A NEW UNIVERSITY.

It Has a Spiritualistic Tendency.

A contemplated educational enter prise that possesses decidedly unique features and is of especial interest to Spiritualists above all others, is foreshadowed in the following item of news published by the daily press:
St. Louis, Mo., Oct. 25.—A \$1,000,000

university, modeled on lines absolutely new in educational methods, and a sociological colony 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 former St. Louis congressman. Already Mrs. Joy has received much encourage ment 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 east again soon. At the Southern hotel where she is a guest she talked at length concerning the aims of the uni-

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 to make the school a twentieth century 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 end it will seek the invention of me-chanical instruments which will register psycho-physical forces. One of the first 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 verlooked and kept under cover by the somalled established schools of mediexpos. In brief, I hope to procure recanoth, in what light it is held by the what today.

"Investigations will be made into osopathy, vitopathy, psychurgy, electroathy, naturopathy, chromopathy (color cure), meldopathy (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

"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. shall not attempt to teach tariff or free trade, single tax or socialism, mutualism or individualism, as such, 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

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 hu man at last, as it did the Greek God from the marble. Egypt labored at the portrait for thousands of years before the Greeks added their finishing

touches to the type of the ever youthful It was Egypt that first made the statue alive with her own life, and hu-manized her ideal of the divine. Hers was the legend of supreme pity and self-sacrifice so often told of the canonical Christ. She related how the very god did leave the courts of heaven, and ome 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 substi tute, descended into hades as the vivi fier of the dead, their vicarious justifier and redeemer, the first fruits and leader

of the resurrection into eternal life, The Christian legends were first ra lated of Horus, or Osiris, who was the embodiment of aivine 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 ived in the mind of man-not in the flesh-to influence with transforming force: the only hero to whom the mira-

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 interaction and 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 mas culine 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 prin ciple of life and to discover the basis foundation of its operation is the endeavor of all true scientific minds, so infinite, 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 Universal life.

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 with-in, grow into the understanding of that

According to the plane of our evoluion so will our apprehension of life be. There is no power in the universe to hinder our partaking of the pure knowledge 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 aftain in the degrees of life, and the greater will be our consciousness of that life.

Harmoniously attuned lives through the unfoldment 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 every-

where manifest. All life is intelligent and conscious; ntelligence 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., 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. We being the highest expression of conour 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 evolute spiritually, so do we receive inner degrees of ife from the interior consciousness of being, which brings us in contact with the finer vibratory action of life, Through aggregation and segregation, integration and disintegration, all life advances. There is no death or loss of anything in the highest sense of hese expressions, because all life is evolutionary. The outward externalized form 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 grandest factor in the economy of nature, for by its action all life progresses.

Transmutation and regeneration are simply words expressive of the higher action of life, proving that as we relate ourselves consciously to the higher vi bratory action of life, so are our char acteristics 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 spirit-

ual 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 has passed away, And human beings-cease 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 In regard to life's unending chain, That's evolved within the human brain Then creeds and priests will pass away Before the light of a spiritual day: When the inner light will guide us all

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

Up the golden stairs, both great and

A. C. DOANE,

Have a heart that never hardens, a temper 'ant never tires, and a touch that rever hurts.—Charles Dickens,

SPIRIT ARTISTS AT WORK.

Influence of Spirits.

Spirit pictures, or pictures made by lving beings under the influence of spirits or some other outside influence, ave been known for many years, but recent researches have brought new

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 be-neath both portraits and pictures. Foulque, 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 sub

conscious 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 phenom-M. Sardou said that he drew these pictures offhand. Being almost unknown, he had written a comedy on Bernard Palissy. The

tiric 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

Odeon refused it. Out of it grew a sa-

"Bernard Palissy."

"Behold a pleasant enough writing-card," he said; "and a sign of grati-

He asked: "Where are you?" Palissy answered. "In Jupiter." Sardou rubbed his bands in glee. 'Marvelous! Aren't you going to tell

ne 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 tissues, from fluid, from fragments of nothingness. They might be called "fly-specks" 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 alludes

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, labo-

rious, uncertain.
This hand, drawn by some occult force, is pulled hither and thither in a march altogether irregular and with-out 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 start ed, continued and finished at the same time. The result is that at first apnot in the least apparent till all is fin-

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 me diums.

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

There has been found at Lyon authen tic information concerning a medium who still exercises his power. Fantas lic flowers have been produced by him. fairles 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 feroclous 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 sees the line he must follow 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 walted for the spirit impulse. At last it came. Her patience was at length rewarded by their graceful arrangement

grape-like patterns. She never knew what was going to appear before the movements of her pencil. Three days before her death he same force made her outline tomb surmounted by a cross. And she here." The lugubrious request was soon complied with.—Portland (Ore.)

OCTOBER.

scarlet flash against the green, A spicy odor, breathing low; A far blue mountain-asters glow

Fruits, reeking with their juices sweet Brave dahlias, burning by the wall. With golden air, and golden wheat, And golden sunshine gilding all.

The purple bills, rest calm and sure. A hush is in the air unfurled. promise that shall are endure. Seems hanging o'er a listening world. Oh! perfect earthly time of ours,

In you, a tithe of heaven is shown; A golden trust, whose blessing showers Our lives, while waiting for our own.
EVA R. AMES.
So. Wellington, V.

RACE DETERIORATION EVIDENT. Marvelous Pictures Made Under the Something for Reformers in the Ranks of Spiritualism to Think, About,

CHICAGO, ILL., NOV. II, 1905.

The question of "race suicide" raised by Mr. Roosevelt has received little setion is occupied rather with the prob-lem 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 14,000 000 children examined by Dr. Herman Biggs more than 6,000 were defective in health; in other words, they were phys ically below the standard of the normal bodily condition requisite for the du ties 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 atten-Similar medical investigations have

been made in England, and the result is that in Parliament and among the peo ple there is now much anxious discus sion 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 hildren. It disclosed the fact that "70 odd per cent. of them were actually diseased." In the same year the medical 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 centers." These did not include imbeiles distinctively and lunatics, of whom 126 out of 455 examined were found to be in need of restraint. The number of persons in England and Wales classed as insane was 110,000 in that year; but "the large class on the borderland" of insanity and "unable to carry out the imperative duties of life when left to their own resources" could only be estimated, and the "modest estimate" of a distinguished medical authority was 100,000.

The results of the medical examinations of young men who volunteered for the Boer war, however, had the most influence in starting the present discussion regarding the deterioration of the English race. For example, Mr. Arnold White reports that at Manchester 8.000 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 3,000 accepted only 1,200 had the muscular power and chest measure ment required by the military authori-

Of course, unfavorable conditions of life, crowding, insufficient nutrition and employments which prevented proper physical developments are largely sponsible for such results. But, also medical and surgical and sanitary sci ence is now saving vast numbers of weak and defective lives which former

ly 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 defectives burden society. 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 the Westminster Review reminds us. they "suppressed the congenital idiot, the deformed, and in fact those who in infancy gave no promise of being able to take an adequate part in life," "and consequently formed a splendid, intelectual, handsome, clever race, to whom modern civilization and culture owe so much." Christianity and all civilized modern sentiment of course forbid the revival of any such method of perfecting the human race. The great effort of modern science and modern humanity is to save the weak and defective.

