends in the east as well as west."

Miss M. Patschke, secretary, writes: "The Students of Nature, 1565 Milwaukee avenue, Chicago, held a public in-stallation of their newly elected officers, Sunday evening, Oct. 30, with elaborate cerymony, by the pastor, who appointed Fred Zander, master-at-arms; Wm. Schumacher, president; M. Merkel, vice-president; Miss Patschke, secretary; H. Smith, treasurer; B. Zanders, sergeant: J. Bachman, L. Smith and A. Stowell, trustees. The hall was filled to overflowing, and was gorgeously dec-orated. The society added a neat little sum to its fund of evening proceeding or collection of \$26.43. The pastor was presented with a beautiful bouquet."

Dr. B. P. McDonald writes from Goshen, Ind.: "The Spiritualists, Lib-erals and a few skeptics here have been made very happy and contented with matters terrestrial and celestial, by at-tending several of Mr. A. A. Finney's trumpet seances. Mr. Finney is supnorted in his grand mediumship by Johnnie Williams, sweet and silveryvoiced Starlight, and the other fine spirit forces that constitute Mr. Finspirit band. He bas again opened the door, the larger door, to the spirit realms, and let in upon the minds and hearts of many here the proof of the contention, viz., 'If a man die, shall he live again?' Mr. Finney is now at his home in Chicago, 626 Sixtythird street. If Mr. Finney should return to Goshen sometime, he certainly will be very welcome; his very kind and his always gentlemanly ways, won all hearts to him, and our best wishes follow him and his glorious band wherever he and they may go."

Wm. H. Breese writes: "The First Spiritual Society of Southern Oregon met on Sunday, October 23, at the res idence of Mr. and Mrs. Breese, at Tal ent. In the forenoon a business meet ing was held. Members from Central Point, Medford and Ashland, were present. President J. E. Smith reported progress on the new two-story brick building, the second story to be used as a hall for lectures, size 50x30, with dining-room and kitchen. The afternoon session consisted of singing, recitations and essays by Elizabeth Breese. Miss Viola Hinsley, and Mrs. M. J. Sherman Capt. T. J. West gave a very entertaining address on Bible Spiritualism, pointing to the silver thread of hope in mmortality which could be discerned through the old and new testaments culminating into the present scientific demonstration of a continued existence into this our present age. This has caused a new interpretation of the bible. • Theology has been compelled to change its creed. Materialistic science has reconsidered its decision. In the light of the spiritual philosophy, heaver can only be gained by individual effort right living and thinking. With a good inspirational speaker and medium for physical phenomena, we could increase our number tenfold. The harvest is

ready and the workers are few

Southern Oregon."

San Francisco, Cal.: "I am now return-BURLINGTON, N. C.: "THE PRO-GREGSIVE THINKER IS UNDOUBT-EDLY THE GREAKEST LIGHT BEAR-ER IN THE MAND EVER FULL OF GOOD SOLID READING MATTER. SOMETHING THAT PUTS THE MENing from my country home to my city residence, but could not do without the paper for the three months I have been here. I have been pleased with the Open Court idea, and am in fullest sympathy with all efforts to drive the frauds from our ranks, and for the TAL FACULTIES TO WORK, TO THINK AND REASON UPON THE three years I was a director in the Cal-DIFFERENT IDEAS GIVEN OUT BY ifornia State Association, I bent all my energy to that end, but until the offi-VARIOUS WRITERS AND THINKERS, SUCH/AS DR. PEEBLES, cers and directors of the spiritual societies will have the moral courage to MOSES HULL, DEW. HULL, CLARA WATSON AND OTHERS; EVERY stand together, and without fear or fa-COPY IS A FEAST OF SPIRITUAL vor, refuse to ordain or recognize in any manner persons whose moral character will not bear the searchlight of JOHN WALLAGE WRITES:

candid, honest investigation, there is little hope for our beloved cause." Prof. P. O. Hudson, the balladist and composer of "We're Passing But Once This Way," can be engaged as musical director of Spiritualist camps, for the season of 1905, from four to six weeks Address No. 234 North Farragut street, Bay City, Mich. The Psychic Research meetings. which are held every Sunday afternoon at 2:30 p. m., at Schott's Hall, corner

THE GOOD OF THE CAUSE AT LARGE, AND THE UPLIFTMENT OF Belinont and Racine avenues, have a large attendance, and are very interest ing and instructive. Mr. P. M. Esser delivers the lectures. They are con-.E. W. BALDWIN WRITES: "DR. PEEBLES' 'OBSESSION' RECEIVED. fined to philosophical questions that are YOU HAVE DONE A GOOD THING FOR THE CAUSE IN BRINGING IT educational. Good mediums always visit the meeting, to give messages to OUT. IT WILL INCREASE THE CON-THE SPIRITUALIST the hungry ones, and help push Spirit-COLLEGE. NOT ONLY THE ONE. ualism energetically to the ever a chance offers. The Progressive Thinker can always be purchased at the BUT FINALLY MANY IN ALL THE STATES. WE MUST NOW COM-MENCE BUILDING FOR COMING hall and subscribers taken; also at the GENERATIONS. OUR SPIRITUALISM SHOULD DEVELOP MORE residence of the teacher, No. 82 Willow street, second flat. SOUND KNOWLEDGE THAN THE Miss Pearl Cumings writes from Ta-

