

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems. SPIRITUALISM

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A NEW UNIVERSITY.

It Has a Spiritualistic Tendency.

A contemplated educational enterprise that possesses decidedly unique features and is of especial interest to Spiritualists above all others, is fore-shadowed in the following item of news published by the daily press:

"St. Louis, Mo., Oct. 26.—A \$1,000,000 university, modeled on lines absolutely new in educational methods, and a sociological college where the 'unique ideas' may be put into living practice, is the work which has been undertaken by Mrs. Charles F. Joy, wife of the Senator St. Louis congressman. Already Mrs. Joy has received much encouragement from leading educators of the country and she feels confident she will be able to raise the necessary endowment when the object of the institution becomes generally known. A site for the university has been offered to her between San Francisco and Santa Barbara, overlooking the ocean, and a tract of 20,000 acres in Arizona for the colony has been placed at her disposal.

"Mrs. Joy has just returned from the east, where she went to consult educators and scientists in the interest of the institution. She is highly elated at the success of her trip and proposes to go again soon. At the Southern hotel where she is a guest she talked at length concerning the aims of the university.

Will Prove Soul's Existence.

"A university in which the great trinity, mind, soul and body shall receive proper training, has long been my aim," she said. "I have at last started on the road to a realization of my object. I have succeeded in interesting certain wealthy people, whom I met in California, and I think have laid the foundation for the building of the university.

"It will be the object of the institution in every sense. It will be established for the discovery of every power in nature available for the benefit of man. A truly scientific investigation will be made of so-called psychic phenomena, and it will seek the invention of mechanical instruments which will register psychophysical forces. One of the great benefits to be derived from such an investigation will be the detection of fakirs and impostors, who too often hold forth in the field today, and the awarding of credit to those who merit the reward. I believe that in time, with the progress which must be made, this proof will be forthcoming.

Will Encourage the Cults.

"Aside from this branch of the school there will be a department for the encouragement of all curative and therapeutic agencies with reference to all modes, too many of which have been overlooked and kept under cover by the so-called established schools of medicine. In brief, I hope to procure recognition for whatever is deserving, no matter in what light it is held by the world today.

"Investigations will be made into osteopathy, vitopathy, psychurgy, elatrophy, naturopathy, chromopathy (color cure), magnetism, music cure, mind cure, thought cure and others that are still unrecognized and outside the temple of science to-day. The age of bigotry has passed and the world is willing to accept that which is meritorious. That is the foundation upon which the school will be founded.

"In the colony which it is my purpose to establish in connection with the university it is not my purpose to teach economics as they are taught in the universities over the country. We shall not attempt to teach tariff or free trade, single tax or socialism, mutualism or individualism, as such, or to teach any theory as opposed to another, but to give each a chance to demonstrate its own efficacy, to give each its chance to 'make good,' to use the slang of the day.

Parents to Be Trained.

"In the colony each of the disciples will have unlimited opportunity in actual living to demonstrate the practical qualities of his theory. Homes will be established for aged teachers and others who have worn themselves out in the interest of humanity—not charitable institutions, but villas which they will earn and to which they may return when no longer able to partake actively in the world's work.

"There will also be a department in which the science of life will be taught. Not only the laws of being will be discussed but the laws of parentage and the duties and responsibilities of motherhood and fatherhood.

"I am not unmindful that it will cost money to found such an institution. It will require in the neighborhood of \$1,000,000, but I have reached much encouragement, and I believe I can carry the movement through to success. I have seen President Hadley of Yale and other educators. I have told them my plans, have answered their questions and hope to get them interested in the work."

GERALD MASSEY.

His Views as Presented in His Published Book.

In his book, "The Historical Jesus, or the Mythical Christ," he says:

"As a mental model the Christ was elaborated by whole races of men, and worked at continually like the Apollo of Greek sculpture. Various nations wrought at this ideal, which long continued repetition evoked from the human at last, as it did the Greek God from the marble. Egypt favored the portrait for thousands of years before the Greeks added their finishing touches to the type of the ever youthful solar god.

"It was Egypt that first made the statue alive with her own life, and humanized her ideal of the divine. Hers was the legend of supreme piety and self-sacrifice so often told of the canonical Christ. She related how the very god did leave the courts of heaven, and come down as a little child, the infant Horus, born of the virgin, through whom he took flesh, or descended into matter, crossed the earth as a substitute, descended into hades as the victor of the dead, their vicarious justifier and redeemer, and then ascended to the resurrection into eternal life.

"The Christian legends were first related of Horus, or Osiris, who was the embodiment of divine goodness, wisdom, truth and purity, who personated ideal perfection in each sphere of manifestation and every phase of power. This was the greatest hero that ever lived in the mind of man, not in the flesh, but in the transforming force; the only hero to whom the mir-

VIBRATION CONSIDERED.

The Vibratory Action of the One Life, and Its Manifestations.

All life is one, and all that is is a manifestation of that One Life. Everywhere we see unity in diversity of operation. No form of life even in the most infinitesimal degree of manifestation is non-important, but is essential in the unification of the whole. Nothing occurring in the almost unthinkable operations of the One Life happens by chance, for all life is vibrating according to the immutable will of supreme wisdom and love.

We see constantly in action the dual relationship of life, such as the positive and negative, the magnetic and electric, attraction and repulsion, action and reaction, the influx and reflux forces of life. From this we apprehend the duality of the One Life with its law of correspondence in degree in the masculine and feminine sex as manifested in all the diversified forms of life, with its most perfect development in man and woman, these being the ultimatum of evolved life.

How to explain the action of the principle of life and to discover the basis of its operation is the endeavor of all true scientific minds, so intricate, complex and stupendous are the ramifications of manifested life that the student of its laws starts back appalled and questions his ability to attain to anything like a clear understanding of its seemingly unfathomable mysteries; yet all that is, is open to discovery by the diligent searcher into truth; there are no secrets in the Universe.

The sum total of all degrees of life exists in the constitution of man from the lowest vibration to the highest, and as man relates himself through knowledge and development, so will he learn the so-called secrets of divinity.

We are all students in the school of life, and through experience and the expanding consciousness of divinity within, grow into the understanding of that life.

According to the plane of our evolution so will our apprehension of life be. There is no power in the universe to hinder our partaking of the purest vibrations of life, but that of the inability of our souls to attune ourselves to the necessary vibrations. The purer and more unselfish our motives, the higher will we attain in the degrees of life, and the greater will be our consciousness of that life.

Harmoniously attuned lives through the vibration of the interior vibrations are attained only by the knowledge and practice of that which goes towards the well-being and perfection of the whole. All life is the resultant of the vibratory action and interaction of the One Life. Cohesion, expansion, energy, caused through the attractive and repulsive action of the magnetic and electric vibrations of life, are everywhere manifest.

All life is intelligent and conscious; intelligence and consciousness being graded according to the degree of its manifestation. Manifested life might be broadly divided into three great planes of consciousness; the sub-conscious, conscious and super-conscious. In ratio to the degree of consciousness of the form of life so is the specific action of the vibratory motion. The greater the consciousness of life, so is the vibratory action increased; i. e., when we relate ourselves to the super-conscious vibrations of life, so do we come in contact with the dynamic spiritual forces which make us potential men and women.

Spiritual forces were termed by spiritual teachers in the past as like a purifying fire, this being due to the action of these vibrations to disintegrate and disrupt the lower vibrations of the life of those who were subject to its action. The action of the highest expression of conscious life on this planet and related in our innermost self to the Deific, are capable of receiving the vibrations of the most powerful and dynamic forces of the One Life.

As we progress and evolve spiritually, so do we receive inner degrees of life from the interior consciousness of being, which brings us in contact with the inner vibratory action of life. Through segregation and segregation, integration and disintegration, all life advances. There is no death or loss of anything in the highest sense of these expressions, because all life is evolutionary. The outward externalized force of manifestation is disintegrated by the action of life, and disappears, but the essence of that form goes forward into another and higher mode of manifestation. Death is the cause of all evolution and is the greatest factor in the economy of nature, for by its action all life progresses.

Transmigration and regeneration are simply words expressive of the higher action of life, proving that as we relate ourselves consciously to the higher vibratory action of life, so are our characteristics and energies transmuted accordingly. All life is a science, and is capable in all its manifestations of scientific explanation and demonstration. Spiritual development is scientific and operates according to immutable principles of life. True spiritual knowledge and scientific attainment are one, and there is no real quarrel between spiritual manifestation and scientific fact.

The scientist of the future will be a true Spiritualist in the highest understanding of the term, and the Spiritualist also will have become more orderly and scientific recognizing the value of true science. DAVID A. LEISK, Alameda, Cal.

cles were natural because he was not human. The canonical Christ only needed a translator, not a creator; a transcriber of the sayings and a collector of the doings already ascribed to the mythical Christ—Gerald Massey.

When the god of gold had passed away, And human beings came to pray To idols made by popes and priests, Then human minds will be released From idol worship, and study the law Of nature, and right conclusions draw From life's unending chain, That's evolved within the human brain, Then creeds and priests will pass away Before the light of a spiritual dawn, When the inner light will guide us all Up the golden stairs, both great and small.

—Tennyson.

Then angels could with mortals talk, And spirits here with mortals walk; If mortals would in harmony live, Then angels could this comfort give.

A. C. DOANE, Summerland, Cal.

Have a heart that never hardens, A temper that never turns, A touch that never tires.—Charles Dickens.

SPIRIT ARTISTS AT WORK.

Marvelous Pictures Made Under the Influence of Spirits.

Spirit pictures, or pictures made by living beings under the influence of spirits or some other outside influence, have been known for many years, but recent researches have brought new facts to light.

The theory of "precipitation," of which the Theosophists speak is set aside by students. That sounds too much like sleight-of-hand. In a book of Colonel Olcott's, "Old Diary Leaves," Madame Blavatsky, putting her hands on a piece of blotting-paper, brought forth on a piece of paper placed beneath both portraits and pictures. Pouque, in America, produced the same results. Paladino, an Italian medium in Warsaw, under scientific scrutiny produced lines of writing under strange conditions, as well as odd forms of sculpture, the latter from a distance.

The most celebrated of these subconscious artists, without doubt, is M. Victorien Sardou, the playwright. Two of his designs are very curious. One represents a house in the planet Venus; the other the animal quarters with the philosopher Zoroaster. All was surprising and unexpected in the phenomenon. M. Sardou said that he drew these pictures offhand.

Being almost unknown, he had written a comedy on Bernard Palissy. The Odéon refused it. Out of it grew a satirical romance. In this libel he made the earth a subject of disgust, and placed his ideal residence of young dramatic authors in the planet Jupiter.

Under the influence of the thoughts thus produced, M. Sardou penetrated into spirit space. He wished to do as others, and took a pencil between his fingers. Automatically his hand wrote "Bernard Palissy."

"Behold a pleasant enough writing," he said; "and a sign of gratitude."

He asked: "Where are you?"

Palissy answered, "In Jupiter."

Sardou rubbed his hands in glee. "Marvelous! Aren't you going to tell me what goes on there?"

But to the great astonishment of the poet words did not flow from the pencil, or under his graver (for some of these designs have been engraved by him), but landscapes.

Such is the origin of those curious works which have so little connection with the usually incisive manner of the dramatist. They are affected, without sustained interest, without plot, and as woven from the dream tissue, from fluid, from fragments of nothingness.

Such is the origin of those "flyspecks" from the Other Side. They are effeminate, languid, capricious, transcendental, or architecture so frail, so unequal, so unstable, that it appears impossible that Sardou could extract them from his robust imagination. These qualities come out especially in "The Animals' Quarter" above alluded to.

How did M. Sardou work? This detail is most important. He is a strong instance of mediumistic influence. As he relates it, his hand darted here and there, apparently without object, laborious, uncertain.

This hand, drawn by some occult force, pulled hither and thither in a march altogether irregular and without method. It opposes even the most elementary rules of art. The pencil rushes from end to end of the paper, without ever quitting it to return for a moment to the starting point.

All parts of the picture are thus started, continued and finished at the same time. The result is that at first appears a jumble of which the point is not in the least apparent till all is finished.

This rapid march was not peculiar to M. Sardou. The same lack of order, will and premeditated purpose is apparent in the work of all drawing mediums.

The most recent spirit painters, M. Fernand Dermoulin, follows the same method in his sub-conscious works. Normally he follows the rule of all painters.

There has been found at Lyon a person who exercises his power. Fantastic flowers have been produced by him. Arabian ornaments and extraordinary fabrics clothed in heavy robes, wandering over primitive landscapes, holding swords, agitating banners, or sustaining chalices where hearts and eyes were multiplied. That remotely recalled Gustave Moreau, and Hindoo or Persian pictures, but with a strange something of a ferocious and inexpert nature added.

The painter of these pictures is a simple wood-ranger, or guard. He is utterly ignorant of art. His works are semi-mechanic. He draws with his right hand. But this is so crippled that he cannot write. He is slightly palsied, also. He says the lines he drew first appear on the paper, but he has no idea of the finished effect. He simply follows the indication that comes to him till the picture is finished.

A beautiful series of shell-work, flowers and animated branches are credited to a prominent woman who lived in the early days of spiritism.

The woman frequently saw these forms come toward her in the shadow. But she waited ten years before they reproduced themselves on paper. Every morning, pencil in hand, she waited for the spirit impulse. At last it came. Her patience was at length rewarded by their graceful arrangement of graceful patterns.

She never knew what was going to appear before the movements of her pencil. Three days before her death the same force made her outline a tomb surmounted by a cross. And she had to write below: "You must come here." The lugubrious request was soon complied with.—Portland (Ore.) Journal.

OCTOBER.

A scarlet flash against the green, A spicy odor, breathing low; A hazy plimmer, dimly seen, A far blue mountain—asters glow.

Fruits, reeking with their juiced sweet, Brave dahlias, burning by the wall, With golden air, and golden what, And golden sunshine gliding all.

The purple hills, rest calm and sure. A hush in the air unfurled, A promise that shall ever endure, Seems hanging o'er a listening world.

Oh! perfect earthly time of ours, In you, a taste of heaven is shown: A golden trust, whose blessing showers Up our lives, while waiting for our own.

—EVA R. AMES, So. Wellington, Vt.

RACE DETERIORATION EVIDENT.

Something for Reformers in the Ranks of Spiritualism to Think About.

The question of "race suicide" raised by Mr. Roosevelt has received little serious scientific attention, for that attention is occupied rather with the problem of race deterioration.

The report of investigations made by a physician in the service of our health department into the physical conditions of children of the public schools, summarized by us on Wednesday, is of portentous significance. Out of about 14,000 children examined by Dr. Herman Biggs more than 6,000 were defective in health in other words, they were physically below the standard of the normal bodily condition requisite for the duties of life and for the propagation of the strength of the race. Dr. Biggs reports 6,294, or nearly a half of these children, as "requiring medical attention."

Similar medical investigations have been made in England, and the result is that in Parliament and among the people there is now much anxious discussion of the race deterioration suggested by them. Two years ago Sir John Gorst described as "shocking" as "perfectly appalling" the result of a test examination of the Edinburgh school children. It disclosed the fact that "70 odd per cent. of them were actually diseased." In the same year the medical officer of the London School Board reported similar results of his examinations. "There are, so many feeble-minded children, that special classes have been opened for them in sixty-one schools. These did not include imbeciles distinctly and lunatics, of whom 128 out of 455 examined were found to be in need of restraint. The number of persons in England and Wales classified as insane was 110,000 in that year; but the large class on the borderline of 'feebleness' and 'feebleness' was estimated at 1,000,000. The results of the medical examinations of young men who volunteered for the Boer war, however, had the most alarming effect on the public mind. In relation regarding the deterioration of the English race. For example, Mr. Arnold White reports that at Manchester 5,000 out of 11,000 were found to be 'physically unfit to carry a rifle or to undergo the fatigue of discipline; and even of the 5,000 accepted only 1,200 had the muscular power and mental measurements required by the military authorities.'

Of course, unfavorable conditions of life, crowding, insufficient nutrition and employment which prevented proper physical developments are largely responsible for such results. But, also, medical and surgical and sanitary science is now giving rise to a number of weak and defective lives which formerly were weeded out of the community.

The percentage of deaths of children under 5 years of age has been reduced greatly. Buds which would once have fallen off the tree in decay are saved; but the persistence and propagation of these defective buds is a serious matter.

What shall be the remedy? Left to itself, nature, under the Darwinian law, settles the matter by allowing only the fittest to survive. The pagan Greeks applied that law artificially to human beings. For generations, as a writer in the Westminster Review reminds us, they suppressed the congenitally idiot, they castrated the feeble, and those who infancy gave no promise of being able to take an adequate part in life, and consequently formed a splendid, intellectual, handsome, clever race, to whom modern civilization and culture owe so much.

Christianity and all civilized modern sentiment of course forbid the removal of any such members of the human race. The great effort of modern science and modern humanity is to save the weak and defective.

The remedy proposed by the Westminster Review is for the state to "assume the duties of parentage" when these are neglected or cannot be rightly performed by the parents of the whole community. Such a plan may be congruous with the spirit of that radical magazine, but it would involve a tyrannical socialistic organization of the state which would be far worse than the evil it was devised to remedy.