The remedy proposed by the West-minster writer is for the state to "assume the duties of parentage" when hese are neglected or cannot be rightfully performed, for the benefit of the whole community. So radical 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

Incidentally, however, he presents some facts worthy of consideration.
Instead of the form of 'race suicide' about which Mr. Roosevelt is so fond of falking, he fears father 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 least qualified to rear their progeny 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 oremost 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 considera

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

Man and Woman Together Constitute a Complete Being.

However generous men may be their feelings towards women, in legis-lation and in every other thing, their ideas are all masculine and their efforts are all tinctured with masculine ideals it is an impossibility of nature that it could be otherwise. Man alone can no more found a state than man alone can found a family. He has tried for thousands of years to achieve the former and has always failed. If he were less vain these failures would convince him of the errors of his ways. "Man and woman only jointly constitute the complete being," and as physiologically so in every other thing, man alone is incomplete and his efforts lead to incomoleteness.

So long as the Republic of the So long as the Republic of the United States deales representation to one-half of its peoply, from can regard it as worthy of preschibles a remedy for social ills, or as being consistent in demanding that other governments live up to their promises, while it lucit, violates the very promises upon which it is founded and based. A CONTRAST.

Spirits Recompensed According 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 name, which was Peter Ziegler, then the description, which was, light complexion, smooth face, determined chin, broad shoulders; seemed to be heavy, weight about 200

The Writing.

My dear child, for child you seem to me, you would 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 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 Norforlk, Va., but left there when quite young to become a plant of the company of the oneer in the West. My father took up his abode in the wilds 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 has, 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 seeking 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 smouldering coals into flames. Don't get discour-aged, 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 rower is being given to ou. If you could see this side of the hive 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 striv ing to reveal; may the Lord bless and comfort you. Amen. Good night.

Upon the night of October 15, following the night that we received the lece from Peter Zeigler, 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

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 victims. I was a warrior bold, and all such things I thought womanish; a child's cry of terror music to my ears; many a woman have I slain while she begged for mercy. I laughed in my glee; war's alarm the light of my life; battering rams were gifts from the gods; my sword was my sweetheart; and my good right hand I worshiped for its cunning; all

his 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 demons come to torment me: my hand has lost its cunning. I have not so much as a rag to cover my naked-ness; my armor turned to red hot coals and burned my back until it seemed that my flesh must drop off its bones am shown no mercy, for they say, "

haw no mercy. Can it be that I have brought all this ipon myself? . Where is Jove that he delivers me not? I cry aloud but no

I would that I could live my life over, I might do differently. But now, alas, it is too late. I must be recom pensed for sins committed. Then may receive pardon. Will you lend me aid? beseech you to do it for the love of the God whom you serve. If the prayer of a tormented one can avail. I will pray him to bless you. I can now dis cern a feeble light coming my may God grant it may grow brighter.

I now must go; my strength fails and no longer can stay. Mary L. Kaiser, medium, Ft. Scott

MY TREASURES COME MARCHING HOME. Sometimes from over life's summits,

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 o'er its tempestuous see

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

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

That comes o'er some sunny sea;

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, rejoice when my soul's grand treas

One by one come marching home EMMA GIBBS. Grand Rapids, Mich.

There is a true church wherever on hand meets another helpfully, and that is the only holy mother church which ever was or ever shall be. Ruskin. Genius always gives its best at first; redesse at last. Level

MANY MEN, MANY MINDS.

What Does Spiritualism Teach That Spiritualists Believe in Common?

There are mediums who are not Spiritualists, and there are Spiritualists who are not mediums. Spiritualism is something more than psychic research. t 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 consenters 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 re-

There are mediums and mediums. Some who understand to some extent the philosophy, receive and impart correct and useful messages. Others who seem to yary—giving at one time uplifting thoughts, at another advice not profitable to follow. Then again one will seem to be simply a machine that decarnate spirits can use, just as a person would use a good machine without thought of the character of the in-

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 ime on what is questionable.

Not differences of belief should cause nharmony, but conduct inconsistent with spiritual philosophy. Unchristlike Christians and unspirit-

ual Spiritualists are damaging to the cause they profess to represent. Bible record says that "when the sons of God came together, Satan came also among them." Can the "oldest inhabitant" tell us of a 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 in-forms us there are seven varieties of Baptists, all agreeing that the Bible gives only immersion as baptism, differng 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 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 ity that all must accept, or be disowned by the righteous. Nor is it necessary. lough 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. Not necessary for all to think alike. No one medium can represent all phases of Spiritalism. All are learners, no selfrighteous ones. The more they know, he more they perceive there is to earn. The most simple demonstration s sometimes more convincing than elaborate discussion or labored instruc-

tion. One number of The Progressive Thinker may be so full of rich and varied food, it would seem that nothing more need to 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.

A GOLDEN TREASURE.

As reverently as one might press An angel's robe, my hand is laid Where snowy ribbon binds a tress Of glorious hair, half curl, half braid That once adorned the dearest brow

With living light whose soft waves Where heaven's light is falling now,

And sprays of starry asphodel. So near that saintly brow has lain This shing tress, it must have caught Some echo from that busy brain, Some mystic wave of olden thought It has, for when this lock I hold Against my brow, there seems to

move Along each precious thread of gold A dream of sacrificial love.

The sunshine o'er this human ray Falls tenderly, in hue so near A careless eye might simply say

The sunbeams merely thicken here, The very substance seems to hide, In blended brightness vanish quite. Just as the brow it glorified

Was lost to me in heaven's light.

How sweet to dream the flowers I place

Against the sunshine of this hair, Yield up their dainty souls to grace Her saintly brow with lilies fair. When o'er this tress, once part of her ove's longing lips are half consoled some mystic thrill must softly stir Its sister locks of living gold.

All powers beneficent be led

Chestnut, Ill.

To kindly join me when I say: All blessing rest on that bright head Wherever it may shine to May every grace be hers, and part In all the glory souls have niet And towards that dear immortal heart May every tide of sweetness set. CALLA HARCOURT.

The souls of men of feeble purpose are the graveyards of good intentions.

We exaggerate misfortunes and happiness alike. We are never so wretched a so except on We say as are.—Balanc. NO. 833

SPIRITS IN A GRAVEYARD. Strange Story Comes From Niles, Mich., Detailing the Remarkable

Events Occurring at Bertrand, and Which Are Ascribed to the Spirits, The village of Bertrand, four miles south of Niles, Mich., is greatly excited over stories concerning apparitions that are alleged to be seen nightly hovering about the Bertrand church. There, say the people of the neighborhood, strange lights are seen in the evening and holy music is indistinctly heard. Many of the villagers are old French settlers and they believe implicitly that the shades of their ancestors and their Indian foes are to be seen weaving in and out between the headstones of the grave yard. In the Bertrand church-yard are the graves of two young lov-ers, Pierre and Rose, There also lies

their murderer, Gray Eagle, the jealous

Indian, who was a convert and there-

fore received Christian burial. The story is told that a Mr. Snydam and his wife, who after three years of stormy wedded life agreed to disagree, met at Bertrand to settle upon terms of divorce and that upon their arrival in the village Snydam suggested that they walk through the place of the dead and examine the almost historic inscriptions on the headstones. Within they found the grave of the "blanket squaw" wife of old Bertrand, the French settler, who gave his name to Niles' little suburb. Her headstone is in good condition, for her descendants have kept it proudly, and the epitaph, written in ancient and ungrammatical French by her husband, tells the world of her manifold virtues as a wife and woman. Soon the twilight changed into darkness, so the story runs, and the moon came up as the couple walked slowly among the graves. They turned to look at the stained glass windows of the church that they might see the effect upon it of the moonlight, when a strange awe fastened upon them. At the same moment and without a word being spoken their hands extended themselves impulsively toward each other, met and clasped. While it may have been imagination, both have said that they saw a strange and silent congregation of phantom forms preceding them to the door of the ruined church. It seemed to them impossible that the falling building could hold such a throng of flesh and blood, even at that ime of the temporary transmigration