coma, Wash.: "It is with great pleasure that I write to let the public know that ORIENTALS HAVE ABOUT THEIRS THANK PEEBLES FOR BRINGING we are alive in Tacoma, and our society A. D. Jacoby writes from Elkhart, Ind.: 'D. A. Herrick will lecture here is growing rapidly and doing a good work. The Occult Band of Harmony was organized June 8, 1904, by Rev. Dr. during the month of December if he is well enough to do so. We are in J. H. Dickey, who we then engaged as our pastor, he having been before the hopes that he will awaken a great inpublic in another society in the city for a period of seven months. We felt we O. F. Brand of Faribault, Minn., sends needed his presence and spiritual teach-ings to lead us onward. We have a lyus in forty new subscribers. Thanks, ceum under the direction of spirits, Miss Esther Mahr, medium. Meetwith Mrs. Dr. J. H. Dickey as directress; Mr. Theo. Corbiere, president; ng, Monday and Wednesday afternoons at 2 p. m., and Thursday and Sunday Mr. Carl Rubling, secretary; Miss Mil-Mr. Carl Hunning, secretary, and the pas-dred Peterson, treasurer, and the pasevening at 7:30, at 249 Clybourn ave tor, teacher of the senior class. Dr. J. A. Bailey writes from Prince-

have a nice attendance, and all growing ton, Ill.: "Closing my work in Gales in spiritual knowledge. The officers of burg, by request of some friends of the the society are: President, Mr. Terrance Brady; vice president, Mrs. Clara McComber; secretary, Miss Pearl Cumcause, I came to this old city-5,000 population and 17 churches. Last winer I delivered a course of lectures here, ings; treasurer, Mr. Frank McComber. and after my departure one of the local Our meetings are held every Sunday ministers wrote an article condemning evening at 7:30, and the pastor under piritualism. I sent it to Hudson Tuttrance conditions gives some very fine tle, and he very forcibly replied through the same paper, the Bureau ectures, bringing the light to many who are in doubt, as to the reality of County Tribune, whose city editor is a Spiritualist. There are not many spirit return. There is an ever increasing interest and growing audience; it wowed Spiritualists in this vicinity, is encouraging to see the good work go yet many are seeking the light that on. During the week the pastor holds Spiritualism gives to weary souls in the classes for instructions which have body, and all true and honest workers proven the key to a higher life to many receive a cordial greeting. I shall re-We feel that a grand work is being main here for some time but am open done here, and fortunate indeed are we for engagements with societies, or to have a teacher of such merit as our calls for funerals on reasonable terms. pastor has proven himself to be. We Address me at No. 706 N. Main street, distribute copies of The Progressive Thinker at the meetings and hope much Isabella M. Powderly writes: "The good may come from it,"

Spiritual Truth meetings at Hopkins' Hall, 528 West 63d street, are growing with us. He is a very earnest speaker and fine test medium. He with Mr. Foss and others provided a very inhope to have both Mr. Fraser and Mr. Foss with us again. Mrs. Holton will EX-OFFICIO, IN OHIO, SIGNALIZED HIS 85TH BIRTHDAY BY ADDING 16 hold meetings every Sunday at 2:30 p. SUBSCRIBERS TO THE LIST OF m. She will give musical test readings. Lecture in the evening at 7:30, Nov. 6, by Prof. Marsh; subject Scien-ONE OF THE ABLEST SPIRITUAL. IST PAPERS IN THE UNITED STATES."

tific Answer to the Question, What Is J. A. Wertz, president of the society at Anderson, Ind., writes: "Allow me to Chas. H. Green writes: "Sunday afsay that the 'Open Court' was the right thing at the right time. I have known ternoon, Oct. 30, Dr. J. H. Randall addressed the Rising Sun Spiritualist for a long time that there are mediums Mission, 378 S. Western avenue, his adwho are genuine all the time: mediums who are genuine a part of the time, dress being one of exceptional merit. Mrs. Cadwallader of Philadelphia, who and again there are mediums who are is in charge of the oldest lyceum in not genuine at any time-fakes pure the United States, spoke a few words and simple. There must be some way on the subject of lyceums and the devised to drive them out of business. methods of conducting them, giving her Defend the genuine and punish the hearers an insight to the methods emfrauds-let that be our watchword." ployed by herself in her own lyceum in

The Ladies' Auxiliary of the Relief and Aid Society of the Rising Sun Spiritualist Mission, will hold their meetings every Wednesday evening at No. 54 N. Ashland avenue. On Tnursday, a test circle at the same address. mission, 15 cents. Good mediums always present.

The death of R. W. Posey in "the southern part of Mitchell county closes one of the most remarkable careers in south Georgia. Dr. Posey was 76 years of age, and came to Mitchell from Ma rion county many years ago. He possessed a remarkable faculty, unknown io modern science, which can neither be classed as "mind-reading" nor "second sight." When an article or money was lost or stolen; Dr. Posey could tell its location without ever seeing the owner or the locality in which it was lost. Some instances of this wonderful gift read-like fairy stories, and would not be believed were they not vouched for by most indisputable authority One case in point is where a valuable watch and a lot of money was stolen from the residence of a farmer. After making every effort to locate the thief and stolen property, the farmer heard of Dr. Posey and sent a neighbor to con sult him. Dr. Posey at once, without inquiring as to the details of the theft, described the place where the money was hidden under the root of a tree, and also where the watch was hidden in a thicket of bushes. He also gave an accurate description of the man who had stolen the property and concealed In another case, two valuable