Incidentally, however, he presents some facts worthy of consideration. Instead of the force of "race suicide" about which Mr. Roosevelt is so fond of talking, he fears rather the form which consists in the propagation of the undesirable elements of the community. As he says: "Improvident marriages are most frequent among the people, and the result is a large army in a way to make them valuable members to society. Then the doctor and the sanitarian step in to save these weak lives, with the results indicated in the medical examinations to which we have referred."

In England this subject of "race deterioration," as we have said, is now a foremost subject of anxious discussion, and as this country increases in population, more particularly in such crowded communities as New York, it must eventually receive like consideration.

The above is from the New York Sun, and illustrates an important fact, that the race is deteriorating; if deteriorating physically, it must also be deteriorating spiritually. Here is something for our speakers to give careful consideration.

Man and Woman Together Constitute a Complete Being.

However generous men may be in their feelings towards women, in legislation and in every other thing, their ideas are all masculine and their efforts are all tintured with masculine ideals. It is an impossibility of nature that in every other thing, man alone is incomplete and his efforts lead to incompleteness.

So long as the Republic of the United States denies representation to one-half of its people, it can regard it as worthy of respect, a remedy for social ills, or as being consistent in demanding that other governments live up to their promises while it itself violates the very principle upon which it is founded and based.

There is a true church wherever one hand meets another helpfully, and that is the only holy mother church which ever was or ever shall be.—Ruskin.

God always gives his best at first.

A CONTRAST.

Spirits Recommended According to Their Deeds.

On the night of October 14, at a sitting we received the following. First the medium sensed the presence of a male spirit, then the same which was Peter Ziegler, then the description, which was, light complexion, smooth face, determined chin, broad shoulders; seemed to be heavy, weight about 200 pounds.

The Writing.

My dear child, for child you seem to me, you must be surprised if I should tell you that on earth I was rather small in stature and not very strong physically; but it seems that spiritually I was very strong, and that is why I am shown to you in that way.

Now I promise you that I will not tire you out, but I thought this a favorable opportunity for me to come. I was originally from Norfolk, Va., but left there when quite young to become a pioneer in the West. My father took up his abode in the woods of Ohio, and there I grew to manhood. I spent my declining years on the Pacific coast. I was rather of a rambler nature, and it sticks to me pretty well here. I do love to make voyages into the to me, unknown realms; there is so much to see and learn.

Humanity has always been a passion with me; I say was, not was, for I never think of myself as dead, and always speak in the present tense.

I find I can do a great deal here, as well as I did on earth, for the upbuilding of the fallen. God has implanted into every human breast the desire for the unattainable. So many get discouraged in their first setting out, and think it not worth while seeing and not gaining, and so drift along seemingly indifferent; but if you can pierce the outer crust you will find the fire still burning, and perhaps a little breeze from you will fan the smoldering coals into flames. Don't get discouraged, no matter how dark the day; somewhere the sun is shining and for you there will be recompense. Believe me, all things work out for the good of those who earnestly seek it.

Knowledge is power, you have the knowledge, and power is being given to you. If you could see this side of the veil you could see the bees diligently working. We are, of course, invisible to you, but being invisible does not keep us from helping you.

Unseen, our messengers bring rays of hope into many a sinking heart. I welcome you into the great secret of the universe. There is no death, what seems so is transition only, that is all. That is the secret which we are striving to reveal; may the Lord bless and comfort you. Amen. Good night.

Peter Ziegler.

Upon the night of October 15, following the night that we received the piece from Peter Ziegler, we received the following:

First the medium saw a Roman soldier in armor, next he appeared as an old, decrepit man, weak and trembling, large frame, the brown skin clinging to his bones, perfectly naked, unworthy a name.

The Writing.

I was a common Roman soldier; I once killed a prince. I stole his armor, and thus disguised, I made sad havoc among the people. I despoiled the churches, I scorned all religion but that of the gods; I feared no one but Jove. I sneered at those that showed mercy to their enemies. I was a warrior bold, and all such things I thought womanish; a child's cry of terror was music to my ears; many a woman have I slain while she begged for mercy. I laughed in my glee; war's alarm was the light of my life; battering rams were gifts from the gods; my sword was my sweetheart; and my good right hand I worshipped for its cunning; all this was my glory.

Now am a decrepit old man, shorn of my glory. I beg alms of those I slew in battle. The women and children in their innocent pleasure are so many demure come to torment me; my hand has lost its cunning. I have not so much as a rat to turn to red hot coals and burned my back until it seemed that my flesh must drop off its bones. I am shown no mercy, for they say, "I shew no mercy."

Can it be that I have brought all this upon myself? Where is Jove that he delivers me not? I cry aloud but no voice answers me.

I would that I could live my life over, I might do differently. But now, alas, it is too late. I must be recompensed for sins committed. Then may I receive pardon. Will you lend me aid? I beseech you to do it for the love of the God whom you serve. If the prayer be granted, I will give you a reward. I will pray him to bless you. Can you discern a feeble light coming my way. God grant it may grow brighter.

I now must go; my strength fails and I no longer can stay.

Mary L. Kaiser, medium, Ft. Scott, Kansas.

MY TREASURES COME MARCHING HOME.

Sometimes from over life's summits, Sometimes o'er its tempestuous sea, One by one my soul's belongings, Come traveling home to me.

Sometimes from the cloudy lowlands, Sometimes from the darkest night, Comes forth my soul's belongings, All gleaming, pure and white.

Sometimes through the murky shadows, My most precious gems appear, And oft do my fiercest struggles here. Bring life's richest measures here.

Sometimes 'tis love's sweet message, That comes o'er some sunny sea; But it is my soul's belongings, That the waves bring home to me.

And so from rose-bowers of beauty, Comes a fragrance that is most sweet; And yet from paths of plain duty, Comes a lesson that is complete.

And whether from sunlit mountains, Or o'er the billowy crested foam, I rejoice when my soul's grand treasures, One by one come marching home.

—EMMA GIBBS, Grand Rapids, Mich.

There is a true church wherever one hand meets another helpfully, and that is the only holy mother church which ever was or ever shall be.—Ruskin.

God always gives his best at first.

There are mediums who are not Spiritualists, and there are Spiritualists who are not mediums. Spiritualism is something more than psychic research. It embraces all that is profitable to know of the past and all that may be learned of the future.

Advanced Spiritualists are dissenters to all that is bad, and concenterers to all that is good. If all could agree as to what is good, and all were disposed to do what is right, then harmony and agreement would be the result.

There are mediums and mediums. Some who understand to some extent the philosophy, receive and impart correct and useful messages. Others who seem to vary as much as the wind in their thoughts, at another advice not profitable to follow. Then again one will seem to be simply a machine that delectate spirits can use, just as a person would use a good machine without thought of the character of the inventor.

Dr. Peebles says there are but two classes of people, Spiritualists and materialists. But those calling themselves Spiritualists differ as widely as the sects. There are Christian and Infidel Spiritualists; some accepting what they consider good and understandable in the bible, others repudiating the whole as harmful. Many profess to believe in reincarnation; others think it an absurd belief. I have frequently been asked if I believe in reincarnation? I neither believe nor disbelieve what I know nothing about. There is enough that we may reasonably know by proper research, without wasting time on what is questionable.

Not differences of belief should cause inharmonious, but conduct inconsistent with spiritual philosophy.

Unchristlike Christians and unspiritual Spiritualists are damaging to the cause they profess to represent.

Bible records say that "when the sons of God came together, Satan came also among them." Can the vilest inhabitants tell us of church, society, organization, or even a brotherhood, where all was harmony, agreement, and brotherly love?

It is difficult to separate the tares from the wheat. The pastor of a Baptist church in an eastern state many years ago attempted to do so. He said to one of the members one day, "Sister S., I want to know if you are a Baptist. I had rather preach to a church of forty genuine, than two hundred renegade Baptists."

Instead of answering yes, or no, the member addressed said to him, "You know, Mr. T., that church history of Baptists tells us that when the Bible gives only immersion as baptism, differing on other points sufficient for separate societies. Now suppose we have in this church members from the seven, each differing on some points, but preferring to be in rather than out of a church. If all must accept what you consider 'Baptist doctrine,' many of the pious, conscientious members will withdraw, and the more careless ones, willing to subscribe to anything for the sake of membership will remain, and others of that class will unite." He did not remain in that church long enough to effect his purpose.

Spiritualists have no book of authority that all must accept, or be disowned by the righteous. Nor is necessary. Enough can be satisfactorily known by each inquirer. The best way to recommend it to the world is to show by example that it promotes happiness, usefulness, growth and love. No necessary for all to think alike. No necessary can represent all phases of Spiritualism. All are learners, no self-righteous ones. The more they know, the more they perceive there is to learn. The most simple demonstration is sometimes more convincing than elaborate discussion or labored instruction.

One number of The Progressive Thinker may be so full of rich and varied food, it would seem that nothing more need be said. But the appetite is only whetted for more.

Every sane person in the universe would accept Spiritualism if he could be made to understand the philosophy. Many seem to think it is a subject about which nothing can be known, and all who embrace the same are mentally unbalanced! Spiritualism is no more supernatural than human beings.

MRS. C. K. SMITH, San Diego, Cal.

MANY MEN, MANY MINDS.

What Does Spiritualism Teach That Spiritualists Believe in Common?

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Instead of answering yes, or no, the member addressed said to him, "You know, Mr. T., that church history of Baptists tells us that when the Bible gives only immersion as baptism, differing on other points sufficient for separate societies. Now suppose we have in this church members from the seven, each differing on some points, but preferring to be in rather than out of a church. If all must accept what you consider 'Baptist doctrine,' many of the pious, conscientious members will withdraw, and the more careless ones, willing to subscribe to anything for the sake of membership will remain, and others of that class will unite." He did not remain in that church long enough to effect his purpose.

Spiritualists have no book of authority that all must accept, or be disowned by the righteous. Nor is necessary. Enough can be satisfactorily known by each inquirer. The best way to recommend it to the world is to show by example that it promotes happiness, usefulness, growth and love. No necessary for all to think alike. No necessary can represent all phases of Spiritualism. All are learners, no self-righteous ones. The more they know, the more they perceive there is to learn. The most simple demonstration is sometimes more convincing than elaborate discussion or labored instruction.

One number of The Progressive Thinker may be so full of rich and varied food, it would seem that nothing more need be said. But the appetite is only whetted for more.

Every sane person in the universe would accept Spiritualism if he could be made to understand the philosophy. Many seem to think it is a subject about which nothing can be known, and all who embrace the same are mentally unbalanced! Spiritualism is no more supernatural than human beings.

MRS. C. K. SMITH, San Diego, Cal.

There are mediums who are not Spiritualists, and there are Spiritualists who are not mediums. Spiritualism is something more than psychic research. It embraces all that is profitable to know of the past and all that may be learned of the future.

Advanced Spiritualists are dissenters to all that is bad, and concenterers to all that is good. If all could agree as to what is good, and all were disposed to do what is right, then harmony and agreement would be the result.

There are mediums and mediums. Some who understand to some extent the philosophy, receive and impart correct and useful messages. Others who seem to vary as much as the wind in their thoughts, at another advice not profitable to follow. Then again one will seem to be simply a machine that delectate spirits can use, just as a person would use a good machine without thought of the character of the inventor.

Dr. Peebles says there are but two classes of people, Spiritualists and materialists. But those calling themselves Spiritualists differ as widely as the sects. There are Christian and Infidel Spiritualists; some accepting what they consider good and understandable in the bible, others repudiating the whole as harmful. Many profess to believe in reincarnation; others think it an absurd belief. I have frequently been asked if I believe in reincarnation? I neither believe nor disbelieve what I know nothing about. There is enough that we may reasonably know by proper research, without wasting time on what is questionable.

Not differences of belief should cause inharmonious, but conduct inconsistent with spiritual philosophy.

Unchristlike Christians and unspiritual Spiritualists are damaging to the cause they profess to represent.

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RELIGIOUS BELIEF.

Christian Salvation and Damnation.

Faith is a good thing in human nature and human affairs, but under religious perversions it is made a curse. It is no proof of a fact. Believing a thing does not make it true, because in some instances people believe things known to be entirely false. There is a great difference between believing and knowing, or faith and knowledge.

What we believe to be true to-day we may find to be error to-morrow. We have found many things we once firmly believed, are utterly false and unreal.

The dogma of salvation by grace and blood atonement, postulated upon baptism and faith in a crucified Savior and damnation in hell for all who do not accept this salvation, is distinctively Christian.

People believe things very readily when told they will be damned if they doubt, but the worst thing they ever believed is that they will be damned for not believing. They are temporarily damned in believing a lie.

A man may say he believes so and so, from fear and dread of punishment, but none know but himself whether he believes what he says he does. There has always been a large majority of Christians expressing doubts that they have the true faith; and well they may, for some believe things that others do not, until there is endless confusion and conflict in matters of religious faith. It is a riddle to determine what the true faith is—what is untrue—what kind and degree is subject to punishment.

Christians have disputed over their differences, but they are all wrong on all sides—wrong because the whole ground of controversy lies in the fields of error and ignorance—all fundamentally false. Christian salvation is a fraud.

What a convenient, pliable, flexible thing is the Holy Bible—like a musical instrument on which each performer plays his own tune. The reason people love it so much is that it proves whatever they wish—they are all accommodated—all find evidence in it to prove their views. A book admitting so many antagonistic conclusions and interpretations is no proof of the truth of anything.

It is a perplexing problem to determine what the gospel is. We must believe or be damned. It is an unknown quantity. The gospel according to Matthew is unlike the gospel according to Mark. The gospel by Luke is widely different from the gospel by John. There are conflicting statements and irreconcilable differences in these several gospels.

Moreover, the gospel according to Methodism is not the same as the gospel according to Presbyterianism. The gospel according to Catholicism is far different from the gospel according to Unitarianism; and so on through all the isms of the Christian sects. Who can tell what to believe or disbelieve, while some believe what others deny and oppose? This is the best of evidence that there is no salvation in Christian faith.

We have come to the conclusion that this gospel which Christians say we must believe or be damned is a lie—trash and nonsense—a scarecrow set up to scare people into the churches—and people who believe it are dupes and fools. They damn themselves in believing such delusory fictions.

Christianity is likened to a vine or tree which produces every variety of nuts, all kinds of fruit, berries, cherries, pumpkins, melons, grapes, squashes, cucumbers, cabbage, turnips, carrots, potatoes. This tree is a constrictor.

Millions of children have received irreparable damage upon their lives from cradle to the grave by the pernicious effects of the false teachings of an angry god and devil and punishment.

This tree is a monstrosity. Spiritualism meets the Christian gospel of salvation and damnation with denial, and proves it false. Knowledge, progression, true civilization advance as Christianity declines. It is passing away, and spirit prophets have predicted that, in the course of human events, it will become extinct as a controlling power and influence in this world.

A. H. NICHOLAS, Summerland, Cal.

NOT A SPIRITUALIST.

Make a Note of This—Anna Eva Fay Has Been Posing as a Spiritualist and Medium for Nearly a Quarter of a Century, and Hundreds of Spiritualists Have Regarded Her as Such—Now She Steps to the Front With a Majestic Air, and Claims She Has Never Been a Medium, or a Spiritualist—This Fact Presents Another Object Lesson.

"Am I a Spiritualist?" asked Anna Eva Fay at Crawford theater last afternoon. "Years ago I was so replied, and then I firmly believed I was on the right track, but I am thankful to say I have slightly swerved, and you may say very decidedly I am not a Spiritualist in the common acceptance of the term."

"Still when you recall that such men as William Crookes, Dr. Huxley, Henry Ward Beecher, and other, and less others have embraced that belief, it calls for some reflection."

"While practicing Spiritualism I found that I made the mistake of believing that I could recall spirits while in reality I only saw or read the mind of the person who made the inquiry. Mind reading, it plain understood, does not extend beyond the grave. Create in your mind the picture of a living person and I can tell you where that person is. But if dead, then I or no can."

A few winters ago Miss Fay was entertained in St. Petersburg, and among her acquaintances in the royal circle was Prince Schwabe, a confirmed Spiritualist. In his palace is set apart a luxuriously furnished apartment where the prince devotes much time conversing with departed souls. Miss Fay had the unusual distinction of being admitted to this room and, as she expressed it to a State Journal reporter, "she fairly made things hum." The prince was amazed almost stupefied at Miss Fay's remarkable work, but imagine his feelings when she declared it all to be "bosh."

"What is death?" continued Miss Fay in reply to a question. "It is a transition as tender and as beautiful as the birth of a little one. We find on the other side our friends who welcome us as a mother and father welcome the coming of the storm; and as our friends pass to the Great Beyond they prepare a place for us so that we may, when death claims us, pass into eternity, as one of the great planet Mars."

Miss Fay concludes her engagement in Topeka at the Crawford theater to-night. This afternoon she appeared in a matinee—Topeka (Kansas) Journal.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By M. Peckham, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with introduction and explanatory letter. Price 15 cents.

LETTER FROM MOSES HULL.

Present Work and Projected Work and Travel.

Mrs. Hull and I are now sojourning in Lima, Ohio, at the residence of our old friends, C. W. and Elizabeth Chown. I know Mr. Chown's father, I presume before Mr. Chown was born. I first met him in 1852. He was then somewhat popular as an Adventist minister, and I was just beginning to preach. I liked Mr. Chown because he took a fatherly interest in me. I was "the boy preacher." From that time forward I had several glorious meetings with him.