Clinging close together and impelled by an unseen force, they followed and, entering, fell on their lights were burning and the congregation of Indians and white people were oining in the worship in response to the pale priest who stood in unearthly beauty, attended by dusky acolytes, the young Indian converts who had loved him. Pastor and people, arose or kneeled, moved as shadows do The two "of the earth earthly" fell prostrate in the aisle and delivered up heir souls, then arose, unnoticed by the phantoms, joined in the prayer and

praise. In penitent prayer, as in songs of praise, their hearts went up to God and they knelt still after all the worshipers had seemed to fade away into space. Only as the pale priest passed down the alsle they heard a murmured "Pax vobiscum" and felt a touch of benedic-

tion, light as the gentlest zephyr. When they rose they kissed each other fervently and thanked God for hearts, though for a time the clouds of selfishness and pride had hidden its glowing flame. Within a few weeks the bodies of the lovers were found cold in death. A short distance away lay the body of Gray Eagle. The Indian was in love with Rose and in a fit of jealous rage had murdered them. He closed the bloody chapter by taking his own life

This and many other stories are rife as to the nature of the apparitions. Not a resident of the old dilapidated village will approach the churchyard after night sets in, and even the unkempt youths of the hamlets give the cemetery a wide berth at all times. On several occasions of late, it is claimed. ghosts" have appeared before belated villagers in a noiseless manner and as suddenly disappeared. On one or two occasions the ghosts have given chase and the frightened individuals declare they have been able to keep out of the way only by the fleetest running.

WICHITA, KANSAS.

Mrs. E. J. Jaquet Writes of Her Work in that City.

Again I come, asking for space to speak of my work in Wichita, Now, friends, do not be frightened. I am not going to toot my own horn very loud nor long. I merely want to say that my work here has met with the highest commendation of the Wichita Independent Spiritualists, and I have made a host of friends here and feel. too, that we shall always remain

friends. I want to speak particularly of the very kind and genial hospitality given me by Mrs. J. P. M. and her darling mother, who was 82 years of age last Friday, and to see and know her you could not realize that she is so old, for she is as straight as an arrow, and very quick in getting around, and en-

joys and gives a joke.

The Light of Truth Society here is about to reorganize, and elect new offiers for the ensuing year. I understand there are 3,000 Spiritualists in Wichita. Pretty good when in a small city like this you find so

many liberal thinkers. My hall was again filled last Sunday vening, and, oh, the many thinkers investigators after the truth who can around what the Methodists wo'l term "the mourners' bench"not wring the services but as soon after as they can get to the front, to know what they shall do to become psychics, or where they can learn more of the philosophy. I always reply, "Send

40 Loomis street, Chicago." I note in this week's Progressive Thinker that Will J. Erwood is a favorite in Kansas. All will welcome nim here again. I delivered my last independent lec-

to The Progressive Thinker office, No.

ture here the 15th, and I know that I leave my people with the best of wishes for my future welfare. My address will be 622 South Water street, for a few more days. E. J. JAQUET. Wichita, Kans.

No one will ever find a fact in the unirorse that will harm the truth although science may make discoveries that will discredit the dogmas of the church.-Washburn.

Christian Salvation and Damnation Faith is a good thing in human nature and human affairs, but under re-

ligious 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. have found many things we once firmly elieved, 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 don't; 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 unbelief—what kind and degree is subject to punishment.

Christians have disputed over their differences for centuries, 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 niave his own tune. The reason peo ple love it so much is that it proves whatever they wish—they are all ac-commodated—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 that 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 ceny 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 lietrash and nonsense—a scarecrow set up to scare people into the churches—and people who believe it are dupes fools. They damn themselves in be-lieving such damnable doctrines. 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 constrosity.

Millions of children have received ir-

reparable damage upon their lives from cradle to the grave by the pernicious effects of the fables taught them of an angry god and devil and punish-tatoes. This tree is a monstrosity. Spiritualism meets the Christian gospel of salvation and damnation with

denial, and proves it false. It is passing away, and spirit prophets have predicted that, in the course of human events, it will become extinct as nis world. A. H. NICHOLAS. Summerland, Cal. c. controlling power and influence in

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 Oblect Lesson.

"Am I a Spiritualist?" asked Anna Eva Fay at the Crawford theater this afternoon. "Years ago I was," she renlied, "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

"Still when you recall that such men as William Crookes, Dr Savage, Hux-ley, Henry Ward Beecher, and count-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, be it plainly understood does not extend beyond the grave. Cre ate 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

A few winters ago Miss Fay was entertained in St. Petersburg, and among her acquaintances in the royal circle was Prince Schwoize, 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

'What is death?" continued Miss Fay in reply to a question. "It is a transi-tion 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 stork; and as our friends pass to the Great Beyond they prepare 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 engagemen in Topeka at the Crawford theater to night. This afternoon she appeared in a matince.-Topeka (Jansas) Journal.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, 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 n Lima, Ohio, at the residence of our old friends, C. M. and Ella Chown. knew 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 was just beginning to preach. iked Mr. Chown because he took 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 be came as warm friends as ever his father and I were. That friendship has continued through all the vicissi tudes from that day to this.

Mr. and Mrs. Chown have a daugh ter 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 do a little preaching and to say the words that will cause the world to rec ognize Mr. Briggs and Miss Chown as usband 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 net. 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 he 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 want-ed 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

Mrs. Hull and I go home on Monday, Nov. 7, and expect to meet that "grand old man," Dr. James M. Peebles, 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 born teacher, to take charge of the Bible class while I am gone, and having persuaded 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 shall 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, Fexas, 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 tend 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 Califor-Knowledge, progression, true civilization advance as Christianity declines. will co-operate with us our hopes will be realized and we and those among whom we labor will be glad we made

> 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 if putting in time, talent and energy will make the school a success the success of the school is asured That being done the school will do more itualism than any other one thing in

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 spare dollars 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 looks like 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; sometimes symbols like a cross, a crown, a star, or a ladder, and at times only fantastic shapes. These hubbles as I call them, I also see by artificial

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 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 globule seeming to touch its neighbor vet all distinct as if made of glass, and transparent, with a tiny dark spot hardly 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 Mattle E. Hull.
This pretty yolume contains fifty-seven
of the author's latest and choicest
poems. Neatly bound in cloth, and with portrais of the Lithor, Price 75 couls. Cloth, \$1.