mules had escaped from a logging camp, and all efforts to find them had When Dr. Posey was consulted he said that they were concealed in a negro's lot, and described the exact lo cation. This was about fifty miles from Dr. Posey's home, and in a locality which he had never visited. searching party had gone twice to this negro's house inquiring for the mules, but he insisted that he had not seen them. They were found in his lot. Dr. Posey was originally from Canada, and died a few days since as a result of a fall. Hunareds of other instances of bis remarkable gift could be given, and his death is doubtless a great loss to science as well as to the section in which he lived. Dr. Wilkins writes: "The regular

monthly meeting of the Chicago Spiritualists' League, in the Blue Handel Hall, Tuesday evening, Nov. 1 was well attended, the room being filled to the scating capacity and almost Mich., speaking favorably of the good work done there by the Church of the to the standing limit. As the plano failed to show up, the musical part of the program had to be dispensed with Soul, which holds services every Sunday evening at No. 46 Grand River in the main. Dr. Burgess, Mrs. Kirchavenue. She says: "Oct. 30 a large and ner and Mrs. Trafton gave tests. 'Ma-terialization,' was the subject under discussion, and Dr. J. H. Randall led off We wish to thank publicly all the friends who took part in making this with a lecture from manuscript, clearly defining his position thereon. He has meeting a grand success. We sell The the phase proven to him through the Progressive Thinker in our hall every Eddy brothers, in early days, and as to Sunday evening, it is the best exponent of Spiritualism and modern materialization he did not believe it im-possible, but he deplored the numerous imitations that were being presented to-

Hearietta E. Robinson writes from day. The meeting was extended be-ian Francisco, Cal.: "I am now return youd the Doctor's lecture, but having stood until 9:30. your correspondent complied with nature's forceful urgency and retired, the rest of the pro-ceedings unrecorded."

THE LYCEUM WORK

Stirring Words From the National Superintendent.

To the Readers of The Progressive Thinker:-The late annual convention of the National Spiritualists' Association has gone into history as the mos successful convention ever held by that association. Held, as it was, in the city of St. Louis, in sight of the great World's Fair, it partook of the international conditions. You have read in the Spiritualist and secular press of the work accomplished, and due mention has been made of the lyceum work but I claim your attention for just a moment to speak of the prospects of the veeum work for the coming year.

On my week's tour previous to the convention I visited several places and found an increased interest in the cause of the lyceum. Because of late trains I missed my date with the Sunshine Lyceum of Joplin, Mo., which I regretted very much indeed, for Mrs. Thos Sheridan has gathered about her, at this place a number of lovely grow ing souls. In Springfield, Mo., the cause is mov-

ng forward indeed; Mrs. M. T. and Mr. James Madison Allen continue their good work, and on the other side of town there is a lively society ministered to by Mrs. Harry G. Wright. They have purchased a lot and have a temple partly erected.

In Chicago I was with the Rising Sun Mission and found a body of thoroughly alive people who are unfolding own spiritual powers and making the world bright.

In Conneaut, Ohio, the dear faithful friends continue a good work in the

Again in Chicago, on the North Side. Mrs. C. Schwan is doing a most excellent work in a general way and in the

lyceum as well. In Buffalo, N. Y., I was truly complimented with a fair-sized audience and one that proved in every way their appreciation of the inspiration which came through me.

In Waldron, Ind., I found the faithful few rejoicing in the ownership of their own place for meetings, and I was gratfled to know that the honor of dedication was left for me; here I spent Sunday October 16. In the morning we had a fair-sized crowd and at night the temple room was crowded for the dedication. This home for humanity, "Upward and Onward Temple of Spiritualism," is the result of the efforts of four people, Mr. and Mrs. Chas Heck and fourteen-year-old son Chester Clyde, and Mr. W. Shoup; they, moved by the spirit of devotion to the cause of Truth as presented through Spiritualism, purchased this building in the center of the little village and daintily fitted up the upper floor for a Spiritual ist temple, where our workers and all lovers of Truth will find a home, proud to be the instrument through whom the words of dedication were given.

Monday morning found me in St C. H. MATHEWS, A VETERAN Louis, the center of civilization at pres-SPIRITUALIST AND JOURNALIST ent. The lyceum work came up the OF NEW PHILADELPHIA, OHIO, last day just at the dinner hour—pecul-WRITES: "CONGRATULATING THE far it always finds a little corner—but PROGRESSIVE THINKER, YOU MAY the delegates were truly aroused to the facts that the needs of the lyceum is no THE OLDEST NEWSPAPER EDITOR longer a speculation and the question now is, how can we best make the work effective. From the appropriation from the N. S. A. of last year there remained \$53.87; from my lecture trip I placed \$35 and the N. S. A. appropriated \$50. Mrs. J. R. Francis of Chicago, so willingly donated \$5, as did C. D. Pruden a goodly number came forward with smaller donations and with subscrip tions-one dear old lady sent \$2 for the good work; so I feel that the lyceum vork is looking up.

I wish that everyone to whose eyes these lines may come would come forward to support this effort of the National Spiritualists' Association to supply the needs of the Lyceum. This is not a matter of donation: there are hundreds of children on every side of you who need the lessons which The Progressive Lyceum furnishes, so send in your seventy-five cents or one dollar and the name of some child: you will benefit the individual and the cause as well. Trusting that the coming year will furnish much growth for the cause of Truth.

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

PASSED TO SPIRIT LIFE.