I believe it was in 1883, that C. M. Chown and his beautiful young wife came to me at the Clinton camp and introduced themselves. After that I moved to Maquoketa, Iowa, and we became warm friends as ever his father and I were. That friendship was continued through all the vicissitudes from that day to this.

Mr. and Mrs. Chown have a daughter Pearl, whom I have known ever since she was born, and who is to be married on Nov. 1, the anniversary of her father and mother's wedding day, to a Mr. Homer Briggs, formerly of St. Paul, Minn. Mrs. Hull and I are here to a little speech, and to say the least, that will cause the world to recognize Mr. Briggs and Miss Chown as husband and wife.

Last night we held our first meeting here. We had a large and deeply interested audience. I talked on Materialism and Spiritualism. I showed how Materialism, at present the only legitimate foe of Spiritualism, is to be met. Materialism is the easiest thing in the world to meet and defeat if one only knows how to do it.

Then I took up the subject of Telepathy, the thing that is now being used as the latest and most successful objection against Spiritualism. I asked the question, Is Telepathy celestial or is it mundane? I found that while there is a mundane telepathy, there is a telepathy which required more than this world afforded to explain. The audience seemed to enjoy this as it did Mrs. Hull's remarks afterwards, and wanted more, so it has been decided to have one or two more talks, on next Sunday, and, if a suitable place can be secured, possibly one or two meetings this week.

Mrs. Hull and I go home on Monday, Nov. 7, and expect to meet that "grand old man," Dr. James M. Peckham, in Whitewater, and hear his voice in our school, also that he will report faithfully what the school is doing.

Having induced Mr. Weaver, who is a born teacher, to take charge of the Bible class, I am going to have him persuade Mrs. Emma Owen to take the lead of the psychic class during the same time. Mrs. Hull and I have set about getting ready for our Southwestern trip. It is now our intention to leave our home Nov. 10, at 5 o'clock in the morning, and to lecture at Farmer City, Ill., that night and two or three days and night following. From there we will perhaps go to Wichita, Kans., and talk there from the 17th to and including the 20th, and from there to either St. Louis or Kansas City, or both and then on southwest, stopping at Fort Worth and Dallas, Texas, and other southwestern points.

At every place we go we shall labor to show the Spiritualists the utility of the only school the Spiritualists have in the world, and we shall ask them to assist their own school, to become members of the association, and to attend at least its annual meetings, and to put such men and women in its offices as they may select.

If our meetings do not pay enough financially to defray our expenses and do something to assist the school, we shall soon find it out, and retrace our steps. If we find that all is going well with the school and with us we may extend our journey around, via California and Oregon, to Seattle and home by some of the northern routes. We start out with great hopes; if Spiritualists will co-operate with us our hopes will be realized and we and those among whom we labor will be glad we made this trip.

Mrs. Clara L. Stewart, our school secretary, is also on her way west, though on a different route. She is now in Kansas City, Mo. From there she works her way northwest, to Cripple Creek, and Grand Junction, Colo.; then perhaps through Salt Lake City to Seattle and Portland, and perhaps down the coast as far as Los Angeles and San Diego, Cal.

Thus it putting in time, talent and energy will make the school a success, the success of the school is assured. That being done the school will do more for the success of an enlightened Spiritualism than any other one thing in the world.

Reader, please do not think by what I have said that we are going out to talk the school and its needs all the time; we are not going to do that. Perhaps a five minutes' speech in each place where we go will be sufficient.

Mr. Francis, you and your readers will hear from us often while on our way, and you will know of our success and of our non-success on our journey. Spiritualists, send your good thoughts and your dollar bills after us, and there is no doubt of the success of this journey.

MOSES HULL.

SHE SEES STRANGE THINGS.

As Witnessed by Josephine Remington.

Ever since I can remember I have seen on a bright day, in the open air, what I call the powdered glass. Mr. Lee's description of the phenomenon is perfect. I have often wondered what it could be that I saw.

On a cloudy day I can see little globules, like tiny soap bubbles, not as large as the end of a lead pencil; these form chains or strings by joining, and then the chain will form into shapes, sometimes making letters of the alphabet, and sometimes symbols like crown, a star, or a ladder, and at times only fantastic shapes. These bubbles, as I call them, I also see by artificial light.

I also discern what looks like smoke to me, as near as I can describe it; never dense—just a little of it at a time. This comes close to my face, and I have to look as a person does who is trying to see something on the nose, it comes so close. This vapor assumes any shape, and is always of the same color, a light gray.

I have seen bunches of bubbles as large as a peck measure, each little globe seeming to touch its neighbor, and transparent with a tinge of gold, and very visible right in the center of each one. This mass would float along over the backs of horses' while out riding. I never noticed them near any other animal.

JOSEPHINE REMINGTON, Chicago, Ill.

"Spirit Echoes." My Mattie E. Hull. The pretty volume contains fifty-seven of the author's latest and best poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents. Cloth, \$1.

Old Truths In New Dress.

BY HENRY MORRISON TEFFT, NORWICH, N. Y.

Architecture has been called "frozen music," the statue is the thought hardened into stone; the picture is the imagination of the artist painted upon canvas. Some one has quoted Rollin in his history as saying that "According to the observations of Cicero, Homer's works are rather pictures than poems, so perfectly does he paint life, and set the images of everything he undertakes, to describe before the eyes of the reader." The imagination transfigures words into pictures, fictions into reality, and men into gods and heroes. It is the ideal, not the real Washington that the nation reverences. It is the ideal, not the real Lincoln that we revere; we worship not the real but the ideal Christ.

Close inspection, and every day acquaintance reveals flaws in every human character. We praise without stint and censure without discrimination. Some people never assert anything in the positive degree; it is always in the superlative. If a man meets with their displeasure the lowest hell is not hot enough for his accommodation; if he meets with their approval the highest heaven does not furnish entertainment too good or too costly for his deserts.

Life is full of absurdities, contrasts and antagonisms. The son seldom follows the trade, profession, or business of the father. Lawyers when they have a case of their own in court, employ other counsel to try it. Doctors, when they or their family are sick look for some other physician to diagnose the case and prescribe the remedies. The men selected to teach oratory and rhetoric in schools are persons who cannot speak or write themselves.

The mechanic who builds a locomotive cannot be trusted to run one. The professors selected to inculcate the principles of Blackstone and Kent into the minds of young men, are incapable of making a practical application of a single one. The legislators selected to make our laws are totally unable to interpret, or construe or apply one after it is enacted. Ministers, like guide-boards, are often more proficient in directing others in the right direction than they are in making headway themselves.

The fact that a man is a member of a church neither mitigates or adds to his reputation among the people. It no longer allows him to gain a false standing in the community. It furnishes no balance on the credit side of the ledger. People deal with him with the same caution, and use all the safeguards that they do in dealing with men of the world.

I think it was Bill Nye who said he was always afraid of a man who expects to have so much forgiven him hereafter. Styles change; customs, laws and theologies change. The old way of redeeming a man was to show how vile and sinful he was by nature; not only that, but how vile and sinful the whole human family were and always had been.

What teacher would ever think of reforming a boy or girl by continually holding up before their minds how naturally mean they were and all their forefathers had been. We charge many things to God which are only attributable to the natural order of the universe and to the laws governing human action.

We would believe in the arbitrary interference of Providence in affairs of men if the floods would heed the prayer, or the famine stay its hand by supplication, or the earthquake cease to swallow up whole communities, on the petition of its victims. But none of these things ever happen. Nature will have her way; the elements never listen to the voice of entreaty.

Age, antiquity, superstition and ignorance, make customs and practices purely human, of divine origin. Marriage is a contract, not a sacrament. It is a human institution—entered into without the interposition of Divinity. Love is a more holy communion than bread and wine. "The friendship of a noble woman is life's holiest perfume."

There is a physical and a moral cowardice. Physical cowardice sometimes prevents a man from injuring his neighbor, and also may prevent him from defending his own person. Moral cowardice deprives a person of the ability to uphold and advocate what is right and also disdains him from attacking what is wrong.

What a different world this would be, if every one was honest, if each person would speak the truth, utter his own convictions, give voice to all his better thoughts and not be bound down by prejudice, tradition, precedent, public opinion and the fear of losing occupation, social standing, political influence, and all those things that we imagine make up for life and happiness.

Public opinion tyrannizes, overwhelms, destroys as well as creates, improves and exalts. It reaps where there has been nothing sown, it gathers where there has been nothing sown. It forces men to stultify themselves, smother their own convictions, and leaves to some future historian to tell the true tale of the present.

While we, individually, should be deeply impressed with the past and study the omens and signs of the present, our faces are necessarily set towards the future. We do not have to look backward, because we have already gathered its lessons and instructions as we marched along.

Prophecy very soon becomes history. Emerson says, "Speak what you think now, and to-morrow speak what to-morrow thinks in hard words, though it contradicts everything you said to-day." No one knows the effect of his life or what bearing it will have on the future. A casual remark made, a single sentence uttered either in some moment of sadness or grief, or a time of exaltation and glory, becomes a motto for a state, a watchword for an army, an inspiration to martyrs and heroes of all age.

"They utter but a thought, And it becomes a proverb for a state; They write a sentence in a serious mood, It is a saying for a hemisphere."

All great men have their hours of illumination, moments of ecstasy, times of inspiration when the spirit of truth seems to take full and complete possession of the mind and soul. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." So it is with moments of inspiration. No one knows from whence they come or whether they go.

Genius never works by calculation, or pre-arrangement. It is always sudden, instantaneous, impromptu. Its visions of brightness come as the lightning's flashes, often leaving a legacy of darkness and gloom. Every day we hear individuals pass their opinions upon matters of which they are blindly ignorant; condemn persons and principles that they are unable to appreciate or understand.

How patent other people's peculiarities are to us, but how oblivious we are to our own. The great mass of mankind float with the tide. They form their opinions from what they see others do and what they hear others say. But the majority are more apt to be wrong than the minority, else no reformation would ever take place, no invention would ever be adopted, no new principle in science, politics or religion would ever get a hearing.

Some one has said, "There is not a single great truth that has influenced mankind but has passed through a process of contempt and injustice before it was established upon a firm and lasting foundation of popular favor; the invention or discovery that one generation despised is turned to profitable account by the next; the scientific creed that is persecuted in one age forms an undoubted and essential part of the faith of the succeeding age."

Every new thought strikes the world with wonder and amazement. Every great prophet that time has produced has been considered an enemy to the well established order. Whoever speaks the truth, writes the truth, or acts the truth, will always be unpopular, whether in the neighborhood, state or nation. A pleasing falsehood is more palatable to the public taste than an unpleasant fact. To a close observer, many things that pass current in life, look incongruous. Near inspection often reveals flaws in the most perfect theory, belief or practice.

If all the petitions that are offered up each Sabbath from the pulpits throughout the land were heeded, natural laws would be made inoperative. There would be no need of physicians or hospitals for the sick, because all would be divinely healed. There would be no use for poor-houses, or institutions of charity, for all would be divinely fed. Wars would cease, and sin and iniquity and evil of all kinds would be arbitrarily wiped out and civilization and progress would come to a standstill.

Knowledge advances by gradations. Hero worship and idol worship had to precede the worship of the true God. Astrology comes before astronomy; alchemy before chemistry; mythology before theology; and oral tradition existed long before history was written. The purpose of a nation can be read in her myths. There is a basis of fact in every legend, a moral taught in every fable, and a germ of truth in every age, proverb, and saying that has come down to us through the ages.

It is only the outward form of civilization that decays, the soul, the spirit of it lives. No nation ever dies, her people perish, her temples moulder and decay, her literature may be destroyed, but the spirit of her institutions remains.

"Greece dead? She reigns in every poem written, in every art pursued, in every beauty treasured, in every liberty won." The evolution of the world does not proceed by chance. Each chapter has been

written by some Omnipotent hand. A moral purpose runs like a thread of gold through every scene, act and circumstance that has been created, enacted or displayed. No life has been lived in vain. No belief has prevailed without a cause. Not even a grain of sand was created without a purpose.

"For every atom is a living thought, Dropped from the meditation of a God."

Norwich, N. Y. HENRY MORRISON TEFFT.

N. S. A. Convention.

Report of Committee on Resolutions.

Your Committee begs to report as follows:

Resolved, That the President and Board of Trustees of the N. S. A. be requested to compile papers on the phenomena, science, philosophy and religion of Spiritualism, and in so far as possible have the same published in tract or pamphlet form for missionary distribution, or to be placed on sale.

Resolved, That the facts and philosophy of Spiritualism have the attention of the learned people of the earth, and are being scientifically accepted as based upon fact, we hereby declare that we are proud to proclaim rapid progress in bringing this great fact and the resultant philosophy unto the world's people.

Resolved, That Spiritualism teaches that there is a Spiritual World filled with Spiritual beings and Spiritual things, and that we, by growing or evolving, spiritually may so come in touch with the Spiritual World as to be able to comprehend it as a real world, with everything in it as real and tangible to its inhabitants as earth and earthly things are to us.

Resolved, That we affirm Spiritualism to be a religion that conserves every possible soul good for earth life as well as for spirit life.

Resolved, That we urge Spiritualist Societies to make the practical application of spirit consolation to all who may be in distress or bereaved, and that physical help shall be given to the poor and needy, and that all who are physically cared for, we may be then more readily spiritually helped.

Resolved, That the needs of educating young men and women who desire to enter the ministry of Spiritualism being apparent, and the public cause requiring culture, we appreciate the self-sacrifice and devotion of the faculty and officers of the Morris Pratt Institute, and urge the sustenance and patronage of that institution in order that it shall become fully competent to furnish all necessary educational possibilities.

Resolved, That we are opposed to what is known as capital punishment as being a relic of barbarism, and not in harmony with the spirit of progress which unifies this age.

Resolved, That all wars at this stage of human progress are immoral as well as destructive to the welfare of society, and that all international disputes should be settled by Boards of Arbitration, thus ushering in the era of Universal peace on earth and good will to man.

We also deplore the cultivation of the spirit of war among the youth of the land by the formation of Boys' Brigades, Military Parades, and other methods which glorify war and tend to perpetuate its barbarities.

Resolved, That the spread of truth depends in a measure on the intelligence and ability of its advocates and it is of the highest importance to our Cause to induce all Spiritualists to become students of the spiritual philosophy and well versed in the science of today, be it.

Resolved, That we recommend the incoming Board of Trustees to appoint an Educational Committee of five representative Spiritualists whose duty it shall be to lay out courses of reading and study for the home and local Lyceums and Associations.

Resolved, That as taxation without representation is admittedly unjust and that the higher interests of home and state require the equal co-operation of man and woman, we favor the enfranchisement of all citizens without distinction of sex.

Resolved, That we deplore the spirit of commercialism that often exists in our local societies. In order to destroy commercialism of speakers and mediums, we urge local societies to develop a self-sustaining basis instead of by door fees only with sensational displays upon the platform.

Resolved, That we deplore the fact that some reputable mediums advertise in the manner of the fortune teller, and in connection with the average faith who profess to combine so many wonders of psychic power. We urge the

Married.

At the beautiful home of her parents, Mr. and Mrs. Wm. H. Leidigh, at Villa Ridge, Ill., Oct. 11, Miss Maggie Leidigh was united in marriage to Mr. Harry William Nierstrath. The home was most beautifully decorated, and surrounded by their many friends, the lives of these two were united in one. There was a very large gathering of their friends and relatives, and as the contracting parties are among the leaders of the young as well as old, the occasion was one of rejoicing.

These two were to unite, and these two were to unite, and these two were to unite with the blessing of their friends. This was the first Spiritual wedding in that section of the country, and the family are all blessed with the light of Spiritualism. They had the courage of their convictions by having a ceremony in accordance with their conception of truth; and I am sure could one two were to unite, and these two were to unite, and these two were to unite with the blessing of their friends.

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RHEUMATISM.

CURED.

THROUGH THE FEET.

Every Drop of Blood in the Body Reached and Purified Through the Foot Capillaries by New Discovery.

The Makers Want Everyone to Try, A \$1.00 PAIR FREE.

If you have rheumatism we want you to try our famous Magic Foot Drafts at our expense. They're curing all ages and conditions—after doctors and baths have failed, without a spoonful of medicine.

They cured Gus L. Brock, Douglas, Ga., of sciatic rheumatism in six days. Cured Mrs. J. R. Waite, Woodland, La., after her hands and toes were drawn almost double, and after being five months unable to walk.

Magic Foot Drafts cured me entirely. It is a wonderful thing. Rev. J. Holz, Chicago.

Cured G. H. Searle, Ill. Cent. R. M. Agent at Tucker, Ill., of sciatic rheumatism after he thought himself incurable. Used Drafts two years ago. No return of rheumatism. Ed. Ball, Leadville, Colo.

Words cannot express the good they have done me. P. Gay, Dublin, Ga. (Cured after suffering five years.) May God bless you for the wonderful cure. Mrs. Sam Durham, Reidsville, N. C.