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, fiction into reality, and men into gods and herees. 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

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 them-

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 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 his 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 prac-

tices 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 dissuades 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, improvises and exalts. It reaps where there has been nothing sown, it gathers where there has been nothing strewed. It forces men to stultfy themselves, smother their own convictions, and leaves to some future istorian 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 ave already gathered its lessons and instructions as we marched along Prophecy very soon becomes history. Emerson says, "Speak what out representation is admittedly unjust you think now, and to-morrow speak what to-morrow thinks in hard and that the higher interests of home words, though it contradicts everything you said to-day." No one of man and women we favor the analysis to the said state require the equal co-operation of man and women we favor the analysis to the said state require the equal co-operation of man and women we favor the analysis to the said state require the said state require the equal co-operation and state require the equal co-operation and state require the equal co-operation and state require the said state require the equal co-operation and the equal co-operation a 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, imes of inspiration when the spirit of truth seems to take full and complete possession of the mind and soul. "The wind bloweth where it isteth, 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 whither they go.

Genius never works by calculation, or pre-arrangement. It is always udden, 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 hey 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 influnced 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 poorhouses, or institutions of charity, for all would be divinely fed. Wars would cease, and sin and iniquity and evil of all kinds would be arbitra-

rily 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 adage, 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 the 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 spirit of the solution of the world does not proceed by chance. Each chapter has been spirit of the solution of the world does not proceed by chance. Each chapter has been spirit of the solution of the world does not proceed by chance. Each chapter has been spirit of the solution of the world does not proceed by chance. Each chapter has been spirit of the solution of the world does not proceed by chance. Each chapter has been spirit of the solution of the world does not proceed by chance. Each chapter has been spirit of the solution of the world does not proceed by chance. Each chapter has been spirit of the solution of the world does not proceed by chance. Each chapter has been spirit of the solution of the world does not proceed by chance. Each chapter has been spirit of the solution of the world does not proceed by chance. Each chapter has been spirit of the solution of the world does not proceed by chance. Each chapter has been spirit of the solution of the world does not proceed by chance.

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.

Whereas, We as Spiritualists, affirm that our cause is based upon demonstrable facts of spirit life and communication with the denizens of that life,

and
Whereas, 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 peo-ple. (Adopted.)

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. (Adopted.)

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

we urge Spiritualist Societies to make the practical appli-cation of spirit consolation to all who may be in distress or bereaved, and that physical help shall be given to the poor and needy; because when we are physically cared for, we may be then more readily spiritually helped. (Adopt-

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 pos sibilities. (Adopted.)

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 typifies this age. (Adopted.) 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 (Adopted.)

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 per-petuate its barbarities. (Adopted.) Whereas, The spread of truth pends 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 stu-

well versed in the science of today, be 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 for local

dents of the spiritual philosophy and

Lyceums and Associations. (Adopted.) Resolved. That as taxation with of man and woman, we favor the enfranchisement of all citizens without distinction of sex. (Adopted.)

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. (Adopted.)

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

Married.

Mr. and Mrs. Wm. H. Leidigh, at Villa Ridge, Ill., Oct. 11, Miss Maggie Leidigh

was united in marriage to Mr. Harry

William Niestrath. 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 us the con-

tracting parties are among the leaders

of the young as well as old, the occa-sion was one of rejoicing that these

two were to unite their lives, and go

forth 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 cere-

mony in accordance with their concep-

tion of truth; and I am sure could one

have entered the home on this occasion

they would have been impressed by the

deep conviction that Spiritualism has

upon their souls. Maggie, as she is fa-

miliarly called, is an inspirational mu-

sician, and the remarkable power she

has in that direction has been a marvel

as well as a blessing to many people.

She was the musical director in the ly-

ceum for a number of years, and is

never happier than when blessing her

friends by the exercise of her powers

Mr. Niestrath is a farmer, and takes his

bride to a lovely home, where they are to take up the work before them. Mr.

and Mrs. Leidigh are among the lead-

ing citizens in that country, and are

known far and near as staunch Spirit-

ualists, and are loved and respected for

their sincere convictions of truth.

There were many presents given to the bride and groom, too numerous to

writer has been a warm personal friend of the family for years, and it

was with the greatest of pleasure he

united Maggle and Henry in this the

union of lives. Long may they live, and be a blessing to their family and

friends, G. H. BROOKS.

"The Commandments Analyzed." By

mention, all useful and good.

At the beautiful home of her parents,

Your Committee begs to report as mediums to use some other columns of the papers. (Adopted.)

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

A TEMPLE FUND.

Whereas, The dearth of temples of permanent places of service more than all other causes, leads to indifference and the final disintegration of our socie ties, therefore we suggest the organization of a Temple Building Fund on the same general basis as adopted and used by other successful organizations; and to this end we suggest the appointment sider this whole question and to report the next Annual Convention. (Adopted.)

NECROLOGY.

We desire to place on record our ap preciation of the great work done for Spiritualism and for Scientific Truth by the late Dr. E. D. Babbitt; and our profound sense of the loss our cause has sustained in his recent removal from earth life. The new science of Say so, and they cost you nothing what-Chromopathy which he discovered and ever. We have been sending these gave to the world in his "Principles of Drafts "pay when satisfied" for many Light and Color," and his other volumes will remain an imperishable monument | self that we couldn't keep this up if to his memory and a lasting inheritance | the Drafts didn't cure. The fact is they

to mankind. (Adopted.)
We would also pay our heartfelt trib-

J. Homer Altemus, George A. Bacon, Dr. Henry Slade, Dr. E. A. Smith, Mrs. Sara Weiss, Levi P. Barrett, Mary E Barrett. (Adopted.)

A LIBERAL FEDERATION.

Whereas, The proposed inter-church conference of the evangelical churches have declined to affiliate with the Unitarian Association, and are unwilling to Spiritualists, therefore he it.

Resolved, That the National Spiritualists' Association do instruct its incoming Secretary to open correspondence with the liberal churches and freethinkers of the United States and request these bodies to form a federation for the purpose of developing the cause of liberal religion and preventing dogmatic and intolerant religious dominion. (Adopted.)

Resolved, That our incoming Board of Trustees be hereby instructed to af-filiate in such a federation to secure the iberalism of the world's people (Adopted.)

Resolved, That we extend our grateful thanks to the Minnesota State Association, its members all, and the Lalies Aid Societies in Minneapolis and St. Paul, and to J. S. Maxwell in paricular, for grand services rendered in providing for this Convention. (Adopt-

(Adopted.) Resolved, That we extend our thanks to the secular press of Minneapolis and

St. Paul for fair and liberal reports of our Convention proceedings and pros-berth), buffet-library car, pectively to the Spiritualist press for the more complete publication of the chair cars, and Burlington record. (Adopted.) Resolved, That the thanks of this as-

sociation are due and hereby tendered to the officers and members of the Board of Trustees for efficient services during the past year. (Adopted.) Respectfully, George W. Kates,

Chairman. Moses Hull. B. F. Austin. Laura G. Fixen. Anna Saylor Netterfield.

EARLY AUTUMN.

The burning breath of summer now is

That scorched the earth full long and The autumn air with sweetness now is blended

And rest and peace have come once With garnered sheaves the barns are heavy laden, And fruits for winter stored away—

Rejoicing now behold the smiling maiden As Autumn tints around her play. For now she sees the leaves in golden

splendor. In this her fancy takes delight-It fills her heart with love so tender,
To thus behold the gorgeous sight.

The days are warm, the nights are cool and bracing, At morn the frost is on the grass, So healthful thus the winds—with naught debasing, Upon the breezes as they pass.