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

Irving, aged fifteen years, and the only son of Mr. and Mrs. Robert Lyness of San Diego, Cal., departed for the spiritual expression of life on the morning of October 26. The only services were held at the grave, where four young misses of his lyceum class ren dered very sweetly, "They Are Calling Us Over the Sea," and reading of a poem by the writer, "He Is Not Dead." Irving was a boy of unusual promise the fine floral offerings accompanied by letters of condolence, signed by the teachers and scholars of the public school of which he was a member, at tested the universal esteem in which he WILL C. HODGE. San Diego, Cal.

THE WORN-OUT WORLDS.

Out in space, past the farthest stars, They say there are planets cold Where the songs of life have all been

and the stories have all been told. And they roll in their accustomed way, Cheerless and dark and bare; And there's never a laugh and there's never a sigh

To shatter the stillness there. They travel the hours and the days and

years As they did in the long ago, Like one who is searching his cherished haunts
For the friends that he used to know.

And it's hard, hard luck for a planet dark Or a beart that was warm of old

To find that the songs have all been

And the stories have all been told. -Washington Star.

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In Current Spiritualistic and Occult News

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This department is under the man-

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as-sertive, which of all things is to be deprecated. Correspondents often weary vith waiting for the appearance of their questions and write letters of in-The supply of matter i lways 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

NOTICE .- No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordi-Chary courtesy of correspondents is ex-

T. M. S.: Q. Faces, some of those I know, others I do not know, come at times before me. What is the explana-

times seen by many, and are common to childhood. Sensitive children see think them real, and are often pun-ished for being frightened, and afraid These impressions have been accounted any. for, by saying that they are "revived memories," which might apply were all such impressions of those persons and give a famous German watering-place things previously seen, but it does not its notoriety. It is, not to drink for two account for the appearances which have hours before or after meals. If reliance never met the eye, as of faces who have can be placed on reports, this is rebeen long dead, scenes never visited by markably effective. The cause may be 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 this corre-

spondent means by "card tables." trinsically 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 be comes the chief motive of action. It is because of this cultivation of the gambling spirit, opportunity afforded the most despicable forms of cheating that makes cards disreputable.

with cards require little thought, and hence are preferred by the inthinking and the vulgar. They find supporters in saloons, dives, and among the lowest, while they attract the leisure 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 st exclusive clubs. The good name of King Edward was tarnished by the xposure of practices in one of most select clubs in England. Hence it will be correctly inferred that the kind of spirits attracted to the cardtable depends on the character of the The victims of Monte Carlo haunt its sumptuous rooms, and by at-tempting to impress the deluded players, re-enact their earthly lives. gambling dens, where thieves and the degraded congregate attract those who congregated therein during their earth-

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?

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 rill fail when most needed, and he will

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 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 reters in his question is in evidence.

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

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

C. C. BR

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. Paper, 50 cents. Cloth, \$1.25.

ties. This is demanded, the waste must be supplied, and a balance maintained. If it is not, the stored up energy in the flesh is drawn upon, and the person grows thin. With the young the surplus is used in growth, but after maturity, it is not required to more than maintain the balance between -waste and supply. If the supply of food is greater after the waste has been met, he remainder is stored in the tissues as fat or flesh.

Among the poorly-fed classes, there s no complaint of superabundant flesh. They even do not reach the standard of size in growth, and a "bay window" on a laborer would be a curiosity attractive for a dime museum. Quite the contrary prevails among the well-fed, overfed, and indolent classes.

It is not as easy to go without all the appetite craves, as to take medicine, but it is the only right way. I know of othing more absurd or ridiculous than to eat a gormandizing meal of six or a dozen courses, and finish with an "after dinner pill." Many eat three times more than they need, and fearing overfleshiness habitually dring mineral

If all excitives of the appetite, and foods prepared to tease the taste, were taken from the Menu, and only plain dishes, bread, plain vegetables, flesh, fish and cereals, and fruits placed on the table, in a short time the appetite would be a truer guide. Then diminish the amount eaten until the weight decreases, showing that the surplus is being drawn on. When the weight becomes normal, or what you think it should be, you can increase the amount of food eaten, so as to maintain the weight at this standard.

It has been taught that the fat-forming foods, as starch, sugar, and the vegetables containing them, as potatoes with bread, and all fats thrown out of the diet, and lean flesh and fish take their place. Disastrous results have usually followed this unscientific practice. For perfect nutrition These visions or pictures are at and hence health, there must be a diversity of foods, each containing substances peculiar to themselves. them with such distinctness that they healthy appetite by its cravings indicates which are best, and the quantity needed. A little, more or less of each to go into the dark or to stay alone. is demanded, and not the rejection of

> There is a recent treatment recom mended, and that is one that is said to found in the fact, that it is not possible to eat as much without any drink, and assimilation will not be as complete According to every known fact of phys iology it is necessary for the perfect perforance of the functions of diges tion and assimilation that there be a large supply of water, and its being withheld cannot otherwise than be in urious.

TURN ON THE SEARCHLIGHT

Some Impressive Remarks in Regard to the Same.

On Friday night, October 14, 1904 when lying wide awake, there appeared a red disc of light, such as I had seen perhaps a thousand times under exactly similar circumstances, (before going to sleep for the night, and while yet no symptom of sleep was present). It was like a flame of fire in color, yet round instead of tongue-shaped, and brightest at the center.

I knew full well it indicated a spirit presence-some faithful Indian guide most likely. I studied it closely as I always do such scenes.

By and by from that same center a light shot forth as from a point or focus, and assumed the appearance of a headlight from a locomotive at night. Its direction was not straight my eyes, but slightly to one side, as if to make the objective picture more complete.