We have letters from the above and thousands of others that Magic Foot Drafts have cured. We believe they'll cure you. Send us your name, and we'll send you the Drafts by return mail, prepaid. Try them, then if you are satisfied, send us the price, One Dollar. If not simply say so, and they cost you nothing whatever. We have been sending these Drafts "pay when satisfied" for many months now, and you can see for yourself that we couldn't keep this up if the Drafts didn't cure. The fact is they do cure, no matter how many doctors have failed, because they apply a new scientific principle (fully explained and illustrated in our booklet) and that's why we're glad to send them on approval. Will you try them? Just send your address to Magic Foot Draft Co., 3011 Oliver Building, Jackson, Mich. Send no money; write to-day.

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The Dark Cabinet.

Last week we gave our readers a splendidly written article by "Sar-gis." His detailed account of a remarkable transfiguration that occurred in broad daylight was thoroughly interesting and suggestive. Divine Wright, however, desires to answer the gentleman with reference to "Fraud and Toggery," presenting a large array of data for the calm and careful consideration of Spiritualists everywhere, leaving them to act as jurymen in the case.

That was in the main a most excellent article by the eminent Sar-gis. In fact it was charmingly written. One thing I noticed, however, He dealt exceedingly sparingly with the trick element in our ranks—so many phases of mediumship being imitated by dextrous manipulation. He detailed a remarkable manifestation of spirit power in the veritable TRANSFORMATION OF A LADY INTO AN ELDERLY GENTLEMAN, IN THE BROAD DAYLIGHT of a summer month, proving conclusively that the cabinet is not required for this phase of manifestation. His portraiture of the scene was thrillingly interesting. But he laments the "cry of fraud."

He falls in his communication to note the fact that the "cry of fraud" is the LEGITIMATE outgrowth of present conditions in our ranks, and is as natural as the growth of an apple or the evolution of a potato from the nutrient it receives.

THERE NEVER WAS A REFORM IN ANY DEPARTMENT OF LIFE WITHOUT IT.

THE TRUTH CAN STAND ANY AMOUNT OF CRITICISM.

He alludes to the artificial toggery question, and to that I will direct my attention.

Every spirit, or nearly so, that has been grabbed during the last fifty years, has proved to be the medium, or a confederate dressed in what Sar-gis designates as "toggery," said toggery consisting of wigs, whiskers, crosses to imitate spirit suits, so made as to give a glow in the dark; illuminated draperies, made so with phosphorescent paint; a miniature electric light placed in the hair, to represent a spirit diamond; gowns of various texture illuminated with a paint that glows in the dark, and numerous other devices. If that is strictly legitimate business, Spiritualists should know it. If it is a fraud, and I believe it is a gross one, they should regard it as such.

According to well established data, forty or fifty mediums have been mentored from time to time, one after another, and all WERE CLOTHED in toggery, and all WERE CALLED TOGGERY, and all were in no sense spiritual.

Goodness, what an appallingly shameful record!

The weaving of lace in a dark seance has always been a barefaced fraud, just as the "materialized" handkerchief of one of the notorious mediums of the Chesterfield camp was; a piece dextrously cut off of it, showed its gross material origin.

One medium could reel off lace alluded to by Sar-gis, by the yard. It was first concealed in one leg of his pantaloons, and bending over in a darkened room, the medium would pull it out, just as if it came from the floor—beautiful lace woven by the "Angels of Light," and the gullibles applauded. In the other pant-leg was a thin piece of black cloth which would be deftly placed over the lace, which seemed to dematerialize as the medium backed into the cabinet. The same trick can be performed with lace concealed in the flowing "spirit sleeves," and in various other ways.

There have been bushels of toggery used by our materializing mediums; IT IS USED TO-DAY plentifully in CHI Chicago and elsewhere, and it is the opinion of many prominent Spiritualists that there is not at the present time a materializer between the extreme East and the extreme West, or the extreme North and the extreme South who does not use it. Grab the materialized spirit, and you have the medium dressed in a garb distinctly human.

The rule has worked INFALLIBLY IN THE PAST; if it has worked INFALLIBLY with fifty mediums in the past, what can you reasonably infer? What can you expect of the present cabinet mediums? BY NO METHOD OF LOGIC CAN THIS UNSAVORY TRUTH BE DISSIPATED. When Mrs. M. E. Williams of New York, was in Paris, France, a wonderful lot of toggery was caught in the cabinet. When Concanon was caught in Boston on the rostrum, the toggery was with him. When a spirit, chieftain appeared in Mrs. Griffen's seance in Milwaukee, it was grabbed, and proved to be the medium gaudily dressed as an Indian. Winans always has toggery with him, efficient to play spirit. His lace trick would have deceived Sar-gis—it has deceived the people all along the line. When the sheet was forcibly removed from a "spirit," it proved to be the medium, Mrs. Emmmer of Washington.

D. C. Harry Archer's complete outfit of materializing toggery was captured in this city. Poor fellow, he is now in spirit life where tricks are of no value.

Then there was a man by the name of Matthews, now posing as a great light in England, we are told, whose "half-bushel of toggery was captured in this city."

How neatly Mr. Johnson was detected in Brooklyn, trying to "materialize" a bogus spirit baby.

Read the voluminous history of Frank G. Algerton, once the boy medium of Chicago. He could unfold a tale in regard to artificial toggery.

Also the history of the exposure of D. S. Johnson in the Cincinnati Enquirer. It is rich and racy, and illustrates the toggery and confederate part of materialization to a marked degree. Then there was Jules Wallace! What a materializer! Sixty spirits appeared to the gullibles in Milwaukee, Wis., all dressed in gowns and other artificial toggery.

There is the notorious woman, Mabel Aber Jackman, whose confederate was grabbed on the South Side in this city. Mrs. Glimar at Palestine, Texas, was grabbed. The artificial toggery was there, but the celestial visitant was absent.

The wonderful Clifton of this city, his whole stock of trade consisted of toggery and confederates, and out of them, he made hundreds of dollars. He never gave a genuine spirit manifestation, yet on the rostrum, with a sweet-toned voice and Chesterfield bearing, he was angelic—yes, Christ-like.

H. F. Coates of this city posed as a materializing medium—all his "spirits" were of the material kind—none whatever from the celestial side. He has retired. Give thanks.

Mrs. Elsie Reynolds was caught masquerading as a spirit, dressed suitable for the occasion, with spectacles on, representing herself as Aunt Betsey.

Then there was the erudite Disa G. Bar, now serving a term in the penitentiary in England. Alas, what a sharp one in almost every department of Spiritualism she was for a time.

But the worst nest of fraud and licentiousness as connected with "materialization" was at Onset. It, however, has been fully redeemed from the pests that afflicted it.

For nearly a half-century this deception has been carried on; it was carried on extensively at the Chesterfield camp this year and last, resulting in a large profit and a deep-seated blight.

For a time, years ago, it was a festering ulcer at Lily Dale—fraud so thick you could cut it, and the management bravely suppressed it. At the Clinton camp it has been from time to time a prominent feature, but at last an awakening has occurred there. ALL ALONG THE LINE deceptive work has been done, more or less, with fake tests. With the trumpet, ventriloquism has been brought into play to "materialize" the vocal organs.

But why enumerate further? A very potent renovating process however, is going on. It will take place finally at the Chesterfield camp, or it will sink, and in fact at all the camps where it is needed.

Spiritualists themselves have concluded to investigate Spiritualism.

Remember, however, there are any number of honest mediums, PURE AS GOLD, AS HONEST AS AN ANGEL, and they alone should receive substantial encouragement. They constitute the illumination of the 20th century. They alone have thrown a divine radiance over our beloved cause, which has been dragged in the mud by the cabinet and bogus tests. They alone will be crowned. Bless them every day for the grand work they have been doing. Now read the following, an illustration of the "Toggery" that has fastened itself on Spiritualism like a mountain of slime, a dark cloud of large proportions and putrescent throughout. We extract the following from the Washington Post, of October 15:

A Spiritualistic seance, being held several nights ago, by Mr. and Mrs. Julius Emmmer, at their parlors, 1206 T street northwest, at which thirteen people were in the audience, was brought to a sudden stop when Sergt. Charles L. Bode, of the Metropolitan police force, who was "among those present," grasped a supposed spirit which was gliding about the darkened room, and removing a sheet from the form, disclosed Mrs. Emmmer. Great excitement among the guests followed the unexpected interruption to the "occult" performance.

The details of Sergt. Bode's experience with Mr. and Mrs. Emmmer, who claimed to materialize spirits, have been placed in the hands of Maj. Sylvester, who ordered an investigation. Yesterday, warrants for the arrest of the alleged impostors were sworn out in the Police Court, charging the couple with larceny by trick, on the ground that they charge \$1 admittance to their "spiritual" meetings.

Grief-Stricken the Victims.

During the last two or three years alleged agents of Spiritualism, claiming to be able to produce departed persons, have operated on a large scale in Washington, and their meetings throughout the city have been attended by thousands, many of whom became converts to the belief, principally those grieving for dead relatives, and led to believe that at these meetings they could talk to the spirits of the departed.

Among those closely following the meetings were the aged father and mother of Sergt. Bode, their interest resulting from the sudden death of a daughter. Since attending a seance given by Mr. and Mrs. Emmmer several months ago they have regularly attended meetings regardless of the declarations of the policeman that they were being imposed upon.

The sergeant was unable to change the firm belief of his parents, and on Wednesday night he and a friend, the principal of a school, accompanied Mr. and Mrs. Bode to the seance given by Mr. and Mrs. Emmmer.

Mr. and Mrs. Emmmer claim to be members of the National Association of Spiritual Mediums, and have hanging in their room a large, heavily-framed character. They are said to be well known.

Sergt. Bode tells the following story about his experience at the meeting:

The Medium Was Cordial.

"As soon as we entered the house we were cordially greeted by Mr. Emmmer. He recognized my parents, but did not know me, and when we were requested to register, as is the custom, I did not register my real name. There were thirteen persons in the audience when the meeting began, and I recall Mr. Emmmer referring to it and at the same time saying: 'Oh, well, there is no superstition among us Spiritualists.'"

"The audience sat in a semi-circle in the middle of the room, with their backs to the door, and facing them sat Mr. and Mrs. Emmmer, and back of them was the wall, in which were three doors, one to a cabinet, one to the next room, and the other to a small closet."

"The meeting was opened with the Lord's Prayer, which was followed by hymns, at the conclusion of which Mr. Emmmer turned down the gas, leaving the room in almost total darkness. He then began a religious speech, every now and then speaking of the spirits about to arrive and of other spiritual matters. As he spoke the faint form of a medium-sized person appeared quietly through the doorway, at the back of the room, and began gliding about. The figure looked like that of a woman draped in some fluff, tissue-like material, with a slight burning glow to it, giving it a strange effect, such as one might reasonably expect to accompany a spirit."

Said She Was Fat Woman's Mother.

"The figure moved to one end of the semicircle, and attaining a crouching position at the feet of a large, well-dressed woman, in a shabby, whispering voice, said: 'Darling, I am your mother and have come to bless you.' The 'spirit' talked to the fat woman for a short time in a general way, and then came from anybody with a daughter, and the stout woman apparently rejoiced in the belief that she was talking to her mother."

"The woman spirit suddenly vanished and a spirit draped in a similar manner but of the size and build of a man, moved quietly into the presence of the woman and went straight to her. The man spirit claimed to be the man's dead brother. During the conversation which followed another form appeared from the folds of the portieres, apparently that of a woman. It went to one of the audience and began talking over 'old times.'"

"The moving of the forms about the room was without noise, and as a very faint light was kept burning, but what was noticed as being peculiar was that when the forms appeared through the portieres the folds had to part slightly to allow the figures to pass, which made me think there must be something solid beneath those gauzy, glowing garments of the spirits, and I began discussing the thing with my friend, the school-teacher, and we decided it was a 'fake.'"

Male Spirit Was Suspicious.

"The male spirit evidently became suspicious of me, and came to the person next to me and looked to see if I was holding hands. I was, however, and the supposed spirit moved away, no doubt satisfied that we were well."

"In a few moments the woman spirit glided slowly near me, and as she did so I reached out and touched her near the arm and was then satisfied that there was a live person under the garments. As I did so the figure beneath the spiritual gown shrank away. I sprang to my feet, and with my left hand grabbed the figure by the arm, and with the other hand attempted to lift the sheet from her head. So you are the spirit, are you? I said. 'Well, you are a hefty spirit!'

"'Ouch,' said the spirit. I called loudly for lights, and then struggled to lift the headpiece of the garment. As I removed it, the lights went up, and there stood Mrs. Emmmer. She tried to run for the portiere, but I held her. Mr. Emmmer ran toward me and attempted to break my hold on his wife. Both were speechless while I denounced them."

"The majority of the audience began to rise and voice their sentiments in complimentary tones. Others of the audience, whom I learned were devout spiritual-minded persons, that supposed with amazement at what they had seen. One man, whom I think is a confederate of the mediums, jumped up and said, 'You are a fool. If you were not satisfied, why didn't you go out?'

Police Plan a Crusade.

"The garment which had covered Mrs. Emmmer retained its glow of illumination where it had fallen from her shoulders. I could see she was in conventional attire. After the exposure I left the room with my friend and parents, and others who had been in the room looking on at the proceedings with open mouths and satisfied with its reality, also left. Mr. and Mrs. Emmmer have not yet offered any excuse to me."

After laying the facts before Maj. Sylvester, Sergt. Bode discussed the matter with Assistant District Attorney Given and it was then decided that the couple could be proceeded upon a charge of obtaining money by trick, and the warrant for their arrest has been issued.

"The police department is satisfied that many so-called spiritual meetings are carried on in the city, and that people naturally easily deceived attend from three to four meetings a week, paying \$1 each time. As a result, an investigation will follow in the form of a crusade on mediums who claim to be able to produce the materialized spirit. Future meetings of local Spiritualists will be closely watched, as Maj. Sylvester is determined to break up such seances."

Spiritualists, in the above you find an object lesson to consider. IT IS OF DEEP IMPORTANCE TO YOU. THERE MUST BE AN AWAKENING! I am a Spiritualist all the way through, but I am opposed to artificial toggery in the cabinet and Blue Book tests.

DIVINE WRIGHT.

How Some Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have made less than \$5.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. Wash and dry the dishes without removing them from the water in two minutes. I got my sample made from the Mound City Dish-washer Co. of St. Louis, Mo. I used it to take orders and sold 15 Dish-washers the first day. The Mound City Dish-washer Co. 223 A R Laclede ave. will send you "Write them for particulars. Ladies can do as well as men."

"The Present Age and Inner Life" Ancient and Modern Mysteries Classified and explained. By Andrew Jackson. This book is a revelation of the occult. This, \$1.10.

"The Ineffable of Eclecticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, psychological and psychical science. A treatise of the material or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents.

IDEALISM OR MATERIALISM.

Which Must Be Accepted as the Guiding Factor in Human Advancement?

The materialistic mind says, "We want something that we can understand, something that appeals to our eyes and ears. We take as the basis of our life the things that are before us, and we are forever descending on the future possibilities of life."

Well, that is what Idealism is trying to do, to appeal to life as it is at present developed, with such a force that it does not only crack but smash the shell that is retarding the expansion of the forces of life that are seeking to find a fuller expression."

On all of the lines of human progress there has always been the ideal, as a picture presented to the soul, of what might possibly be attained unto. That was what gave the inspiration to struggle for an advancement to a position superior to the one that at the present time was occupied. It came the materialistic mind, and it said, "It could be seen and comprehended by those who at first could not appreciate the efforts that were made for a higher manifestation of life's forces."

We will take the human race to illustrate our thought. If it had not been advanced beyond the primitive degraded form of the primitive savage, the incentive to progress would have been lacking. The strictly idealist man or woman is the most powerful force that to-day exists in the world. They are constantly urging individual life, and also the nations, races and governments, to look beyond the present existing forms in the political, social and religious world, to some system better adapted to the needs and wants of that faculty in human life that is not satisfied with present conditions. They have in the past suffered persecution and even martyrdom as a reward for their labors, and even in this day of wonderful advancement on all of the lines of human thought, they are called cranks and visionaries who are seeking what the conservative class consider the impossible.

The undeveloped tiller of the soil who was content to use a crooked stick to stir the soil would be startled at the innovation on his established custom, if presented with modern agricultural implements and asked to use them. Even a peasant would not accept all his ideas of consistency. It would be too strong a dose of idealism for him to accept, so from the primitive agriculture to the present there has had to be an advance through slow and almost imperceptible changes. So on all lines of advancement, it has had to be one step at a time to make idealism comprehensible to the slowly unfolding mind of the race, and the result is telling us with all that has been accomplished we have, comparatively speaking, only just begun the upward march, and any individual or class that undertakes to establish the boundary line and say, "thus far and no further" will get roughly handled if they do not be prompt to get out of the way of the advancing forces."

Materialism is a manifestation of the undeveloped earthly mind. The law of progression it cannot understand; its assertion is, "the present is good enough." True there is great responsibility resting upon life to improve the present moments as they present themselves, for they are the foundation upon which is built the structure of the future, but it is necessary to anticipate something more than the foundation; there must be the ideal clearly made manifest of what the structure will be when completed.

Idealism is the true realism; it is the power that intelligently directs and which enables life to be constantly manifesting itself on the ascending plane.