The smiling asters linger in their beauty, To cheer the traveler on his way, And tell how sweet to thus perform their duty,

Be that duty humble as it may.

The nimble squirrel now is very busy In storing up the nuts that fall, Or running up the trees to heights so That oft his daring doth appall!

The songs of blackbirds from the treetops ringing, With melody fills the sweet air-

Their farewell lays the robins, too, are singing, So joyously and free from care. And thus the wealth of Autumn's golden season

Is poured in splendor on the earth And all God's creatures have ample For joyous thankfulness and mirth. Manteno, Ill. O. W. BARNARD.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whitling. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thought-

ful spirituality. Price \$1.

THROUGH THE FEET

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

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 med-

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

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

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

Words cannot express the good they have done me. E. Gay, Dublin, (Cured after suffering five years.) May God bless you for the wonderful

cure. Mrs. Sam Durham, Reidsville 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'l the Drafts by TRADE MARK MAGIC: Drafts by return mail, prepaid. Try them, then if you

us the price, One Dollar. If not simply months now, and you can see for yourdo cure, no matter how many doctors We would also pay our heartfeit tribute to the following arisen ones during the past fiscal year, and thus give to them in spirit our soul gratitude for to them in spirit our soul gratitude for the sacred record that's why we are glad to send them on approval. Will you try them? Just send your address to Magic Foot Draft Co., X011 Oliver Building, Jackson,

To St. Paul

Mich. Send no money; write to-day.

and

Minneapolis

The service on Burlington trains is so thora oughly good that yq to will enjoy every hour or the trip.

The Limited train for the Twin Cities (no extra fare) Resolved, That the incoming Secreta. leaves Chicago daily at 6:30 Resolved, That the incoming Secretary shall engloss letters of thanks to the separate passenger associations for courtesies extended to this Association and to our registered ministers.

p. m., arriving early next morning. Compartment and standard sleeping cars (electric lights in every dining car, serving splendid meals a la carte.



Tickets, 211 Clark St., Chicago. 'Phone, Central 3117. F. A, BELL, City Passenger Agent.

THE WORLD BEAUTIFUL.

The Riddle of the Universe.

By Prof. Ernest Haeckel, Of the University of Jena, Of the University of Jena,
This is an English translation of Professor
Haeckel's magnificent work "Die Weltrathset."
The main strength of the book lies in a terse
and telling summary of scientific achievements
of the nineteenth century in their relation to
"The Riddle of the Universe." Dr. Haeckel has
a world-wide reputation, and this is his supreme effect. Price, cloth, \$1.50.

STANDARD BOOKS,

Cloth Binding, 50c. Each. The following books by well known and popular writers, we have selected with the thought that they will be of interest to our readers. They are printed on fine paper; perfectly clear, readable type; cloth binding. Good home library edition:

Heroes and Hero Worship, and the Heroic in History. The Hero as Divin-ity. The Hero as Prophet. The Hero as Poet. The Hero as Priest. The Hero as King. By Thomas Carlyle. 350

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Data of Ethics. By Herbert Spencer. Fairyland of Science. By Arabella B. Buckley. This book is written in such pleasing manner that young as well as old can understand it. Illustrated, gilt top.
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Descent of Man. By Charles Darwin.
These two books by Mr. Darwin, should be in every home.

Karma, A Novel. By A. P. Sinnett.

A Romance of Two Worlds. By Ma-rie Corelli. A most wonderful occult story. Zanoni. By Bulwer Lytton. A romance by that most wonderful and mystic writer, after a long residence in the East and an exhaustive study of occult

Any one of the above valuable books can be obtained for 50 cents, a miracle of cheapness.

MATERIALIZATION "What I Know of Materialization," by Mine E. d'Esperance, and "Materialization a Fact in Nature," by B. F. Austin. & most excellent work. Price 182.

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 day light 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 next room, and the other to a small them to act as jurymen in the case.

That was in the main a most excellent article by the eminent Sar-gis in D. S. Johnson in the Cincinnati Enlast week's Progressive Thinker. In fact it was charmingly written. One trates the toggery and confederate part thing I noticed, however, He dealt ex- of materialization to a marked degree. ceedinly sparingly with the trick element in our ranks-so many phases of What a materializer! Sixty spirits mediumship being imitated by dextrous manipulation. He detailed a re- Wis., all dressed in gowns and other armarkable manifestation of spirit power in the veritable TRANSFORMATION OF A LADY INTO AN ELDERLY GENTLEMAN, IN THE BROAD DAY-LIGHT 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 fails in his communication to note the fact that the "cry of traud" is the LEGITIMATE cutgrowth of present ural as the growth of an apple or the evolution of a potato from the nutri-

ment it receives 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 years, has proved to be the medium, or a confederate dressed in what Sar-gis itualism she was for a time. designates as "toggery," said toggery consisting of wigs, whiskers, crosses to imitate spirit nuns, 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 re forty or fif y mediums have been ment d from time to time, one after r, and all WERE CLOTHED in take Sar-gis calls TOGGERY, and which was 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

One medium could reel off lace al luded 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 he 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 and putrescent throughout. We ex-IS USED TO DAY plentifully in Chi- tract the following from the Washing-Chicago and elsewhere, and it is the ton Post, of October 15: opinion of many prominent Spiritualists that there is not at the present time Julius Emmner, at their parlors, 1206 T a materializer between the extreme East street northwest, at which thirteen peoand the extreme West, or the extreme ple were in the audience, was brought North and the extreme South who does L. Bode, of the Metropolitan police not use it. Grab the materialized spirit, force, who was "among those present." and you have the medium dressed in a grasped a supposed spirit which was garb distinctly human.

The rule has worked INFALLIBLY IN THE PAST; if it has worked IN- among the guests followed the un-FALLIBLY with fifty mediums in the looked-for interruption to the "occult" past, what can you reasonably infer? performance. What can you expect of the present ence with Mr. and Mrs. Emmner, cabinet mediums? BY NO METHOD claimed to materialize spirits, have OF LOGIC CAN THIS UNSAVORY been placed in the hands of Maj. Syl-TRUTH BE DISSIPATED. When Mrs. vester, who ordered an investigation. Yesterday warrants for the arrest of M. E. Williams of New York, was in the alleged impostors were sworn out Paris, France, a wonderful lot of tog- in the Police Court, charging the couple gery was caught in the cabinet. When with larceny by trick, on the ground Concannon 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 me to be able to produce departed persons dium gandily dressed as an Indian! have operated on a large scale in Wash Winans always has toggery with him, ington, and their meetings throughout sufficient to play spirit. His lace trick the city have been attended by thousufficient to play spirit. His lace trick would have deceived Sar-gis-it has de to the belief, principally those grieving ceived the people all along the line. for dead-relatives, and led to believe When the sheet was forcibly removed that at these meetings they could talk from a "spirit," it proved to be the me- to the spirits of the departed. dium, Mrs. Emmner of Washington, meetings were the aged father and D. C. Harry Archer's complete outfit mother of Sergt. Bode, their interest

Then there was a man by the name of Mathews, now posing as a great light. in England, we are told, whose halfbushel of toggery was captured in this the firm belief of his parents, and on

a bogus spirit baby.

Read the voluminous history of Frank G. Algerton, once the boy mediin regard to artificial toggery.

Also the history of the exposure of quirer. It is rich and racy, and illus-Then there was Jules Wallace! appeared to the gullibles in Milwaukee, tificial toggery.