Manifestly it was intended to repre sent a headlight of an engine of which it was so perfect an image, or else to indicate the idea of an electric searchlight placed right before my eyes. The first a danger signal, warning me to an impressive appeal, urging me to greater zeal in endeavoring to enlighten humanity.

The interpretation of this vision or -for it was not clairvoyant (to me it was etherealization)—is given in the heading of this message, "Turn on

the Searchlight!" It seemed to come as a communica tion direct to me, but it applies to thousands of others with equal force and

fitness. The time has come, dear reader, for you and me to open our eyes and see. The third line in the Arabic proverb perhaps applies to you, and possibly to He that knows, and knows not that he knows, is asleep; wake him!"
A trumpet call is needed to arouse us

rom our lethargy; a blast loud and long to sound in our ears! It is indeed noble to respond when the call comes to us. Is it not nobler still far nobler to volunteer our service? that is, to be ever ready to speak the truth in season, a fitting word on any and every occasion where its utterance will fall on appreciative ears, and spring up and grow into living fruitage that shall carry with it consequences of endless good? Let us be at our post every day ready

to turn on the searchlight. All hail the bright prophetic dawn Of freedom's glorious day!

The tide of truth goes sweeping on, And naught its power shall stay. Millions on millions watching now Its splendor to behold,

See! on each glad expectant brow A gleam of joy untold.
THOMAS H. B. COTTON. Edenvale, Cai.

AN INVITATION.

Let us reason with life's problem, Glorious things lie hidden there, Let us see if we can find them And their radiant beauty share.

And is willing to be known: She but gives what we have wor

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply

Our Next-Door Neighbors.

BY CHARLES DAWBARN.

PART TWO.

Mr. Wilson's first seance was held September 19, 1893, when he and two friends—a Mr. Dallas, who proved to be the medium, and a Mr. Krameropened communications into "fog-land" by the customary raps. At frequent in tervals 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 history. 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 active leaders were a Dr. Shoe-maker who died in 1890; and "Plum" Mitchell, the gentleman who was "exploded" in 1889. Ultimately a more skilled leader appeared, known only as 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 aistory 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, scribed 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 any thing of "spirit return" or of communi

cation between "next-door-neighbors." 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 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 when she came to visit him, 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

This particular group of "neighbors" to 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 neignbors is annoyed by an eruption of Indians, full of the and Dallas are left stranded wrecks, 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 ittle circle holds its own.

There is hardly a trace of "othervorldness" discernible in these spirit neighbors, but we notice a strange ea gerness to once again enjoy the flesh pots of their old life. They want wine poured in glasses, so that each may ave his own, and join in toasts. They enjoy the fume of cigars, and make spe cial appointments for dinner parties at the hotel, with a decided preference for certain dishes. They gather 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

So far few old Spiritualists but have had some such experiences with "neighbors" from across the street." But we now come to phenomena so in teresting they would gladden the hearts of enthusiasts eager to convert hardheaded men of science, the world over. These spirits and their mortal associ-

seance room.

ates presently found themselves in recognized, and it is to be hoped, lived. most serious trouble. For the details a certain class of spirits to crush out this attempted blending of the two 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 using the Morse alphabet in raps upon the table. Dallas of the body, "put in its place"; the par had formerly had some practice in telegraphy, and Wilson set himself to ing. learn to read the messages.

At this stage, and in this manner, they learned that a terrific battle was weapons do not kill, because the wara time, according to the force of the olow. 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. 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 to kill mortals who are sensitive to And when ambition's voice commands heir weapons, but how long they can To march and fight and fall in foreign old the spirit corpse from coming to life is left untold. As a mortal he is I hate that drum's discordant sound, extinguished, but their chains and fet. Paracing round and round and round. ters seem unequal to holding their spir-it victims indefinitely.

To me it talks of ravaged plains, and burning fowers and rulined

astonish and bless the world. The bridge they build, or instruct the mor-

their instruction ... Wilson, provides in Morse telegraphic instrument, which is then, connected with a 1Ary battery. The key and the sollider were six feet away, with two gaslights hurning brilliantly overheard. Rresently the key vibrated, the sounder responded, and communication was 110 pepped between mortals and spirits through an invisible

wire direct to the spirit world. We pass over the jubiant 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 as convincing to the skeptic as the wireless telegraph of today. But as ultimately the associates found foes too strong for them, and came to grief, involving a complete cessation of the chenomena, 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 support from other witnesses. So far we have heard only of wo and their friend Kramer as present. All this had occurred between Sepember 19, 1893, and January 1, 1894, and at the New Year's gathering of spirits and these mortals the spirit eader, Prof. F. R. S., tells them, "Your path is open, and soon your march of glory will be sung in choirs 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 only for a time. It was claimed that invisible wires were laid, reaching to spirit headquarters, but either Plum Mitchell, or some operator, was usually at the key in the scance room. But at any time that these two mortals desired they made the call on the key, and the sounder prometly responded. This was real, swift and convincing evidence of communication between the two worlds. certain doctor, an electrical expert, was invited to witness the marvel, and he became convinced, we are told, that the phenomena were just what they purported to be; and yet further, mestages from his spirit friends converted him to a belief in spirit-return. unfortunately, for personal reasons, Wilson withholds his name, so we cannot call him as a witnessor 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 iriend 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 date. These two gentle-men, 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 oattles were first victories for the allies, though many of their spirit friends were reported, over the wire, as badly 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

(To be continued.)