The human race has not by leaps and bounds advanced in its geological research, and see the pit from which humanity was dug, we sometimes marvel at the fact of his being as far advanced as he is. There certainly are forces at work which materialistic science cannot comprehend. Spiritual idealism is the true progressive force of the world. It is the power which will bring to the judgment seat of the enlightened humanity all the acts of the past, the mighty governmental systems with their cars, emperors and kings who with "divine right" claim their right to rule.

Idealism is the cleanser of the temple, the purifier of human life, the mighty attractive force which is urging life onward and which will throw its light upon the religious, social and political systems of the world, with power never before made manifest, showing the necessity of a higher standard of life than at present exists.

That it will come, no intelligent mind who has felt the unfolding of their spiritual life can doubt. That it must come is a certainty, or human degeneracy is a fact, and that we will not admit however apparent it may be to the external mind.

When the thought of the world on the religious, social or political planes of its manifestation is prepared to receive a higher interpretation of that thought it will be made manifest externally, be removed from the realm of pure idealism and come to the understanding of those who are not idealists. Nothing can prevent this illumination of the higher faculties of life, because the seed has been sown and the conditions for its germination and growth are favorable.

As soon as human life began its upward journey from the lowest planes of existence, it saw beyond and above it a superior life, and it strove to attain unto that higher realm; that was the unfolding of the spiritual nature, the bursting of the shell of the animal impulses and the coming forth to the light of those faculties which have developed our present civilization, and with all of its imperfections has served a useful purpose as a stepping-stone to the idealistic civilization which the future human races will evolve.

The question is, who is to dominate the human race, the high idealism which is ever yearning for the more perfect, or the materialism which considers the struggle of human life on the physical plane of existence; as the ultimatum. Each individual will decide from the plane on which he is residing; it cannot be changed, for the life must be very much undeveloped that cannot in some measure be aware of the fact that the idealistic, the spiritual nature is the dominant one, and that all other planes of life, whether willing or not, must recognize and yield obedience to the only power that has progress as its partner. HAMILTON DEGRAW.

West Troy, N. Y.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price \$1.

N. S. A. Convention.

Report of Committee on Missionaries' Report.

Mr. President and Delegates:

Having received the several reports of the various Missionaries we submit the following report, viz:

We note in the report of Brother H. D. Barrett the statement of effort made by him to hold meetings in certain places, and the failure of those efforts. We discover the cause of failure was due wholly to a lack of responsive interest by the Spiritualists appealed to and not to any lack of zeal or efficiency on his part.

While we commend the course of Brother Barrett in resigning as National Missionary, rather than cause an indebtedness to the National Association, we heartily recommend the incoming Board that he be retained as National Missionary, having our recommendation largely upon the fact that he is especially familiar with the laws of the various states in which the question of taxation of mediums is now at issue. (Adopted.)

Referring to the report of Brother W. Spruce, we suggest that the recommendation of Missionary Sprague to the effect that a Reading Series be provided for the use of Societies needing such assistance, be approved and that this matter be referred to a special committee with power to act. (Referred to Special Committee: Hudson Tuttle, Dr. B. F. Austin, Thos. Grimshaw, Moses Hill, Laura G. Faxon.)

We also recommend that wherever practicable, our Missionaries should hold consecutive meetings or put forth continued effort until a good working basis has been established for effective and permanent society work. (Adopted.)

We endorse in principle the suggestion made by Brother Sprague to the effect that some official declaration should be made defining as far as practicable the line of demarcation between genuine and spurious mediumship, but believe, that in the main, this can be best accomplished through the agency of State and local organization, and thus, largely by insisting upon pure life, and unsolicited effort on the part of Spiritualists themselves. (Referred to Board.)

We further recommend to the incoming Board that Brother and Sister Sprague be retained for another year as National Missionaries, believing them to be especially qualified by experience in this special field of effort. (Adopted.)

We note with pleasure the excellent work performed by Brother George H. Brooks in the different localities, and especially his efforts in reviving and stimulating weak societies, and bringing them again into healthy, active, working order. We realize that this is a much needed work in the various sections of our country. (Adopted.)

We desire also to express our hearty appreciation of the work done by Brother Henry C. Dorn. We understand the difficulties under which this tried and true worker has labored and we recommend his retention as Missionary by the incoming Board. (Adopted.)

Your Committee desires to call especial attention and to earnestly commend the report and explanation rendered by Missionary George, and we advise that this Convention pledge its heartiest support to the philanthropic labor he has chosen to perform among our German fellow-citizens and co-workers. (Adopted.)

In closing we desire to express our regret at the apparent lack of encouragement in some localities, rendered our National Missionaries in their respective fields of effort; but believe that in the aggregate, much good has been accomplished by them, and as an educational propaganda is always necessary before the desired consummation can be realized. We believe our National Missionaries should be heartily sustained even if it becomes necessary to provide the means from the treasury of the National Association. (Adopted.)

Respectfully,
Paul McArthur, Chm'n.
J. J. J. Moore.
Clara L. Stewart.
R. F. Little.
E. A. Schram.

REPORT OF COMMITTEE ON UNIFORM ENDORSEMENT OF MEDIUMS.

Your Committee on Uniform Endorsement of Mediums would recommend to this convention that each state association shall choose from its executive board a committee who shall examine all mediums applying for endorsement, who are members of the state or of an auxiliary society of the state, and after being satisfied that the applicant possesses genuine mediumship and has a good moral character, this committee shall issue to such applicants an endorsement, which shall be a special phase of mediumship which they have convinced the committee they possess.

We recommend the following uniform blank to be used:

This is to certify that _____ Residing at _____ appeared before the undersigned Committee of the Official Board of the _____ State Spiritualists' Association, on _____ and gave satisfactory evidence of the phases of _____ as having genuine mediumship in the phases named,

Dated _____

This certificate is good for one year from date and will be renewed on application, provided the holder is in good standing.

We recommend further that no change be made for this endorsement, and that it be limited to one year so that no State Association need be embarrassed should it be found that any medium endorsed had during the past year done anything to forfeit the right of continued endorsement.

Respectfully submitted,
Laura G. Faxon, Chm'n.
Nellie M. Baker,
Mrs. R. S. Little,
Dr. Espanto,
F. J. Dunakin.

(Adopted.)

REPORT OF COMMITTEE ON USAGES.

Mr. President, Fellow-Delegates:—Last year Mrs. R. S. Little, Mrs. Carrie Tving and myself were appointed a committee to draft a brief Marriage and Burial service. The first part of our task we accomplished evidently to the satisfaction of the convention as it was accepted unanimously. The work on the Ritual was laid over on account of limited time. During the year we have been going over the copy of Ritual prepared by Brothers Barrett, Wiggins and Fuller, and we feel it is too bad to permit all their valuable work to be laid on the table permanently. There is a crying need for some suitable form of service for the use of societies and communities who are unable to secure the services of a competent speaker to represent our cause. We believe this

need might be met to a limited degree by a sort of Manual containing in the form of responsive readings ideas embodying our philosophy.

These readings might be used as a basis for subsequent conference work. I hope we shall not be misunderstood, we have no desire to force these readings upon any society or person, but to present them as an aid.

The fears of our establishing an ecclesiastical institution in Spiritualism are groundless; there can be no danger of priests or parsons in Spiritualism so long as we preserve the sanctity of the Home Circle and urge our people to enjoy the blessings of spirit communion in their own homes.

We would recommend that a manual be prepared containing, say, to eight responsive readings, along with two burial services, one for an adult and one for an infant or child.

The responsive readings we would recommend are No. 3, 6, 9, 14, 19, 20, 21 and 23. The subjects discussed in these readings are: God, Religion, The Spiritual Philosophy, Ethics, Man's Greatness, Encouragement in Life, Death. These readings include about 5,300 words. The funeral services embrace about 2,900 words, making in all about 8,200 words, which could be compressed into a small book of about 30 to 35 pages. If it was thought desirable two or three essays might be included increasing its size to say 60 pages.

Thomas Grimshaw,
R. S. Little,
Carrie E. S. Tving.

(Adopted.)

INTEREST THE PEOPLE.

We Should Have Test Mediums on the Public Platform.

In regard to the brief reference in President Barrett's report to the late N. S. A. convention, concerning the presentation of the phenomena, or test work, at the same service with lectures, it seems to me there is something to be said in favor of the method as well as against it.

Why should societies not give the people what they wish for? If the lecture interested the people, they would come out to hear it. What you, dear reader, go and keep going to hear a Methodist or a Universalist or any kind of an "ist," whose lectures did not interest you? I guess not; you would soon get tired of it, and go somewhere else.

Where would the cause be to-day had there been no test mediums? All the advance that has ever been made in the work has been the direct result of spirit communication, or work of spirits through mortal agency. Anybody that has the gift can lecture, and make a plausible story, but can they present the proof? If we had no test mediums to give the proof to people, we should stand just where other religions do. Take all of the test mediums out of the public work, and in ten years there would not be a society in existence.

I am not a test medium, never gave a public test in my life, am only an humble worker, but I think that if good reliable test mediums can be got (the more wonderful the better, if true and honest), that will draw a hall full of people, it is the duty the managers of a society owe to their members and the cause to get them. What if they fill the house to overflowing? They are not all curiosity seekers; surely out of the many there will be some honest investigators, who may receive the convincing proof for which they have been seeking, and become by this means confirmed Spiritualists and workers in the vineyard; and even the curiosity seekers may have their attention attracted by some word spoken in message given, and may deem it worth while to come again.

As for the financial side of the question, we would like for some of the wise ones to tell us how to conduct a society without money; the majority of Spiritualists are poor; the cause is not yet popular enough to attract the wealthy to any great extent; and even if a society have some rich members, it is not considered wise for them to pay all the bills; rent must be paid; music, advertising, and many little incidents, besides the speaker, and the most of the speakers (even those who are the most bitterly opposed to employing test mediums) want their pay whether the society is poor or not, and it is only right and just that they should have it; if the lectures do not bring in a profit, and consequently, money enough to more than half pay the expenses, how are they to be paid?

We believe the majority of workers in local societies do as much, some more, than they can afford. Without the help of test mediums or some wealthy members, no society in this country could run any length of time. No one likes a good spiritual lecture better than the writer. I am fully convinced of the truths of Spiritualism and need no more proof, but I come in contact every day with those whose hearts are aching for the messages and words of comfort that can only be obtained from test mediums. "We can not live on bread alone," there are needs of the heart as well as of the intellect.

We say, give the people a variety, not all lectures nor all tests, but use good judgment and common sense and conduct your society in the manner that seems best fitted to the needs of the people you hope to influence. If you were keeping a store and there was a call for certain goods, wouldn't you put those goods on sale? I think you would and try and bring in the crowd; perhaps when they were in, they might buy some of the standard goods.

I do not believe in using any dime museum methods to attract the curious, but surely it is as proper and dignified to go to a hall and receive a message from your spirit mother as to listen to a lecture from the spirit of some ancient philosopher that you never heard of before; our friends can nearly always give us some proofs that they are the ones they profess to be; can we say the same of all the controls of the lecturers?

WORKER.

Lynn, Mass.

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SATURDAY, NOVEMBER 11, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

Preachers Are Only Church Attorneys.

In our ignorance we supposed a preacher proclaimed and taught from his pulpit his own conception of religion as he comprehended it; that in becoming connected with a church he did not surrender his personal convictions, but became a member of that denomination which best represented his views. But, according to the representation of Bishop Grafton, of Fond du Lac, Wis., we were mistaken. He says:

"What the clergy have been made by the church her ministers to teach, not what we think is true, but what she puts into our mouths to teach."

That is to say, like attorneys-at-law defending a thief or an assassin, it is not the minister's province to advocate the truths of revelation, but it is his bounded duty to defend his church creed however false it may appear to him. His own knowledge may convince him that all the processes of Nature are in harmony with changeless law; that miracles are contraventions of law which never have and never can occur; that a hell of unending torments is a priestly fable; but when he enters the pulpit his own opinion is thrust aside and he whoops up the miseries of the damned with all the force he can command, and clinches the story by saying, "The great God that created this boundless universe with fifty millions of suns and innumerable planets, overshadowed a mortal maiden and begat a son, whom he allowed to grow on a cross to conditionally rescue fallen humanity from a yawning gulf of liquid flame. Jupiter had sons by mortal maidens, why not the Christian's God?"

This proposition of Bishop Grafton accounts for so many clergymen in private conversation, and even in funeral discourses, avowing themselves firm believers in a continued life, and of spirit communion with the living, and yet when they ascend the pulpit, presto, hell is out for noon, and they paint with fervid eloquence the most gruesome pictures of the misery of the damned, and warn sinners to hasten to the "anxious seat" for prayers, and to weep for their sins, get religion, and take the church route to heaven and unfading bliss. Failing, their doom will be with Spiritualists, Agnostics and the damned generally.

The world, the thinking part of it at least, should thank Dr. Grafton for the information he has imparted. A preacher is only a church attorney. He advocates any creed, however obnoxious in the interest of his clientele where he has a retainer, without regard to his own conception of its truthfulness or otherwise.

Race Suicide.

It was President Roosevelt a few years ago who struck the first key-note against "race suicide." He brought to the attention of the civilized world the fact that the birth rate in all Christian countries is in a decline; that continued at the present rate of decrease population will diminish, and protracted for a considerable period the race will gradually disappear, and desolation will mark the present site of the most populous countries.

Dr. Ingraham, of London, in an address as bishop, to the clergy of his diocese, recently said:

"It is impossible to describe with what dismay I view this diminution of the birth rate, not only in England but in the colonies. It appears to be an artificial diminution, by artificial means."

Without regard to how the result is brought about, very possibly the motive may be found in the popular creeds. Many a mother has become a lunatic, and murdered her offspring, whom she loved more than life, hoping thereby to save their immortal souls from endless perdition. Others, more thoughtful, have destroyed the life in embryo. While still others have anticipated the danger, and prevented the consequences, ere life was commenced. This is not a speculative suggestion, but a fact well known to physicians.

If it is desired to increase the population of the world, and prevent "race suicide," eliminate the falsehoods as to a continued life from your sacred books, and from your damnable creeds; and teach that with the body is laid aside the sins which were incident to its rudimentary condition; that when the mortal shall put on immortality, every incentive to wrong doing has ceased, and that the ascended spirit revels with companion spirits in a world of fadeless and unending intellectual felicity.

This done and no need be borrowed for further trouble about the extinguishment of the race. And until then it is hoped every sensitive and sensible believer in the damnation theory will do all possible to prevent the production of souls to populate Satan's empire.

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We shall publish at the Opening of the coming year a most remarkable paper, grouping together exceptionally important matter that should have a world-wide circulation. We will lead off with that remarkable lecture by Colonel Ingersoll on THE DEVIL, followed by other extraordinary Articles, Lectures, Poems, etc. We published one edition of The Progressive Thinker that reached 150,000. Another edition reached 60,000. No other Spiritualist paper on earth has reached the altitude of The Progressive Thinker. This edition will be sent out at cost, one and one-half cents per copy. No order received for less than six copies. Stamps will be acceptable. Commence sending in your orders. You can furnish any number of different addresses, and the paper will be mailed to them. Write plainly.

Fiction Precedes History.

Keightley, in his "Mythology of Ancient Greece and Italy," says:

"Mythology may be regarded as the depository of the early religion of the people. It stands at the head of their history, for the early history of every people, with whom it is of domestic origin, is mythic, its first personages and actions are chiefly imaginary. It is only gradually the mist clears away, and real men and deeds, similar to those of later times, begin to appear. The mythic period is frequently of long duration, the stream of history having to run a considerable way, before it can completely work off the marvelous and the incredible."

Now does not that learned author accurately relate the facts pertaining to what are known as the Hebrew Scriptures? The student of history there finds an account of creation, told with great particularity, as if the author had personal knowledge, which we now know was borrowed from the very crude mythology of Babylonia. It was an "imaginary" production, written thousands of years before there was any knowledge of astronomy or geology, and scarcely of geography or zoology. The sciences were all unknown. "Some moral or physical truth, habitually in the garb of fiction," says Keightley, "usually accompanies the traditional narrative, but it is so enveloped and penetrated by fiction that it can rarely be ascertained with certainty." And yet clerical quacks insist these Bible "fictions" are the inspired Word of God, and to-day are flooding the world with them, attempting to pass them on the uncultured as of divine origin.

All Will Rejoice.

As an unfailing index to the religious progress of the age now comes information that the Methodists of both the North and South, through the action of a joint committee, have revised their hymnal, and eliminated from the old collection all hymns relating to total depravity, and those which debase mankind, calling him a "vile worm of the dust, a child of iniquity, heir of perdition," etc.

The preachers who used to introduce their funeral discourses by singing for the delectation of mourners, whose dead were not church members—

"Behold the aged sinner goes Laden with guilt and heavy woes, Down to the regions of the dead, With endless curses on his head,"

will hereafter have to draw on his memory and repeat his hymns line by line for the benefit of the choir. Watts' well known hymn will no longer be in frequent demand:

"Far in the deep where darkness dwells, There, in a land of deep despair, Justice has built an endless hell, And laid her stores of vengeance there."

"Eternal plagues and heavy chains, Tormenting racks and fiery coals, And darts to inflict immortal pains, Dipt in the blood of damned souls."