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

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 sweetconditions in our ranks, and is as nat- toned voice and Chesterfield hearing, he was angelic-yes, Christ-like.

H. F. Coates of this city posed as materializing medium-all his "spirits" THERE NEVER WAS A REFORM were of the material kind-none what-IN ANY DEPARTMENT OF LIFE ever 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 Betsev.

Then there was the erudite Diss de Bar, now serving a term in the penitenbeen grabbed during the last fifty ti ary in England. Alas, what a sharp one in almost every department of Spir-

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 deficit and a deep-seated blight. For a time, years ago, it was a fester-

ing 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 how ever, 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 conided 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 illuminati 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

A Spiritualistic seance, being held several nights ago, by Mr. and Mrs. to a sudden stop when Sergt. Charles gliding about the darkened room, and removing a sheet from the form, disclosed Mrs. Emmner. Great excitement

The details of Sergt. Bode's experithat they charge \$1 admittance to their "spiritual" meetings.

Grief-Stricken the Victims.

During the last two or three years alleged agents of Spiritualism, claiming sands, many of whom became converts

Among those closely following the of materializing toggery was captured daughter. Since attending a seance resulting from the sudden death of a in this city. Poor fellow, he is now in given by Mr. and Mrs. Emmner several spirit life where tricks are of no value, months ago they have regularly tended meetings regardless of the declarations of the policeman that they were being imposed upon.

The sergeant was unable to change Wednesday night he and a friend; the How neatly Mr. Johnson was detect- principal of a school, accompanied Mr. ed in Brooklyn, trying to "materialize" and Mrs. Bode to the session given by Mr. and Mrs. Emmner.

Mr. and Mrs. Emmuer claim, to be members of the National Association of Spiritual Mediums, and have hanging in lecular or spiritual hypothesis of naum of Chicago. He could unfold a tale their room a large; heavily-framed char- ture. Scholarly, masterly, trenchant ter. They are said to be well known. Price 25 cents.

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

The Medium Was Cordial. "As soon as we entered the house we vere cordially greeted by Mr. Emmner. He recognized my parents, but did not know me, and when we were requested to register, as is the nightly custom, 1 did not register my real name. There were thirteen persons in the audience when the meeting began, and I recall Mr. Emmner referring to it and at the same time saying: 'Oh, well, there is no

"The audience sat in a semi-circle in the middle of the room, with their backs turned to the front of the room, and holding hands. Facing them sat Mr. and Mrs. Emmner, and back of them was the wall, in which were three doors, one to a cabinet, one to the

"The meeting was opened with the Lord's Prayer, which was followed by hymns, at the conclusion of which Mr. Emmner turned down the gas, leaving 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 portieres at the ack of the room, and began gliding about. The figure looked like that of a voman draped in some fluffy, tissue-like naterial, with a slight burning glow to it, giving it a strange effect, such as one might reasonably expect to accom

pany 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 shaky, whispering voice, said: "Darling, I am your mother and have come to bless you.' The 'spirit' talked to the stout woman for a short time in a general way that could have come from anybody with a daughter, and the stout woman apparently re joiced in the belief that she was talk

"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 audience and went straight to an old man. The male spirit claimed to be the man's dead brother. During the conversation which followed another form appeared from the tolds of the por tieres, apparently that of a woman, went to one of the audience and began talking over 'old times.'

"The moving of the forms about the room was without noise, and in a way it was rather mystifying, but what I no ticed as being peculiar was that when the forms appeared through the por tiere the folds had to part slightly to allow the figures to pass, which made me think there must be something solid heneath those gauzy, glowing garments of the spirits, and I began discussing the thing with my friend, the schoolteacher, 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 all was 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 garthe spiritual gown shrank away. I sprang to my feet, and with my left 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 removed it, the lights went up, and there stood Mrs. Emmner. She tried to run for the portieres, but I held her. Mr. Emmner ran toward me and attempted to break my hold on his wife. Both were speechless while I denounced

"The majority of the audience began to rise and voice their sentiments in uncomplimentary tones. Others of the audience, whom I learned were devout spiritual-minded persons, sat stupefied 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. Emmner 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. Emmner have not yet offered any ex-

After laving the facts before Maj. Sylvester, Sergeant Bode discussed the matter with Assistant District Attorney Given and it was then decided that the couple could be prosecued 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 peo ple 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. Sylves ter 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 renders selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$1.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wante one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis Mo. I used 1: to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. 36% A R. LaClede ave., will start 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 Andiew Jackson Davis. We have a few copies of this work by the celebrated sees. Cloth, \$1.10.

"The inidelity of Ecclesissicism.

A Menace to American Civilization." By Prof. W. M. Lockwood, lecture upon physical, physiological and paychic science. Demonstrator of the

IDEALISM OR MATERIALISM.

Which Must Be Accepted as the Guld Ing Factor in Human Affiancement?

The materialistic mind says, "We want something that we can under stand, something that appeals to our every-day affairs; we take no stock in those wild theorists who are forever descanting on the future possibilities of

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. 10

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 su perior to the one that at the present time was occupied. Then came the materialization of that idealism so that it could be seen and comprehended by those who at first could not appreciate the efforts that were made for a higher We will take the human race to illus-

trate our thought. If it had not been for its idealism it never would have advanced beyond the most degraded forms of its primitive savagery. 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 government al systems, 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 con sider the impossible.

The undeveloped tiller of the soil who was content to use a crooked stick to stir the soll would be startled at the innovation on his established custom, if presented with modern agricultural implements and asked to use them. Such a procedure would upset all of 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 idealist is telling us with all that has been accomplished we have, comparatively speak ing, only just begun the upward march. and any individual or class that under takes to establish the boundary line and say, "thus far and no further" will get roughly handled if they do not prompt to get out of the way of the ad-

Materialism is a manifestation of the undeveloped earthly mind, d'The law of progression it cannot understand; its assertion is, "the present is good enough." True there is great responsibility resting upon life to well improve the present moments as they present themselves, for they are the foundation upon which is built the structure that we are rearing, 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 to its present plane, which with all of its imperfections is su perior to any of the preceding ones; but it has step by step been slowly toiling up the mountain. It has had the ideal ist pointing to and telling of the supe possible of attainment.

When we look back through the historic ages of human existence, and fur search, and see the pit from which hu manity 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 humighty governmental systems with their czars, emperors and kings who

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 searchlight on the religious, social and political systems of the world, with a power never before made manifest, showing the necessity of a higher stand-

ard 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 ex-

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 ideal ism and come to the understanding of those who are not idealists. Nothing can prevent this illumination of the higher faculties of life, seed has been sown and the conditions for its germination and growth are fa-

vorable 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 hu-

man races will evolve. id:
The question is, which 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 uman life on the physical plane of existence as the ultimatum. Each individual from the plane on which he is residing t cannot be otherwise, but the life must 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 vield obedience to the only power that has progress as its - HAMILTON DEGRAW. West Troy, N. Y.

"Handy Electrical Dictionary." practical handbook of reference, con taining 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 that these failures were due wholly to a lack of responsive inthe 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, hasing 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 it issue. (Adopted.)

Referring to the report of Brother E. W. Sprague, 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 Hull, Laura G. Fixen. 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. (Adopt ed.)