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 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 mor tal, are not new; but the position taken that now, or in the past "no true spirit power is there, no connection with spirits immortal," is, to me, absurd. Have intelligent men and women been duped

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

If entirely independent, why do Mr. we must refer the reader to the book itself. There was a determined effort by come 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 pape it was stated that erasures on tomb stones had been made independently and something more to suit the spirit ticulars were given, and very convinc-

Sixty-three years ago at Mount Leba non, N. Y., heard, but not seen, as many as 10 or more voices were heard singgoing on between their friends and foes. The weapons used are described as "psychological and electrical." These delighted. delighted. w.vc.
I have not done justicento the attack

riors on both sides were immortal, but on mediums. Spirits do not have to re-we are told they wound, and the younded are shorn of their strength for and dear friends remain); instead of "coming through space through which they manifest being junmessured." There is no distance ith spirit, to those who have lefter theadarth: travel as quick as Thoughttor Light.

MRSJSCOTT BRIGGS. San Francisco, Cat) 9

ODE TO'A DRUM.

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, To sell their liberty for charms Of tawdry lace and glittering arms;

lands.

And burning towers and ruined swains In these earlier battles Dr. Shoe- And mangled limbs and dying grouns, maker and his side prove victors, and And widows' tears and orphans' moans exultantly proclaim what they are go- And all that misery's hand bestows ing to do through Wilson and Dallas to To swell the catalogue of human woes -Thomas Palne.

tals to build across the chasm, is a reg. "Love—Sex—Immortality." ular system of telegraphy. Under W. P. Phelon. Price 25 cents. "Love-Sex-Immortality." By Dr.

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 Pro gressive Thinker the benefit of it; and we especially ask the veteran Spirit ualist, 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

On an evening this friend was play ng 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 "Wolfenden, Somersetshire, England." Then followed the word, "monastery," and after that Wolfenden, Wolfenden, ten-Here we are, but won't come again," then folowed, "Fenwick, Fenwick, Fenwick Castle," and the scene passed away. In soul unfoldment many unlooked for and unexpected experiences are sometime these so-called mysteries will

be mysteries no longer. I am very much interested in the ar ticles 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 obser vation, 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, name, (although he died last July, he demonstrates himself, as I say, have") that always knew when anyone of the family was going to leave the louse, 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

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, untill the attention was attracted to him, and they would empty the 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 For about two weeks before he died.

he would sleep 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 wellknown 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

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 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 secand time and I concluded he had jumped from a tree on the opposite side of the house and gone over 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 would do. 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 draft had blown it shut again, was why I had not thought of it

he 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 do; 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 nor get up to let you in any hour you want to come, if you are a smart cat." And he has not een 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 man; others who have observed their pets could also

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 much 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 Uric acid in the blood, or dis-order of the Kidheys 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 just as quinine is for malaria. Among the many testimonials received the Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks Alkavis cared him of Rheumatism and Kidney and bladder disease of ten years; standing, and Prof. Edward S. Fogg. the noted Evangolist, of Covington, Ky., 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 inroduction they will send a free sample of Alkavis prepaid by mail to every eader 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 sufferer to send their names and address to the company, and receive the Alkavis enirely-free. Address Church Kidney Cure Company, No. 404 Fourth Avenue; New York.

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FACING THE HOME OF SUPERSTITION.

Freethought Fronts the Vatican at Rome-The Shadow of the Eagle Falls on the Eternal City-The Pope Closes His Doors While the Freethinkers Are in Congress Assembled-Description of the International Freethought Congress at Rome-By William Heaford, Secretary of the English Committee and Delegate of the Freidenker Bund of North America.

This stupendous event [as set forth in the Truth Seeker], the most striking and the most daring of all the achievements of organized Freethought, writes William Heaford to the London Agnostic Journal, has now passed into history. It sounds paradoxical to say so, but the fact remains that the Congress would have been more successful had it been less numerous; and yet, any serious diminution in its numbers would have stamped it with failure.

Everything connected with the Congress was conceived on a large scale. All other national and international gatherings pale into insignificance when compared with the colossal character of the Rome Congress. The hall was large, the speeches long, the meeting nearly interminable, and the notabilities of all nations connected with the Congress stood in the front rank of philosophy and science-even the bitterest enemy of Freethought will admit that Haeckel, Berthelot, Sergi, and Lombroso are names to conjure with.

The meeting place for the whole of the four days' duration of the Congress was the Aula Magna of the Collegio Romano, an old college once the property of the Jesuits.

The newspapers of every political section, and even the Osservatore Romano, the organ of the Vatican, published day by day, several columns reporting fairly accurately, and with commendable absence of bias, the various proceedings of the Congress.

All over Rome large and expensive advertisements were plastered extensively, almost too profusely, upon the hoardings, and the walls of many a church were desecrated by the bold and uncompromising character of the bills and announcements issued by the central committee.

The Roman people and the Italian state gave the heartiest possible welcome to the hosts of Freethought gathered at Rome from distant nations, under the shadow of the Vatican.

As for the pope himself, he had the mortification of being reminded by his futile remonstrance—consisting of the closing to the public of the Vatican during the Congress, and on account of the Congress-of the dawn of a new spirit in the mind of the whilom slaves of superstition.