In place of such lurid pictures of only half a century ago, others have been substituted among which is that Unitarian hymn—

"Nearer, My God, to Thee."

When such advances are noted of Methodists there is no sense in denying the churches are on the ascending grade. Let them come. All will give them the glad hand.

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Recollections of Col. Ingersoll.

BY B. F. UNDERWOOD.

Colonel Ingersoll was a brave, able and eloquent fighter for freedom and truth. He was a strong, dominant and unique personality, and for more than a quarter of a century he was before the public a conspicuous and picturesque figure as a lawyer of brilliant powers and as a politician and powerful anti-Christian platform speaker.

As a wit, phrase-maker, word-painter, prose-poet and popular orator, and as an aggressive assailant of superstition, a representative of iconoclastic free thought, Ingersoll was never surpassed, if equaled. His originality was not in his ideas or arguments, but in his phraseology, which made commonplace thought appear striking and old conceptions, arguments and objections to look as if they were new. The views he expressed he stamped with his peculiar and positive individuality, which gave to them an Ingersollian aspect, showing that he had made them a part of his own intellectual breath and blood.

Ingersoll's mind was critical and destructive, and he demolished creeds in Voltairean style. He was more direct and epigrammatic than Paine, whose writings he so greatly admired.

He was the orator of the masses, and for them a conductor of ideas. People are generally moved through their emotions, and the man who is himself emotional and at the same time a wit and an orator, as Ingersoll was, will ever have a direct influence on the masses which it is not possible for thinkers like John Stuart Mill and Herbert Spencer to exert. His thought did not have to percolate down through several intellectual strata before it could reach the people, even in a modified form.

Ingersoll was the eloquent platform orator of popular protest against partially outgrown religious beliefs, and the herald to the crowd of deep-rooted dissatisfaction with the written creeds of the churches. His lectures abounded in witticisms and homely but graphic illustrations and anecdotes. He arose ever and anon into genuine eloquence and sometimes was under the influence of a lyrical enthusiasm which entranced his audiences.

He loved nature and spoke of things. He thought in images and talked in word-pictures. He despised metaphysics. He kept always within the comprehension of the multitude and magnetized, as it were, with the ideas of mental freedom thousands who had neither the time nor the inclination to investigate for themselves any subject.

An oratorical idol of the multitude must be an indiscriminate assailant of what he opposes. He cannot have the judicial spirit or much sense of historic perspective. As an advocate Ingersoll was essentially ex-parte; as critic of the Bible he was of the class of Paine. One of his mistakes was in not considering sufficiently, in not realizing, perhaps, the advances made by those whose views he assailed. The dogmas may be in the written creeds, but they are not in the minds of the people. He would have done better work if he had assimilated evolution and applied it to the subject of religion. With a more sympathetic view of the past and with a more reconciliative and reconstructive spirit he would have appealed more successfully to thinkers, though he would not have interested so large a class. But he did his work in his own way, and for that work I feel grateful.

I first heard Colonel Ingersoll in the Cooper Institute, New York, during the Presidential campaign of 1868. The other speakers were Henry Wilson of Massachusetts, Chauncey M. Depew and Judge Van Wyck. Ingersoll spoke last, and when he began the audience was tired and hundreds rose to leave. The unknown orator's voice soon had the effect to make them return to their seats, or to remain standing, while the entire audience was held spellbound for half an hour or more by the orator's surprising powers of speech. What I most distinctly remember of the speech are some of the amusing comparisons and an apostrophe to Liberty, which led me to remark to a friend who was with me that the speaker must be a freethinker.

At that time I had not heard of Ingersoll, although he had served as Attorney General of Illinois and was somewhat known in that state as a political speaker. It was also known to his friends and associates, and to some extent to the people of his locality, that he was an "infidel." It was his refusal to give a pledge that he would keep religious discussions out of the campaign that prevented his nomination for governor by the Republican state convention held at Peoria in 1868.

These facts I did not learn until two years later. In 1870 I received a letter from Colonel Ingersoll saying that he wanted I should give a lecture or two in Peoria. Under arrangements made by him, aided by others, I gave several lectures at different times in Peoria, and at those times met in his own home the man who was to become the most renowned and popular free thought orator of his time.

I was impressed with Ingersoll's wonderful wit, pathos, sarcasm and

power of illustration by anecdote or figure of speech in common conversation. He only needed to be interested in the subject to be deeply interesting to all listeners. He talked in a way to hold the attention of everybody. He expressed emotion as well as thought. He talked of things and events, and avoided because he had no capacity or taste for abstractions. Paine, Voltaire, Buckle and Victor Hugo were mentioned by him more often perhaps than any other authors.

Evolution, as a theory, had not yet affected Ingersoll much. He could not accept Darwinism, he told me, because of the objection of the "missing links." He was occupied with the duties of his profession and the wonder is that he could make as much progress as he did outside of his vocation. He was fond of poetry, art and music. He was full of sympathy for the unfortunate. His devotion to his family was most marked, and Mrs. Ingersoll from the first impressed me as a very womanly woman, entirely worthy of such a husband. The daughters, then young children, were natural and interesting, and their father often turned to them and asked what they thought of a subject. All this was delightful in the Ingersoll home.

In later years I met Ingersoll both East and West, but not under circumstances which admitted of such full and free conversations as those of the '70s.

The lecture which brought Colonel Ingersoll before the general public as an eloquent champion of free thought is the one on Thomas Paine, which was delivered at the Paine celebration in Fairbury, Ill., January 30, 1871. I was present as one of the speakers, and gave my impressions of Ingersoll's effort in a letter to the Boston Investigator, as follows:

"Colonel Ingersoll, of Peoria, Ill., one of the most eloquent and popular orators of the West, delivered the finest address on Paine that I have ever heard. His oration was a carefully written production, replete with good sense and sparkling with brilliant thoughts, evincing thorough acquaintance with Paine's career and just appreciation of his character and services. The audience listened to Colonel Ingersoll with the closest attention, and the burst of applause which greeted his most radical utterances attested the satisfaction with which he was heard."

In a letter printed in the Boston Investigator dated May 28, 1872, I wrote:

"I spent a day recently at Peoria with Colonel Ingersoll and his family. I found him in excellent health and not in the least disturbed by the harangues from the pulpits or the replies which his oration on 'The Gods' has kept calling out from frightened theologians. He laughs good-naturedly over their impotent rage. * * * The fact is, Colonel Ingersoll is equal intellectually to about one hundred such men as are trying to answer him, if they could all be united into one, and if they will hold a convention or by some other means condense the combined result of all their reasonings and investigations into a pamphlet about the size of his oration, they will be entitled to his notice."

"Colonel Ingersoll, though full of business, finds time to give considerable attention to scientific and literary subjects. He is one of the most sociable of men and his house is always open to his friends. The Peorians are very proud of him and he is generally regarded by those who know him as the 'biggest man in the West.' Were he ambitious for office, he could have almost any position in the gift of the people of the state. But he would rather have a seat in his library than in Congress; he would rather give orations on 'Paine,' 'The Gods,' and 'Humboldt' than make political speeches, and he prefers to chat with his wife and play with his children and entertain friends rather than spend his time in caucuses and conventions or in wrangling about party politics."

This was written a third of a century ago, at the beginning of Ingersoll's career as a free thought advocate. Afterward he did effective service for the Republican party, and his appointment as Minister to Germany, which would have been acceptable to him, was intended, but religious influence was brought to bear against it, and was too strong to be disregarded. For political reasons Blaine, whom Ingersoll had brought before the country as the "plumed knight," it is said, used his influence against the appointment. But Ingersoll was large enough to remain silent in regard to ingratitude. It was the penalty of his independence. He preserved his self-respect, for which we admire him the more.

Ingersoll's personal virtues were of a sterling quality. He had so much natural goodness and joyousness that, dominated by his natural disposition, he lived a happy life and added to the happiness of those with whom he came in contact. He lived his own life. He helped the free world from superstition.

He certainly possessed many strong and noble qualities, and for these he will long be remembered. His orations and writings contain much elevated thought and abound in passages of remarkable rhetorical beauty which deserve a permanent place in American literature.

B. F. UNDERWOOD.

FROM THE N. S. A. HOME OFFICE.

Words of Encouragement and Wise Advice.

To the Editor:—It gives me pleasure to inform the readers of your valuable paper that the National Spiritualists Association starts out on its new year of effort and work for the cause of Spiritualism with good prospects and much encouragement. The recent convention held in Minneapolis has given new impetus to many of our people in different parts of the far West, to labor with great zeal and to feel that Spiritualism and its organizations are worthy of every good thought and endeavor we can bring to them.

The action taken by this association at the convention in discountenancing anything that is fraudulent in mediumship carries with it an immense weight, while the evident intention and effort of the N. S. A. to protect pure mediumship are well appreciated by all.

Our pleasure is to notify the world officially that the Spiritual press was highly recognized at the convention for its valuable labors in the spiritual cause and for its grand assistance to the N. S. A., and a unanimous vote of thanks was passed to the editors and encouragement given to this organization.

It is still more important that we all keep our eyes to the front and maintain a dignified attitude towards our cause and the world; Spiritualism is worthy of the highest respect and its workers must show by their bearing that they not only love and respect their cause but that they also demand the same respect for their Spiritualism as the Christian world asks for its de-nominations.

The attention of all mediums, speakers and societies is called to the effort made in different states to place or maintain such a high license on the practice of mediumship as to either greatly handicap our mediums in their work or to prevent them entirely from pursuing the calling bestowed upon them by the angel world; all are requested to do the utmost they can in resisting any further legislation on this matter in their respective localities, or in seeking to have such obnoxious and repressive laws repealed. "Commercial Mediumship" is one thing, but the effort to prevent honest and spiritual mediums from receiving a justly earned fee for their time and service for humanity as such would be an effort to prevent any minister of the Gospel from receiving his salary for time and labor spent in the service of his church.

Our love and good will are extended to all mankind and especially to the toilers in our ranks—of the press, the platform or in more private ways; we are bound to them all by cords stronger than steel and finer than those of a silken web; the cords of a common purpose and of fraternity.

MARY T. LONGLEY,
N. S. A. Secretary.

Washington, D. C.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Well-being of Humanity." By E. D. Babitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume.

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A SPIRIT PLAYMATE.

An Instance Related by Mattie McCaslin

The account given in the issue of October 21, of The Progressive Thinker about little Willis Miller and his spirit playmate, suggests to my memory similar experiences of my own little nephew. When about four years old he had a sweet little girl playmate who was stricken with diphtheria.

During her illness he fretted for her companionship, but finally comforted and amused himself trying to make a boat for Flossie.

His mother saw him fashioning it from a shingle with a dull knife he was allowed to play with, and then drive nails into it for masts. He at last came proudly to her carrying the little boat to which he had affixed a black sail.

A chill struck the mother's heart as she noticed the bit of black muslin. She said nothing, but the sensitive child caught her expression. His big blue eyes filled with tears and he faltered: "I couldn't find a white rag."

Then abandoning himself to grief, he sobbed himself to sleep in her lap. Next day little Flossie died, and they took her body to the old family burying ground in the country.

Robbie was told that Flossie had gone to her grandma's, where she had often prattled of going, to him. Then came days of weary waiting for her return; he grew pale and refused his food. But at last he came bounding from the play room, his eyes sparkling and his cheeks aglow.

"Mamma, mamma!" he called, "come quick, quick! Flossie has come back!" Catching her dress he pulled her to the play room.

"See there," he cried, triumphantly, "Don't you see her in her pretty white dress? She nods and smiles to you—why, can't you see her?" he asked impatiently, as his mother shook her head.

From that day on, Robbie often had Flossie for a playmate. He would chatter away to her, answering and asking questions, acting exactly as though a living child were present; but if his mother or anyone came within sight, he would say reproachfully, "There, you scared Flossie away."

One day he ran up stairs to his mother's room, saying: "Mamma, Dr. Braun is in the parlor." She hurried down but saw no one. "Why, Robbie!" she said, turning indignantly to the child, "Why did you say he was here?"

"Because he was here," declared Robbie. "He stood right there by the piano and I ran right off to tell you."

That evening she met the doctor at an entertainment. He came joyfully forward, grasped her hand and exclaimed: "I'm so glad to see you. I wanted to consult you so much regarding—"

and he indicated a matter of mutual interest. "I tried hard to get up to see you this afternoon, but—"

"Did you not come?" she asked breathlessly.

"No, I could not get the time."

"When did you try the hardest to reach me, Doctor? Give me the exact hour and minute if you can."

The doctor promptly named the exact time that little Robbie had seen him. She then explained about the child's peculiar experience and his association with the invisible Flossie.

The doctor declared it was an indication of brain fever, and should by all means receive prompt treatment. He advised a complete change of surroundings, and association with other children.

This was done by means of an extended visit and a kindergarten school. Gradually red-cheeked earth children crowded out the little spirit playmate, and she ceased her visits, remaining to him only as a sweet child memory.

I have been sojourning in the country for some time and find the cause of Spiritualism by no means neglected by the people here, who live closer to nature than in cities. Seances are often held at farm houses with the best of results.

Several country people I have interviewed have prophetic dreams and visions that come true exactly as represented in some cases and in others as of an allegorical character. The symbols reproducing themselves in physical experiences. The poem I contribute was, as you see, suggested by Lincoln's favorite.

MATTIE MCCASLIN.
St. Louis, Mo.

The multitude comes and the multitude goes.

Its struggles and triumphs, its joys and its woes.

Are treasured in laws of an infinite love.

Whose sweet benedictions descend like a dove.

Far greater are we than our fathers could claim.

And greater our children and higher their aim.

For life upon earth must go forward, not back.

"March on," says Progression, who follows our track.

And greater and grander just out of our sight.

Is the fair land of promise whose exquisite light

Shines forth in its splendor to banish each cloud.

Then why should not the spirit of mortal be proud?

MATTIE MCCASLIN.

IN FAVOR OF RACE SUICIDE.

Rev. J. C. F. Grumble thinks it better

Than Excess in Marriage, and That Quality, Not Quantity is Needed.

"I am in favor of race suicide, if by abridging the privilege of a free and excessive marriage, the pure and the best only could be born. The object of marriage is the regeneration of the race. What we should seek for is quality, not quantity."

This is the opinion of the Rev. J. C. F. Grumble, a minister of the Universal Religion," as expressed at the evening service in Faelten hall, Boston, Mass.

"There should be no fear that race suicide will exterminate humanity, for Darwin and Wallace assure us that many are now born as die."

"There is no question that the problem of marriage is a deep one and cannot be regarded lightly. The object of end of regeneration is involved in marriage. Marriage as an ordinance is one thing, and as an institution is quite another. As an ordinance it gives one the opportunity to discover that marriage should lead to the recognition of the divine in us, that singular something which we call the angel, which is without sex and is the heavenly state of the soul. This, however, is not attained by marriage as exploited on the physical or animal plane, because generation destroys rather than conserves life, and leads to endless differentiations."

"A merely negative spinster or bachelor life is not desirable, nor the correct solution of the problem, because such a life, unless a transmutation of the lower forces into the higher, is a perversion of the idea of a united life as expressed in the Christ or the Buddha. Any attempt to live the unnatural married life is to be discontinued. But the trouble with the human race is that passion and desire under ignorant

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers department has been a great help to many of our readers, and it is our intention to continue it 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 terse, which of course things to be deplored. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request is 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 whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

R. S. Bell, Washington, D. C. A missionary returned from Burma, in a lecture on that country, said much had been said about the teachings of Christ, but what he taught was so vulgar that he could not repeat it. He also said that pagans worship the idols for themselves and not as representatives, as usually understood. Is he correct?

A. This missionary is hopelessly blind to everything outside his Christian faith, or purposely deceives. The view-point of different peoples varies, and the Burmans have good reasons for saying that the morality and customs of Christians are far from being irreproachable. There is no more reason for saying that the Burmans worship images, and not the beings they represent, than that the Greeks worshipped the statues of Apollo and Venus, or the Catholics the images of the Virgin, or Jesus, or the saints.

As for the morality taught by Christ, the Evangelist Gita is the undoubtedly source of the moral teachings of Christ, and is one of the most wonderful of all the so-called sacred books of the world.

Undoubtedly this missionary, were he from Japan would make a similar report of that country, as has been repeatedly done. Recent events, however, have opened the eyes of the Christian world, and demonstrated that other religions are equally capable of awakening the highest moral sense and producing the most exalted character.

Pagans are the pagans, yet they have shown the most exalted courage, self-sacrifice, and in the glow of triumph a forbearance, honor and honor which has no parallel in the history of the Christian world, as is idle to talk of converting peoples of other religions to Christian faith, as the conversion of Christians to Brahmanism, Shintoism or Moslemism.

Physician: Q. When a person is in great suffering and hopeless, would it not be right and justifiable to give them anesthetics and thus end their pain?

A. This question has been repeatedly argued from both sides. It is not suggested by its being brought before the recent meeting of the American Humane Association at Philadelphia. Mrs. Ballington Booth was cited as having endeavored to have railroad companies carry with other appliances for the wounded, anesthetics to be administered to those pinned under the broken cars, or hopelessly injured. The association decided against the measure. Granting, however, that it is justifiable, who is to determine whether the anesthetics shall be given?