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

We further recommend to the incoming Board that Brother and Sister Sprague be rétained 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 Gentzke, and we advise that this Convention pledge its heartiest support to the philanthropic labor he has chosen to perform among our German tellow-citizens and co-work-

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 message given, and may deem it worth treasury of the National Association. (Adopted.)

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

REPORT OF COMMITTEE ON UNI-FORM ENDORSEMENT OF ME-DIUMS.

Your Committee on Uniform Endorse ent of Mediums would recommend to this convention that each state association shall choose from its executive board a committee who shall examine with "divine right" claim their right to 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 en dorsement of 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 fore the undersigned Committee of the Official Board of the -Spiritualists' Association, on

- and gave satisfactory evilence of the phases of 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 We recommend further that no

charge 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. Fixen, Chm'n, Nellie K. Baker, Mrs. R. S. Lillie, Dr. Espanto F. D. Dunakin. (Adopted.)

OF COMMITTEE ON USAGES.

Mr. President, Fellow-Delegates:-

Last year Mrs. R. S. Lillie, Mrs. Carrie

satisfaction of the convention as it was lustrated, \$1.25. accepted unanimously. The work on the Ritual was laid over on account of rents." Mrs. Elizabeth Towns ervice for the use of societies and Price 25 cents.

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 read ings upon any society or person, but to tresent 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 s 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 six 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 those readings are: God. Religion. The Spiritual Philosophy, Ethics, Man's Greatness, Encouragement in Life. These readings include about 5,300 words. The two funeral services embrace about 2,900 words, making in all about 8,000 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 50 Thomas Grimshaw, pages. R. S. Lillie,

Carrie E. S. Twing. (Adopted.)

INTEREST THE PEOPLE.

We Should Have Test Mediums on the Public Platform.

In regard to the brief reference in resident 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 e said in favor of the method as well as against it.

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

public test in my life, am only an mble worker, but I think that if good relable test mediums can be got (the nore wonderful the better, if true and honest), that will draw a hall full of people, it is the duty the managers of society owe to their members and the cause to get them. What if they do 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 snoken or

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 vealthy 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, dvertising, and many little incidentals. 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 so ciety is poor or not, and it is only right and just that they should have it; if the lectures do not bring in people, 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 in-

tellect. We say, give the people a variety, 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 ere 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 lec-WORKER. Lynn, Mass.

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SATURDAY, NOVEMBER 11, 1905.

WORDS OF CAUTION.

You should not send money in a let ter. You may do so a dozen times safeby, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and that you are per-fectly safe, and will save yourself an-

Preachers Are Only Church Attorneys In our ignorance we supposed 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, Win we were misinformed. He says:

"We of the clergy have been made by the church her ministers to teach, no what we think is true, but what she puts into our mouths to teach." That is to say, like attorneys-at-la

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 con vince 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 die 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, finds an account of creation, told with hell is out for noon, and they paint great particularity, as if the author had with fervid eloquence the mos some 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 cwn conception of its truthfulness or

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 not a speculative suggestion, but a

fact well known to physicians. If it is desired to increase the popula tion of the world, and prevent "race suicide," eliminate the falsehoods relating to a continued life from your sa cred books, and from your damnable creeds; and teach that with the body is inid aside the sins which were incident al to its rudimentary condition; that when the mortal shall put on immorfallty, every incentive to wrong doing has ceased, and that the ascended pirit revels with companion spirits in world of fadeless and unending in-

ellectual felicity.

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

"The Jesuits." By Rev. B. F. Austin. A. M., B. D. An excellent pamphlet.

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A Philanthropist of Ft. Worth, Texas, subscribes for One Hundred and Eighty copies of The Progressive Thinker. Will not YOU aid us at least to the extent of one new subscriber? The Progressive Thinker is now sailing upward, and every new subscriber assists in the ascent. H. E. Russegue of Hartford, Ct., sends eight subscribers. Can not you do one-eighth as

An Important Announcement.

much, at least?

It Ought to Have a Million Circulation.

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:

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, pefore 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 Scrippersonal knowledge, which 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, habited in the earh of fiction," says Keightley, "usually accompanies the traditionary narration, but it is so enveloped and penetrated by fiction that it can rarely be ing said: 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 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 mem ory 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 darknes dwells, There, in a land of deep despair,

Justice has built an endless hell And laid her stores of vengean there.

"Eternal plagues and heavy chains. Tormenting racks and flery coals, And darts to inflict immortal nains 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 While I, O, may kind heaven help me the churches are on the ascending grade. Let them come. All will give them the glad hand.

"The Light of Egypt." Volumes I and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume. "Spiritual Fire Crackers, Bible Chest-nuts and Political Pin Points." By J. Harrington. A pamphlet containing 79 pages of racy reading. Price 25

The French Revolution of 1789 is

still bearing fruit. Liberty of con-"Mythology may be regarded as the science on religious subjects was es depository of the early religion of the tablished by that revolution, to be overpeople. It stands at the head of their firewn, and the old order restored by Napoleon when he came to the throne. News now comes that the committee of the French Senate, to whom was submitted a bill previously adopted in the Chambers repealing the concordat and providing for the resumption by the state of all civil and religious matters, thus stripping the church and pope of their authority over conscience and religious affairs, have agreed, and reported in favor of the repeal.

Whilst churchmen in America are bending heaven and earth to wrest privileges from government in their intertures? The student of history there ests, France is withdrawing the power so long usurped.

A Commendable Creed.

Rev. Dr. Buckley, Unitarian, has enunciated a creed, perhaps the least ebjectionable of any which has been promulgated by any Christian minister. It is brief, and in words following: "We believe in God, whose scripture

is the world, and whose son is mankind. The learned Doctor should have de-

fined his idea of God. Speaking of the Christian Bible he is reported as hav-"If the doctrine of eternal doom was

written on every page of the Bible I would not believe it." Who would if not imbued with the

savagery of paganism which is engrafted on church creeds?

ONLY A DREAM.

[Written by a young man in prison.] One night I lay tossing and moaning In sorrow and anguish and pain, Weird phantoms, near reason dethron

Were peopling my feverish brain. No light in my cell was burning; In my cell was the darkness of night

With pain I lay tossing and turning, And yearning for freedom and light. Then a calmness of peace came over

And my cell was flooded with light, the delectation of mourners, whose And behold! there stood bending over

> A maiden in garments of white. Her hair like gold in the sunshine, Her cheeks like snow and the rose. Teeth like pearls, and lips like a gir I knew.

In her smiles lay the sweetest repose In her look there was love and kind

ness, Her eyes were a heavenly blue. in my heart where before was blind

Came a light and gladness all new. My wild throbbing heart, near breaking Was stilled by her presence, and now My much tortured brain ceased its ach

When she laid her hand on my brow Who art thou?" I asked in wonder, "An angel sent here from above, Or a fairy form over yonder?"
But she whispered, "Nay, I am Love.

Then Angel of Love, do not leave me Remain here forever, I pray: My life is a burden without you; You have turned my night into day.

She gazed at me smiling so sadly, Then suddenly turned and was gone I was left in my cell all alone. Then I stretched forth my hands, im-

ploring, From my heart came a smothered scream. And I woke perspiring and trembling,

For lo! it was only a dream.

"The Romance of Jude. A Story the Life and Times of the Nasarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely in-teresting book. Neatly bound in cloth and sit. Day 50 cours.