The principal impressions one receives from the Congress are these: That the Roman citizens and the whole Italian people, once brutalized by papal tyranny into the most heartless cruelty toward Freethinkers, are, to-day, at least indifferent to religion, and, taken on the average, are skeptics respecting supernaturalism, and not in the least disposed to favor the return of the bad old days when heretics were burned for the glory of God and the entertainment of the

Everybody I met at the Congress-Haeckel, Buisson, Dr. Moncure D. Conway, Charbonnel, Furnemont, J. M. Robertson, Charles Watts, and hosts of mont, J. M. Robertson, Charles Watts, and hosts of others from every nationality in Europe—agreed that the fact that the meeting took place at all, the vast the fact that the meeting took place at all, the vast numbers of those present, the unflagging enthusiasm of its members, the unparalleled publicity afforded us by the entire Italian press, the enormous wealth of the Congress literature, special postcards, leaflets, bulletins, and other publications, in every case unstreets. Conducted by Mr. and Mrs. stintedly circulated, and when on sale, widely bought | Howes. -all these circumstances mark an epoch of supreme importance in the history of Freethought.

Days before the opening of the Congress three thou- Hall, 152 E. North avenue, between sand delegates had already arrived from France, Spain, Germany, Austria, England, America and other countries. The hotel accommodations in Rome lawk streets. Mr. Frank Joseph, me-

When the final contingents arrived, Barcelona sent four hundred Congressists, and France was represented by more than one thousand delegates. England and America sent about fifty representatives, including Dr. Moncure D. Conway, Prof. Mangasarian, Dr. Wilson, Mr. G. W. Foote (president of the National Secular Society of England), Mr. John M. Robertson, Mr. Joseph McCabe, Mr. Charles Watts (the three latter jointly representing the R. P. A.), Mr. Harry Snell (representing the Ethical Society), Mr. G. W. Gott and three other colleagues (delegates of the British Secular League), Mr. William Heaford (the secretary of the English Committee and delegate of the Freidenker Bund von Nord Amerika), and sev-

Apart from the speeches of the literati and the oratioris of the eloquent, three significant events deserve to be noted. First, the never-to-be-forgotten procession of thousands of Congressists, swollen by hosts of sympathizers in the city, to the Porta Pia. It was a unique triumph, a huge popular ovation to Freethought. Preceded by an excellent military band and with hundreds of banners unfurled of Masonic lodges and Freethought societies, the vast body of enthusiastic men and women marched amidst the cheers of the people of all classes, through the best and most central streets of Rome. From every window sympathetic spectators watched the process of an event richly deserving the sulky resentment of Sartor. When the Porta Pia was reached an enormous crowd was gathered around the platform from which M. Furnement, the indefatigable secretary of the International Freethought Federation, delivered a wonderful oration, vindicating the triumph of Freethought, and applauding the definitive conquest by the Italian people of their national unity, finally achieved when the fall of the temporal power was signalized by the entrance of the Italian troops through the Porta Pia. The two other noteworthy manifestations of Freethought were the huge meeting around the statue of Giordano Bruno, and the similar ceremony of crowning with a floral crown the splendid monument of Garibaldi at, the Monte Gianicolo. Fifty years ago such gatherings would have been impossible, for the materials were lacking; three hundred years ago the ancestors of these very demonstrators would have felt it their religious duty to stone, hang, torture, or burn any poor defenseless thinker daring to call his soul his own. The vindication of truth is a slow process, but a sure one.

The proceedings of the Congress were formally

opened at 9:25 on Tuesday, September 20.
Professor Sergi of the University of Rome, deliv-

ered the inaugural address.

No one present at this historic meeting will soon forget the enthusiasm with which the whole proceedings were accompanied. This enthusiasm was wrought to fever heat during Furnement's translation of Sergi, but when Haeckel arose—the ever genial and perennially young, the lion of the Congress, and intellectually its chief giant—the applause of the enormous audience knew no bounds.

Berthelot was unable to be present, but a magnificent letter from the great savant was read to us by M.

On the platform, and all around the huge courtyard of the Collegio Romano, where this inaugural meeting was held, many beautiful banners were tastefully members, or investigators.



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

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so at Wells Hall, No. 1629 North Clark that inquirers may not be mislead. We street, corner Fletcher, conducted by want new notices of all meetings being Dr. and Mrs. Carl A. Wickland. All held here in public halls at the present cordially invited. Residence 616 Wells

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner

Ashland avenue and W. 13th street.
The North Star Spiritual Union holds ervices at Perl's Hall; 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best tal-ent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

Mrs. M. A. Burland, pastor of the Light of Truth Church. Meetings every Sunday evening at 26 E. Van Buren street. Messages given. Mediums wel come. Come and take part.

Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. Central Spiritual Church holds serv ices every Sunday evening at 8 o'clock

The German-English Society Bund der Wahrheit No. 18, holds services ev-ery Sunday evening at 7:30 in Brandt's Halsted and Clybourn; and every Thursday evening at their new hall, Thursday evening at their new hall, Cure. Paper cover, 15 cents. For sale northwest corner Sedgwick and Black- at this office.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Champiain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 6 Calcock in Wicker Park Hell 501 W.

8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Viliroak.

Church of the Spiritual Truth holds neetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H.

F. Coates and others. Good music. Church of the Soul Communion holds meetings every Wednesday evening at meetings every Wednesday evening at 8 p. m., and Sundays at 3 and 8 p. m., at 207 Lificoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30.

Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to after-noon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st

joins.) Services every Sunday con-ducted by William Fitch Ruffle, who will give tests, spirit messages and psychometric readings to all in attendance. Services, 11 a. m., lecture and tests to all; 2:30 and 7:30 p. m., song service and tests to all. Lecture omitted afternoon and evening in order that all may receive tests. Residence, 3201 Indiana

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Bel-mont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser;

Occult Scientists. St. Peter's Church No. 3665 Indiana avenue, corner 37th street, 7 30 p.m.: Lectures, "proof positive tests," etc. Mrs. W. Brockway, psychic. No fee charged at the door. All are welcome.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray pastor. Good mediums to give messages. Conference at 3 p. m. Regular service at 8 p. m.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m.,

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Suhday-school 10 a. m. Su perintendent of Sunday-school, Mrs. S.
J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

Band of Harmony, auxiliary to the Church of the Soul, meets the first and third Thursdays of each month, at room 512 Masonic Temple, from 3:30 to 10 p. m. Coffee and lunch at 6 o'clock. Psychic Research meetings at

cine avenues, Sunday afternoons at 2 30 o'clock sharp. Advanced course in occultism, teacher and lecturer, P. -M. Esser, 82 Willow street; 1est medium, A. K. Edwards, 675 Osgood street: Visiting mediums all welcome. The Brotherhood of Spiritual Truth

meets Sunday, 7:30 p. m., in Temperance Hall, 330 W. 63rd street. Services conducted by Prof J. K. Hillis and wife. The Spiritual Truth Society meets every Sunday evening at 7:30, at Hopkins' Hall, No. 528 W. 63d street. Messages follow each meeting. Ladies Auxiliary to the Englewood Union meets every Thursday at 2 octools. All are welcome to these meetings. Isabella M. Powderly president.

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whiting aims to portray a practical ideal
hally living that shall embody the sweetu
and explications and faith that lend encha
ment to life. It is, in a measure a logical

disposed, and at the conclusion of each speech the en thusiasm of the audience was augmented by the patriotic and rationalistic hymns discoursed to us by an excellently ordered band.

I have no space to attempt a summary of the Congress proceedings. The complex variety of topics treated, and the fact that several subjects were dealt with simultaneously in the different rooms of the college, render it impossible for any one man to report these transactions. We must wait for the publication of the official report before this task can be under-

It is also to be noted and regretted that owing to defective organization on one hand, and to the exigencies of time on the other, the Central Committee were unable to utilize all the reports and papers communicated to the Congress.

All these documents, however, will be included in the forthcoming report, to be published by the International Freethought Federation. The circumstances above alluded to excluded from immediate publicity the printed addresses of George Jacob Holyoake and Mr. Charles Watts, as also the magnificent poem of Saladin in vindication of Giordano Bruno.

The only Anglo-Saxons who spoke at the Congress were Dr. Moneure D. Conway, who read an excellent paper on the opening day; Mr. John M. Robertson, and Mr. W. Heaford.

Mr. Heaford's report on "Christian Missions; Their, Injurious Effect, Especially as Seen in Colonial Wars; and Their Substitution by Secular Missions," was presented to the Congress in French. A large number of copies of this report were circulated during the Congress in anticipation of its examination in committee and final presentment to the Congress, and, after its conclusions had been translated into Italian, the report was unanimously accepted and approved by the Congress, and its thirteen resolutions adopted by the same. Arrangements are being made for the translation of this report into Spanish and other lan-

The next International Freethought Congress will be held at Paris, on September 4, 1905, to be followed, in 1906, by two similar Congresses at Barcelona and

Buenos Ayres. Time presses for this dispatch. In conclusion, I can only add that the Freethought demonstration at Rome exhibits four things: 1, The impending divorce of the Latin mind from its long adulterous connection with Catholicism; 2, the depth and heartiness of the spirit of international brotherhood fostered by the influence of Freethought; and 3, the triumphant assurance of the most alert intellects in all countries concerning the inadaptability of Christianity to meet the demands of the cultivated mind and conscience of Europe; and 4, the imminent conquest of all the activties and functions of our modern social life by the victorious arms of Rationalism Rome, Italy.

ALL SOULS IMMORTAL.

Will the doggies howl in heaven to disturb our perfect peace?

will all their woes and wailings at the threshold calmly cease?

Are the animals immortal in this great eternal plan? Will they rise up from their bodies and move on with spirit man?

Ah! Do not the same strong forces that bring forth the human child, Bring to life also the kittens, just as pure and unde-

And within the puppy's body is there not a soul as As Dame Nature ever offered to a human coming

Each has modes of understanding, though not all can speak in word, Whether fish down in the ocean, whether man or beast

Pulsing, waving, vibrant Nature that gives unto all things breath,

Vibrates onward and beyond the station called by mankind death. All have birthrights and some purpose, and though

man is crowned the king, He can only do his duty, and like other souls take Deep down within all being lies the kindred spark of

Modern Spiritualism, | soul, Handed up through evolution from the great Eternal

Man, in his great self-laudation, as the king upon the Tries to claim the earth and soul-land as possessed by him alone.

He forgets that all creations are results of laws divine. And that he is but an atom kneeling at a self-made DR. T. WILKINS.

The reason why all men honor love is because it ooks up and not down; aspires, and not despairs .-Emerson.

Taking the care of people's lives out of their own ands and relieving them from the consequences of their own acts saps the very foundations of self respect and self-control which are the essential conditions both of individual prosperity and of social vir-

Just laws are no restraint upon the freedom of the good, for a good-man desires nothing which a just law will interfere with .- Froude.

Once every atom of this ground lived, breathed and felt like me .- Montgomery. The heart must grow tranquil before the thought

ean become searching.-Bovee. A well-governed mind learns in time to find pleasare in nothing but the true and the just .- Anon. It is not the many oaths that make the truth, but the

plain single vow, that is vowed true. -Shakspeare.

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