It is instinctively felt that such power over life and death cannot be conferred on a human being over another. Experienced physicians will recall cases they diagnosed as hopeless, where the patients were tortured with pain which for pity called some form of relief, and finally recovered. Had they been given the right to extinguish the lives of the patients, to do so would have been akin to murder.

There is no doubt that physicians give quieting doses of morphine, which renders the passage from pain to the next life, "a tranquil sleep." This is perhaps unintentional. Skill cannot always correctly judge of the quantity of this drug the patient can resist.

There is no justification of anyone assuming the responsibility over the life and death of another, and hence such a suggestion is impractical. In an extreme case, as where a person was fastened against a car, and the flames almost reaching him, there being no possibility of rescue, instantaneous death would be merciful, and a kindness. Yet who would have the courage to become an executioner.

Novices: Q. Who are the Douk-boons, and what is their belief?

A. They are a religious sect, originating in Russia, where their fanaticism caused a great deal of trouble to the government, and what they regarded as persecution. The Canadian government offered them a free home in the Western region, and although better situated as their material wants, they have brought all their superstition with them, as a result of their ignorance which is almost mental stupefaction.

It is said of these colonists that they are honest, industrious, and law-abiding, except at the periodical religious revivals, which take place about three times a year.

They believe, from Bible evidence, that it is wrong to use animals for work, yet they are obliged to keep stock on their farms, when revivals come they drive the animals away. They believe that all kinds of machinery is the invention of the devil, and work alone with their hands as Jesus taught.

When the religious craze comes on they eat only raw vegetables and grain, "just as God made it," and many are so overwhelmed with a sense of "holiness" they wander over the prairie, expecting to be fed by the ravens, and to meet Christ at his second coming. When they do this they discard all clothing, as they think God will be better pleased to meet them just as he made them.

The Light Among the Hills.

A Charming and Interesting Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 322.)

Spruce Grove Farm.

Dearest Martha:—Weeks have flown by since I received your nice long letter and I am longing to hear from you again. I want to know about Mrs. Drury and the results of the meeting; about "Aunt Jane" and everybody you are interested in.

There has been little to break the monotony of my life. Father has been confined to the house with inflammatory rheumatism for a good while and I have taken his place upon the farm as best I could, for we have had no money to pay hired help. I have taken the whole care of the stock and drawn up wood and cut corn and husked it, and gathered apples, in fact doing everything that needed doing so far as my strength would permit. My hands are rough and red, and some mornings I am so lame and sore I can hardly move, but it soon wears off. I have left the farm but a few times since I wrote to you before.

I came home from Aunt Laura's with a bright vision of the future before me, but it has vanished as completely as a rainbow in a soap bubble. I see nothing before me now but years of toil and hardships, but I must do my duty. If I have got to be bound to the altar of sacrifice I will not go like a beast, dragged to the slaughter, but like a woman true and brave. It has been clearly revealed to me that I must pity myself no more, that self pity is weakening to one's character and prevents all possible growth. I am sure I can grow strong and pure and kind and patient as the years go by, even if I do have to dig potatoes and milk cows.

After all, character is the main thing, for what would all the beautiful things I could say amount to unless I led a beautiful life? All this came to me the other day while I was feeding the chickens and for some reason I felt as if heaven was very near me.

When I came home I thought I knew a good deal about spiritual things, but I have made up my mind I know nothing. The physical phenomena we have seen so much of, I am weary of. I want something that will teach me how to live and be well and good and happy in the midst of trouble. I want to know how I can do good to others outside my own little family. I do not understand why I do not get more messages from the spirit world. Charlie thinks it is because I hurry so much of the time. I don't know what I would do without Charlie; he is my one comfort.

Almost every morning I am awakened by a voice speaking to me and I will copy for you some of the things I have heard the voice say: "Seek not afar for that which lies near at hand."

"Within yourself lies the power to rise above every condition and shape your own environments. You will never have to learn one unnecessary lesson. Rejoice in every trial that tests your character and reveals to you a weakness or a fault. The spiritual is the real, therefore seek the spiritual first. You can not help humanity unless you understand it. One who has never been hungry cannot sympathize with a hungry man."

"Be yourself all you want others to be. Make yourself worthy of the best earth and heaven have to give. However humble your work, do it cheerfully, faithfully and well. Give unto others the respect and kindness you want them to give to you."

I think if I live up to what I have received already I shall be at least a good woman. One thing is certain: If I have got to have years of experience such as I have been having, I will try and get all the good out of it I can.

Last week I went to see Uncle Ezra for the first time for a good while. I found him quite feeble, but he was real pleased to see me and we had a long talk. He asked me a good many questions about my work and what I was going to do. "Out door work won't hurt you if you don't do too much," he said kindly. "You want grow strong and be well and happy out in the sunshine with the birds and woods and

them stolid and unchangeably stubborn, and the density of their ignorance seems impenetrable to modern thought. As their fathers believed, so do they. They are opposed to all human laws, to courts, armies, war, to science and knowledge in general. The Canadian government has furnished them with schools but they will not permit their children to attend. They are ultra communists, holding everything in common. While having no priests, they follow like sheep self-appointed leaders, who by their preaching excite their fanaticism. Aside from the fanatical outbreaks, they lead the lives of gregarious animals, devoted to the welfare of each other, the members contributing to the wealth of the community. They use no spirituous liquors or tobacco, are vegetarians, and have no criminals. Vice is unknown.

They furnish a most interesting study of the inception of religion. It is probable that the people among whom Christianity had its origin, were even more ignorant, and hence fanatical than these Russian sects. Judging from the apocryphal writings, which have been preserved, it is impossible for the enlightened minds of the present to understand the brutal stupidity of the masses during the thousand years of what has been aptly termed the "Dark Ages." Every word, every leader, every divine assistance, and the people were ready to follow, and fanaticism measured by the absurdity and folly of the doctrines taught.

hills, and ye will if ye don't worry and hurry; so don't do that, child, for if ye do 'twill shut the gate of heaven in ye face sure. Stop and look at the sunset and get its glory in your soul. Draw in great long breaths of the good pure air, and smell the spruces and the brakes—what do you call 'em, ferns? Get all the good ye can out of everything; 'tis all yours if you will take it. You've got all the time there is. If there don't seem to be time enough for ye to enjoy yourself, it's because ye think something is yer duty that ain't yer duty—that's all."

He then told me a story which I will write, for it is too good to be lost, so pass it on, please:

Years ago an old lady called by her acquaintances Aunt Betty Joe, lived on Swallow Hill and for a long distance everybody who was having sorrows and troubles went to see her, and came away looking brighter and happier, so it was no uncommon thing when some one seemed extra happy to hear his neighbor say, "I guess he has been to see Aunt Betty Joe."

One day the minister went to see her and asked her the secret of her success in helping people. "I believe you are doing more good than I am," he said, wistfully.

Aunt Betty Joe laughed and said, "I'm preaching them a more helpful gospel than you are; the gospel I preach is, Let Go."

When asked to explain, the old lady said, "When I was only a young girl I got married and went to live with my husband's parents on a large farm. In those days we had to make our butter and cheese, and spin yarn and weave our own cloth. Oh, there was lots of hard work to do. I was full of ambition and wanted to do a great deal, and my mother-in-law was very willing I should. The more I took upon myself to do, the more she thought I could, and it was not a great while before I was hurrying from early until late. If I wanted to go anywhere or have any time by myself she was vexed, or I thought she was."

After a time I began to wear out under the constant strain. I grew thin and pale and felt tired, unhappy and discouraged all the time, but no one seemed to take any notice of it. I grew silent and morbid and the more I brooded over my condition the more miserable I grew, until I fancied that no one cared anything about me, and I wanted to die and get out of it all. It was duty here and duty there—I believe the name of the "skeleton in the closet" was Duty!

Just as things had got to this my husband's Aunt Emily came to make us a visit and she and I took a great liking to each other. One day when I was tired I could hardly move Aunt Emily came out into the kitchen and began to help me. Just then we heard a noise out doors and went to the door in season to see our chore boy Sam come rushing down the path holding onto a strap around the neck of a great calf. The boy was panting for breath, his clothes were torn, his face scratched and bloody and his hat and one boot gone. When he saw us he gasped out, "Help me; help me, quick!" Aunt Emily stepped out and cried, "Let go! let the critter go!"

When we came back to our work, she said to me, "Now, look here, Betty, you're in a worse scrape than that boy is, for you've got hold of a more unmanageable critter and the name you've given it is 'Duty,' so what I said to him, I say to you 'Let go!' The Bible says God is love, and love won't make you do things to hurt yourself any more than anybody else. It ain't your duty to do other folks' work for 'em and humor 'em in their lazy shiftless ways. The other night I heard you praying God to help you, but he won't ever help you out of any scrape you can get out of yourself just as well as not. You have a right to be healthy and happy, and you needn't feel obliged to ask anybody's permission, either. What would you think of Sam if he should keep right hold of that calf all the time day and night and say he was doing his duty? He might say that if he didn't keep hold of the critter that it might get lost or drowned or something, and so hang on and yell for somebody to come and help him do his duty. I guess as long as he could let go when he had a mind to, folks would let him holler quite a spell 'fore they paid much attention to him, and I guess God will let you holler quite a spell before he pays any particular attention to you—so you just let go."

I took Aunt Emily's advice and lived it afterward. I had quite a tussle but I kept good-natured and conquered in the end. Now, when folks come to me full of trouble and grief and worry I tell them to let go. Some people have their arms so full of disagreeable things that they can't see over the top of them nor around them; there is only one thing to do: Let go. Don't keep your mind so full of unpleasant thoughts there is no room for anything bright and beautiful to find lodgment there—let go the bad and uncomfortable ones.

If somebody says something mean about you, let it go, and by your words and deeds prove to them their mistake. Don't go through the world lugging about with you a load of jealousies, disappointments, grudges and resentments—let 'em go. Don't trouble yourself about other people's affairs, let 'em go. Let people's speech or conduct—let 'em go. "Now, child," said Uncle Ezra, "Don't try to do too much. I once knew a woman who said she tried in her family for years to be man, woman, boy, dog, and all and an angel into the bargain, but she made a wretched mess out of it and one day the idee struck her that 'twas enough for one woman to be all a woman ought to be, so she let go of everything else and tended to the woman business, and the last I ever heard of her was to hear somebody say that if an angel ever was on earth that woman was one. So when ye get home don't forget Aunt Betty Joe and the gospel of Let Go!"

There is no danger that I shall forget it, for I see too much need of applying it to my own case. Some one has sent me a lot of papers and tracts big and little. There are all sorts of isms and faith cure and mind cure and I don't know what, for I have not had time to find out, but I am going to let go of some thing and read them if they are worth it, for if there is anything better than I have already got I want it.

Later—Father asked me to-day to go to Uncle Ezra's to borrow a saw, and I was glad to go. I told Uncle Ezra about my new reading matter, and asked him what he thought about it, for he has always read a good deal. In reply to my question he took a bottle from the table and asked me what was in it. I removed the cork and answered "Peppermint essence."

"If I should put a label on it, reading account, what would it be then?" he asked.

"Why peppermint essence, of course," said I.

"Then if I put another label on it, reading account, what would it be then?" he asked.

"I guess it would be the same old peppermint," said I, laughing, for I saw his meaning.

"I rather guess it would," said he, "and so truth is truth, and error is error, no matter what name you call 'em by. All the religions have more or less truth in 'em and they've done some good some good, so just skim out everything that strikes you as being true and good and helpful and let the rest go. But remember, Martha, child, that Spiritualism covers the whole ground, and don't you get to thinking it don't. All that has to do with spiritual things, that tends to build folks up to be better, purer and nobler is Spiritualism. I tell ye, child," he said, with an energy that surprised me, "ye talk'n half got it yet. The very name Spiritualism is something to live up to and it reaches from the highest heaven to the lowest hell, and is as broad as God's creation. The spiritual is the only part of anything that lasts forever." The Bible tells us that God is spirit, so all knowledge of God is Spiritualism. Don't forget what I'm saying to ye, Martha, for they may be my last words to ye, and I want ye to live such a beautiful life and be so pure and noble and kind that everybody that knows ye will know that you've got the very best religion that was ever preached or lived."

I came away and left him smiling and happy, and the next morning we heard that he was dead. Oh, Martha, I have lost one of the best friends I ever had. Did I say lost? I ought to be ashamed, for I know I have not lost him. Some day he will come and speak to me, and how glad I shall be to welcome him. Talk about it's being wicked to hold communion with the dead—why it is a most blessed privilege and it seems very strange to me that anyone can view it otherwise.

I got a letter from Mrs. Austin yesterday and it came like a burst of sunshine in a dark day. I will quote a little from her letter: "If you really want to work in the spiritual field your work will come to you as fast as you are capable of doing it. We often think ourselves capable long before we are. It seems to be natural to want to do something grand and beautiful, but if we attempt it before we are able, we come to grief. It is much better to occupy a lowly position and be called higher than to take a high place and have to come down. No one can be trusted with an important work who will not patiently and faithfully perform the lowly duties of life. We must always remember that the bottom round of the ladder is just as important and honorable as the top round."

I am trying to remember all the good that comes to me and build it into my character, and keep cheerful and happy, but it is uphill work some days. Mother is calling me to come and drive the calves in and it will give me a fine chance to practice patience and self-control. Give my love to Aunt Helen and write soon.

Lovingly yours,
MARTHA WESTON.

New Light Cottage.

My Dear Martha:—I was very glad to get your letter and to know you are doing so well, for I feel that you are doing well whether you think you are or not. I can sympathize with you in your hardships and disappointments, not because I have had any such experiences but because I love you. Of course, I have my trials, and sometimes they seem very hard to me but I suppose that is because I know all about them. It seems to me troubles are like headaches; we know how hard are our own headaches and it is dreadful, but we can bear our neighbor's headache with heroic fortitude.

Aunt Jane is still with us, but I go back to where I left off in my last letter.

The night John and I went to hear Mrs. Drury speak, the minister called.

sentiments—let go. Don't trouble yourself about other people's affairs, let 'em go. Let people's speech or conduct—let 'em go.

"Now, child," said Uncle Ezra, "Don't try to do too much. I once knew a woman who said she tried in her family for years to be man, woman, boy, dog, and all and an angel into the bargain, but she made a wretched mess out of it and one day the idee struck her that 'twas enough for one woman to be all a woman ought to be, so she let go of everything else and tended to the woman business, and the last I ever heard of her was to hear somebody say that if an angel ever was on earth that woman was one. So when ye get home don't forget Aunt Betty Joe and the gospel of Let Go!"

There is no danger that I shall forget it, for I see too much need of applying it to my own case. Some one has sent me a lot of papers and tracts big and little. There are all sorts of isms and faith cure and mind cure and I don't know what, for I have not had time to find out, but I am going to let go of some thing and read them if they are worth it, for if there is anything better than I have already got I want it.

Later—Father asked me to-day to go to Uncle Ezra's to borrow a saw, and I was glad to go. I told Uncle Ezra about my new reading matter, and asked him what he thought about it, for he has always read a good deal. In reply to my question he took a bottle from the table and asked me what was in it. I removed the cork and answered "Peppermint essence."

"If I should put a label on it, reading account, what would it be then?" he asked.

"Why peppermint essence, of course," said I.

"Then if I put another label on it, reading account, what would it be then?" he asked.

"I guess it would be the same old peppermint," said I, laughing, for I saw his meaning.

"I rather guess it would," said he, "and so truth is truth, and error is error, no matter what name you call 'em by. All the religions have more or less truth in 'em and they've done some good some good, so just skim out everything that strikes you as being true and good and helpful and let the rest go. But remember, Martha, child, that Spiritualism covers the whole ground, and don't you get to thinking it don't. All that has to do with spiritual things, that tends to build folks up to be better, purer and nobler is Spiritualism. I tell ye, child," he said, with an energy that surprised me, "ye talk'n half got it yet. The very name Spiritualism is something to live up to and it reaches from the highest heaven to the lowest hell, and is as broad as God's creation. The spiritual is the only part of anything that lasts forever." The Bible tells us that God is spirit, so all knowledge of God is Spiritualism. Don't forget what I'm saying to ye, Martha, for they may be my last words to ye, and I want ye to live such a beautiful life and be so pure and noble and kind that everybody that knows ye will know that you've got the very best religion that was ever preached or lived."

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Perhaps I have not told you that he is a young man just out of college. He is real nice looking and pleasant and agreeable in spite of his being so bigoted. Perhaps I would be just as narrow-minded as he is if I had had a church creed pounded into my head ever since I was born, the way he has.

John says I would. We were almost ready to start when Mr. Dale got here and John told him where we were going and asked him to go with us. Mr. Dale seemed dumb with astonishment for a moment and then he said, sorrowfully, "I am very sorry, Mr. Wilder, that you and your sister have become so much interested in Spiritualism, for I am sure it will bring you no good, but will lead you far from the true way into sorrow and darkness. I thank you for your courtesy, but I cannot think of accepting it."

"Will you kindly tell me in plain words why you will not go with us?" said John, in his calm, pleasant voice. Mr. Dale hesitated and then said haltingly, "Because I believe Spiritualism to be a doctrine of devils."

"Have you ever investigated it?" said John smilingly.

"I have not," was the brief answer.

"What would you think of a judge who would condemn a prisoner without giving him a trial or investigating the case at all?"

Mr. Dale looked helplessly at the floor so, as Aunt Jane says, I put in my card and said in my sweetest tones, "Surely you are not afraid to go, Mr. Dale? If God has called you to do his work he is able to take care of you anywhere, and if he is a just God he wants you to be just also. We have been told by a lady who has known Mrs. Drury all her life, that she is one of the kindest, purest-minded, most lovable women she ever knew. I believe the Bible says that by their fruits ye shall know them. Isn't it barely possible you are unjust in your judgment? If I had a religion that was so shaky that I did not dare to listen to anything contrary to it, I would not consider it worth much."

Mr. Dale looked at me until I felt my cheeks burn like fire, and then he turned to John and said, "If you will loan me an overcoat I will go with you." He went. The hall was beautifully trimmed with autumn leaves, ferns and sunflowers and was well lighted. Mrs. Drury took a Bible and read most impressively that chapter beginning, "Though I speak with the tongues of men and of angels and have not love (she read it love, not charity), I am become as sounding brass or a tinkling cymbal." She then remarked that most people seem to think that Spiritualism and Christianity are at swords points, but it is a wrong idea, for Modern Spiritualism and the teachings of Jesus Christ when rightly understood, are practically the same.

There were about a hundred persons in the hall—a large number for the size of the place—and they all seemed surprised at her statement, which she proceeded to prove. I do wish you could have been there and heard her, for she was just grand. She said the Christ performed a three-fold mission. First, he taught right thinking and right living; second, he healed the sick by spirit power; third, he proved beyond all doubt a life beyond death and spirit communion.

(To be continued.)

REGRETS.

It is really true, beloved, that you live—The one whom my soul hath ever loved the best, O, take me to your heart again, and there forgive me; Lean my head once more upon your breast.

Can you not see, dear one, how you I've missed? How I regret I ever gave you pain? Even then, you were the first and best; O, Love! Could you but come to me again!

Can you not see from your grand height where sorrow, Pain and death, waited your pure soul?

Can you not give some promise to me, darling, If you have found that blessed life the whole?

Can you not come to me, my own beloved? Can you forgive the thoughtless words I said?

Can you not say that you love and miss me, dearest?

And O, my darling, say you are not dead; Do you hear my sigh, and feel my anguish, Mourning for the joys forever fled? I close my eyes, fold my hands, and languish

For the whisper, low, beloved, "There are no dead."

And were you with me, dearest, now as when I gave your true brave heart such pain, Would you take me in your arms as then, Pledging forgiveness o'er and o'er again?

I would be more tender to you, I was so dull; And life had much I found was hard to bear; I could not know, I did not understand, how you filled my soul.

How your love was lightening every care. Bend low, my own, from those joys supernatural.

Kiss my cheek, and breathe with hope my brow; O, tell me, is my life with thee Eternal, And will I love you, dearest, then as now?

Rose L. Bushnell, Donnell, Sumnerland, Cal.

"Continuity of Life is a Cosmic Truth," By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

Spiritism and Mrs. Leonard E. Piper, and Dr. Thomson J. Hudson's Theories in regard to it. By Dr. Judge Abraham H. Daley. Demonstrates fully and adequately of Hudson's explanations of spiritual phenomena. Price, 25 cents.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

From Soul to Soul. This beautiful book of beautiful poems to all that the title indicates—profound, sublime and tunelessly poetic and restful in its variation. By Emma Hood Tuttle. Price, cloth, \$1.

Gospel of Buddha. According to old records. A translation from Japanese, made under the auspices of the Rev. Shaku Soyen, delegate to the Parliament of Religions. By Dr. Paul Carus. Price, \$1.

Gospel of Nature. A book filled from beginning to end with spiritual truth of the most sublime and soul-stirring character. In touch with all life. By M. L. Sherman and Wm. P. Lyon. Price, \$1.

Great Roman Anacanda, or Thirty-seven and a half years in the Church of Rome. A 32-page pamphlet. By Prof. George P. Rudolph, Ph. D. Price, 15 cents.

Happiness and Marriage. By Elizabeth Towne. Price 50 cents. How to Grow Success. By Elizabeth Towne. Price 50 cents. Harmonies of Evolution. A valuable work by Florence Huntley, Cloth. Price, \$2.

Health and Power. A handbook of cure and human upbuilding by aid of new, refined and powerful methods of nature. By E. D. Babbitt, M. D. Cloth cover. Price, 35 cents.

Heaven Revised. By Mrs. E. B. Duffey. Price 25 cents. Helio-centric Astrology and Solar Mentality, with illustrations and ephemeris. By Verno Vedra. Cloth. Price, \$1.50.

Heresy, or Led to the Light. By the well known writer, Hudson Tuttle. Paper cover only. Price 30 cents.

Heroes and Hero Worship. By Thomas Carlyle. Price 50 cents. History of Atharal. Life in the Stone Age. The history of Atharal, chief priest of Al Aryans. Written through U. G. Figley. It is very interesting. Price 30 cents.

History of the Christian Religion to the Year 200. By Chas. B. Waite, A. M. Cloth bound. Price \$2.25.

History of the Inquisition. Just the book for those seeking information concerning that most damnable institution known in history—the Roman Catholic Inquisition. By Cyrus Mason, M. D. Price 25 cents.

How to Train Children and Parents. By Elizabeth Towne. Price 25 cents.

Human Culture and Cure. Part First. Philosophy of Cure, Including Methods and Instruments. By E. D. Babbitt, M. D. Price, 75 cts. Part Second, Marriage,

N. S. A. CONVENTION.

Report of Committee on Delegates' Reports.

To the Officers and Delegates of the National Spiritualists' Association in Convention Assembled:

Your Committee has received for consideration fifty-three reports of the various societies, auxiliaries to the N. S. A. The reports submitted do not cover the entire membership, as many of the chartered societies have not sent in reports. Examination of the various reports show that, though many societies make no attempt to comply with the requirements of the Constitution and By-Laws, there is a marked improvement in the character of the reports received. This is especially true of the written reports sent in connection with the financial statement, and many of them have come in response to personal letters sent by the Secretary of the N. S. A.

LOCAL SOCIETIES.

The returns from the various local societies have, as in previous years, the same lack of system in furnishing the information required by the N. S. A. The lack of financial statements makes the reports only partially completed, and it is impossible for our Committee to give a correct statement to you as to the condition of the local societies. We would recommend that the care for the societies already chartered with a view to strengthening them be regarded as more important by the Missionaries than the organization of the new ones. Special attention should be given to this matter in connection with Missionary work. We would suggest that provisions be made for Missionary work in states not organized into State Associations with a view to completing a State organization in such states that will affiliate with the N. S. A.

STATE ASSOCIATIONS.

Out of twenty chartered State Associations, seventeen have filed reports. We desire to commend especially those who have made careful statements, not only of their State Association, but of all their subordinate societies. We would recommend that all states make special efforts to file reports of the strength of their Associations. The State Associations reporting are as follows:

Minnesota, Illinois, Missouri, Indiana, Iowa, Wisconsin, Texas, Oregon, Massachusetts, Montana, Kansas, Washington, Michigan, Connecticut, Ohio, New York, California.

We would suggest to the representatives of the State Associations that they examine the report of the State Association, which, in the opinion of your Committee, comes up to the requirements of the Constitution and By-Laws.

Your Committee again calls your attention to the three different plans of organization. The misunderstanding that grows out of such a condition, creates confusion in the election of delegates to the National Association. Several State Associations have individual membership only. Others individual membership and subordinate associations. Some are only represented as subordinate societies.

CAMP MEETING ASSOCIATIONS.

Only two Camp Meeting Associations have reported. The Mississippi Valley Spiritualists' Association, and Commerce, Conn. This shows that the interests of the N. S. A. at the Camp Meetings seem to be waning. A few years ago nearly every Camp Meeting assigned a day to the N. S. A. The fact that only two Camp Meetings have reported does not indicate that the Camp Meetings that have not reported did not set apart a time for the discussion of the needs of the N. S. A. We recommend that the incoming Board make special effort to ask the officers of the Camp Meetings to have at least one

day set apart during their session for the N. S. A. work.

THE LYCEUM.

The Lyceum work will be represented by Mr. John W. Ring, as all the reports of Lyceums have been turned over to him.

EDUCATIONAL INSTITUTIONS.

The Morris Pratt Institute of White-water, Wis., the only school chartered by the N. S. A., and in fact the only one of its kind under the management of Spiritualists, has filed a report. As this will come up under Educational Work, no recommendation is needed, except that every effort be made to maintain it financially, it being a most important factor in the progress of Spiritualism.

FINANCIAL STATEMENT.

It is impossible to give a complete report of the financial standing of the chartered societies, as so many reports furnish no such statement. The total receipts furnished from all local Associations, are as follows:

Gross Income.	Gross Disb.	Balance.
\$7707.68	\$7532.27	\$175.41
\$459.27	\$378.03	\$81.24
\$11166.95	\$10810.30	\$356.65

State Associations.		
\$8047.41	\$6519.68	\$1527.73

Every delegate knows that these figures in no wise represent the financial statement of all societies connected with the N. S. A., and your Committee recommends that all societies be requested to have their complete reports in the hands of the N. S. A. Secretary at least ten days before the Annual Convention, in order that the statistics may be compiled as far as possible in advance of the Convention.

We recommend that the condition of all societies chartered by the N. S. A. be looked into, and where a society does not hold regular meetings for a year, it should be represented by proxy in the National Convention.

It has been suggested by several delegates that the auditing of the books be done prior to the Convention. Many of those who serve on committees feel that they are deprived of the privilege of being present at the business sessions, on account of the excessive committee work. If some arrangement could be made whereby time could be allowed for this work so that every delegate could be present at the business sessions, your Committee thinks it would be more satisfactory.

Your Committee finds among their reports many small societies who are not able to employ a regular speaker, and we would recommend to such societies that they conduct meetings from the National Lyceum, published by Mr. Ring, and other suitable books and papers, so as to keep their members together during the year. An interesting and instructive service could be prepared in this way.

Owing to the fact that when the reports of Officers, Missionaries, Special Agents, and Committees, are often changed when they come up for action in the Convention, your Committee recommends that no reports be published prior to their official presentations at the Convention. Until that time they are not the property of the public, and no report should be published which afterwards might be changed in Convention. Respectfully submitted,

M. E. Cadwallader,
Chairman.
Louis Williams,
Rena Chapman,
Oscar F. Evertz,
C. S. Allen.

(Adopted.)

HISTORIAN'S ANNUAL REPORT.

To the Spiritualist Assembly, Con- vened at Minneapolis—Greeting:—I will not tax your time by multiplying words. The work of the historian has been seriously hindered by my severe illness. (I was expected to pass the Great Divide and my physician limited my stay on earth to December), and several accidents following, each of which prostrated me for several weeks, and seriously impaired the working capacity of brain and nerves; but my interest in the cause and the work of preparing history to faithfully represent it to coming generations, has not abated, but my misfortunes intensified the interest and determination to do the work thoroughly, and see it in print before I change my robes for the eternal feast of love, truth and reason. It requires much reading, research and correspondence to obtain a verified data, and it better go slowly, than be loosely arranged, with many unverified accounts that might prove defective and give it the reputation of unreliability. I am now in better condition for effective work than I have been before since April, 1904, and in view of my period of blindness, and all that followed, I might say, better than before in years.

It is no other misfortune, however, as I anticipate having volume ready for the printer before the 4th of July, 1906. I have some excellent helpers, who have prepared special sketches of important work and workers, that may go in, in a body, as they are carefully condensed. Among them is a sketch of Emma Rod Tuttle, by Hudson, and one of J. Frank Baxter, by his lifelong friend, Florence Seaton, who also kindly loaned me a sketch of Jonathan Edwards, from whose pious illuminations we may draw consolation and cheer, with visions of lost souls, infants damned, etc.

I have secured a book at a trifling expense (\$2) printed in London, England, some 200 years ago. It is a curious illustration of the type of mind and the authority of beliefs which mark the elements of human advancement, which culminated in the most wonderful epoch of history, the advent of Modern Spiritualism. These various developments, such as the works of Anton Mesmer, the life and wonderful experiences of Swedenborg, the history of the Shakers, and the Revelations of A. J. Davis, have served as landmarks in the progress of the world's thinking which made the advent of Modern Spiritualism possible and easy.

From this point, when the mysteries at Hydesville startled the world, the real history of Modern Spiritualism begins, and from that time to the present, as the principal work of collecting evidence, sifting testimony, tracing the growth of mediumship, analyzing the attitudes of skeptics, pious bigots, scientific (f) neglect, the public press, and representatives of the church.

You will see that it is no easy morning chore to do all of that, and a hundred times more, to say nothing of the time and labor of writing, reading, reviewing, etc. I enjoy it all when in good condition for such work, and I be-

lieve I can do it in a way to command the approval of your honorable board and the intelligent body of Spiritualists who endeavor to make as fair a history as I ask your patience while I slowly advance in my work.

It will probably be my last work in this sphere, and I hope to make it my best. I wish the Fates permitted me to be with you at this great convention. As I cannot, please accept my earnest approval of your efforts, and my confidence that you will do the best for the cause that your wisdom can devise, and that a broad liberal spirit and sweet kindly feeling, prevail at every session. I await expectantly for the report of your doings. I hope and pray that extremes of thought, and the sharp points of intense individualism will be softened into generous forbearance, and a subdued desire to reason consistently and abide by the decision of logic, love and motion be the greatest good to the Cause, and the most promising way to success. Cordially yours,

LYMAN C. HOWE.

MANIFESTATIONS.

Similarity of a Modern and a Bible Instance.

To the Editor:—I think you are doing more than any other man to advance the cause of Spiritualism. You give more reading matter for the money. I have read No. 830 which gives much of what was given through Mrs. Maynard. I attended many of her sittings, before her father-in-law's house in Buffalo, before she was married. It was there that the life of her mother, of Pinkey was given. It was drawn life-size, in a dark room, in 15 minutes.

Much that is called sleight-of-hand is not sleight-of-hand. One to perform sleight-of-hand must have his hands free to start with. He cannot do anything without having his hands free. The performances of Maurice F. Raymond I believe are done by spirit power.

Very many people will believe manifestations they read in the Bible, who would not believe the same thing if done now. I will mention two similar cases. Paul and Silas, bound in chains and in prison, sang and prayed. An angel came, took them by hand, and raised them up, when their chains fell. They came to the gate and opened it. The angel led them a distance from the prison and left them there.

Some years ago the Davenport Brothers were giving cabinet manifestations in Oswego, this state. The town authorities arrested them and put them in jail, claiming they were obtaining money under false pretenses. The jailer to make sure of his prisoners, bought a heny and padlock and put it on their cell. When the jailer came sitting on the front steps of the jail. On examining the lock, the jailer was found as he left them the night before. Red House, N. Y. A. H. FRANK.

The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

Give Us the Truth, the Whole Truth, and Nothing but the Truth

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, that we may not be misled. We want your notice of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garstman's Hall, corner Ashland avenue and 13th street. Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fisking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes. The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lectures 7:30 and 8:30 p. m. Midweek meeting Thursday 3 p. m. Mrs. Jeffrey Burdall, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services 8 and 9 p. m.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Attkin, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 133 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 33rd street, every Sunday. Conference at 3 p. m. Lectures at 8 p. m. The hall number is 361-833 East 43rd street. Conducted by Mrs. Lea Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner 33rd street and Irving avenue. Admission free. Afternoon 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 21st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 623 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music, at every service.

The Spiritual Church of the Students of New York will hold services every Sunday at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test mediums. Mrs. M. Schumacher, pastor.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 162 North avenue. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everybody welcome.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Tests and messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabash avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 56th street, between Kimball and Monroe avenues. Jackson Park cars pass the door. Tests and messages available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 456 E. 56th street. Entrance to hall, 319 E. 56th street.

The Spiritual Association of Sixty-ninth Street and Westwood avenue, meets every Sunday at Albert Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice; Sunday at 3 p. m., 3 evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

Spiritual Mission Society (Old 77) 77 East Thirty-first street. Services every Sunday at 8 p. m. Scientific and philosophical lectures. Best psychics and message bearers always in attendance.

Church of the Soul Communion meets every Sunday at 3 and 8 p. m., in Lincoln Park Lodge Hall, 869 N. Clark street, opposite main entrance to Lincoln Park. Lectures, tests and messages at 3 p. m. R. S. Ray, pastor.

Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells' Hall, 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers cordially invited. Residence 616 N. Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 809 Masonic Temple. Services 11 a. m. Sunday-school 10 a. m. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

The Band of Harmony, auxiliary to the Church of the Soul, meets at room 612 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshment for 6:15 supper. Coffee tickets, 10 cents.

Church of the North Star Spiritual Union, incorporated. Meetings Sunday at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Lecturer, Rev. Dr. P. M. Desser, 22 Willow street; president, W. R. Ranshaw, 340 Humboldt avenue; medium, Mrs. Renshaw, and visiting mediums. All welcome.

The Independent Church of Truth will hold meetings every Sunday evening at 7:30 sharp, in Grand Boulevard Hall, corner 47th and Grand Boulevard. Speakers and messages by George Gladys Cooley. Hall can be reached by South Side Elevated. Indiana avenue

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