Colonel Ingersoll was a brave, able and eloquent fighter for freedom and truth, of He was a strong, dominant and unique personality, and for more than a quarter of a century he was before the public a conspicutician and powerful anti-Christian platform speaker.

BY B. F. UNDERWOOD.

clastic free thought, Ingersoll was never surpassed, if equaled. His womanly woman, entirely worthy of such a husband. The daughters, 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 Ingersolian 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 is a wit and an orator, as Inger- lows: soll 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 deep-rooted dissatisfaction with the written creeds of the churches. His lectures abounded in witticisms and homely but graphic illustra- radical utterances attested the satisfaction with which he was heard." tions and anecdotes. He arose ever and anon into genuine eloquence and sometimes was under the influence of a lyrical enthusiasm which

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 Massachusettes, 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 nowned and popular free thought orator of his time.

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

Recollections of Col. Ingersoll. 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 ous and picturesque figure as a lawyer of brilliant powers and as a poli- 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 As a wit, phrase-maker, word-painter, prose-poet and popular orator, full of sympathy for the unfortunate. His devotion to his family was and as an aggressive assailant of superstition, a representative of icono. most marked, and Mrs. Ingersoll from the first impressed me as a very 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 fol-

"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 partially outgrown religious beliefs, and the herald to the crowd of character and services. The audience listened to Colonel Ingersoll with the closest attention, and the burst of applause which greeted his most In a letter printed in the Boston Investigator dated May 28, 1872, I

> "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.' 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 lumboldt' 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

> 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

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 tre has with whom he came in contact. He lived his own life. He helpen the free the 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 times met in his own home the man who was to become the most re-elevated thought and abound in passages of remarkable rhetorical beauty which deserve a permanent place in American literature.

B. F. UNDERWOOD.

Are treasured in laws of an infinite

Whose sweet benedictions descend like

Far greater are we than our fathers

And greater our children and higher

For life upon earth must go forward,

'March on," says Progression, who fol-

And greater and grander just out of

is the fair land of promise whose ex-

Shines forth in its splendor to banish

Then why should not the spirit of mor-

IN FAVOR OF RACE SUICIDE.

Rev. J. C. F. Grumbine Thinks It Better

Quality, not Quantity Is Needed.

Than Excess in Marriage, and That

"I am in favor of race suicide, if by

abridging the privilege of a free and ex-

cessive marriage, the pure and the best only could be born. The object of mar-

riage is the regeneration of the race.

What we should seek for is quality, not

This is the opinion of the Rev. J. C.

ing service in Faelten hall. Boston.

There should be no fear that race

Darwin and Wallace assure us that as

"There is no question that the prob-

lem of marriage is a deep one and can-

not be regarded lightly. The object or

end of regeneration is involved in mar-

riage. Marriage as an ordinance is one

thing, and as an institution is quite an-

other. As an ordinance it gives one

the opportunity to discover that marri-

the divine in us, that singular some-

without sex and is the heavenly state

of the soul. This, however, is not at-

tained by marriage as exploited on the

physical or animal plane, because gen-

eration destroys rather than conserves

life, and leads to endless differentia-

"A merely negative spinster or bach-

elor 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

many are now born as die.

F. Grumbine, a minister of "the Univer-

MATTIE McCASLIN.

its woos

could claim,

their aim:

not back.

lows our track.

quisite light

each cloud.

quantity."

tal be proud?

FROM THE N. S. A. HOME OFFICE.

Words of Encouragement and Wise An Instance Related by Mattie McCaslin 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 greater zeal and to feel that Spiritualism and its organizations worthy of every good thought and en-

deavor we can bring to them. The action taken by this association at the convocation in discountenancing any thing that is fraudulent in medium ship carries with it an influence for good, 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 causeand for its grand assistance to the N. S. A., and s., unanimous vote of thanks was passed to the editors of each of our Spiritual papers for the aid and encouragement given to this or-

ganization. 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 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 denominations.

The attention of all mediums, speak ers 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 daws prepealed. "Commerial 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 is as gross as would be an effort to prevent any minister of the Gospel 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 tollers 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.

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A SPIRIT PLAYMATE.

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 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

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 fal tered: "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 gone to her grandma's, where she had often prattled of going, to him. Then turn: 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, "com 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 youwhy, can't you see her?" he asked im patiently, 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 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 Rob hie. "He stood right there by the piano and I ran right off to tell you." That evening she met the doctor a

an entertainment. He came joyfully forward, grasped her hand and ex-claimed: "I'm so glad to see you. I wanted to consult you so much regard ing-," 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 pe cultar experience and his association with the invisible Flossie. The doctor declared it was an indica-

tion of brain fever, and should by all The multitude comes and the multimeans receive prompt treatment. He tude goes.

advised a complete change of surround-lits struggles and triumphs, its Joys and

This was done by means of an ex tended 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 solurning 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 inter-

viewed have prophetic dreams and visons that come true exactly as represented in some cases and in others are of an allegorical character. The symlols reproducing themselves in physical experiences. The poem I contribute was, as you see, suggested by Lincoln's MATTIE McCABLIN. St. Louis, Mo.

Why Should Not the Spirit of Mortal Be Proud?

Why should not the spirit of mortal be proud? No longer the grave with the bier and the shroud Can hide the grand truth that our loved never

But live in the glory of heaven-born Not pride in the conquest of battle or wealth

Or triumphs that rob life of beauty and sal Religion," as expressed at the evenhealth: But pride in our part of the infinite Mass. That glorifies life from the atom to suicide will exterminate humanity, for

The forests may fade from our physical But next year their fair foliage renews still more bright, On the young, on the old, on the low and the high, "Resurgam" is written—"I never shall

The infant a mother attended and age should lead to the recognition of The mother that infant's affection who thing which we call the angel, which is proved

The husband that infant and mother

who blest'

Unite in the new life of labor and rest. "The maid on whose cheek, on whose brow, in whose eve" Shone beauty of spirit that never will die: While memories of arrogance, slander,

Time's soft tender fingers will kindly erase. The king and the peasant, the priest and the sage,

The rich man, the beggar, from age unto age, Are only the parts of an infinite whole Where justice deals out what belongs to each soul.

The wise and the foolish, the guilty and ingt. The saint and the sinner-not "dust unto dust." Will answer the questions or close the

of the idea of a united life as expressed in the Christ or the Buddha. Any attempt to live the unnatural life is to be discountenanced. But the trouble with the human race is that passion and desire under ignorant obsessions rule it in marriage, and numerous children of a low, rather than a high order are born. What we should struggle for is the

best and not the worst.",

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AN HONORABLE PEACE.

A Discourse Given Through the Lips of Mrs. Cora L V. Richmond, Chicago, September 24, 1905.

Blessed are the peace makers, for they shall be called the children of God."

'I came not to bring peace, but the sword."

This is an epoch-making cycle. We are in the midst of culminations culminations of things; in storms, earthquakes, volcanic eruptions and great disturbances in mechanical forces; railway accidents, as they are called; the failure of memory among those appointed to important places; in positions temporarily filled by those unqualified to fill them, taking the place of skilled labor, because there is no recognition of the unions, the labor unions.

There are always causes, temporarily, for physical disasters as there are underlying (or spiritual causes) for the disturbances of the atmosphere of the earth. In the mental world, in human nature, there are causes have preceded these material culminations.

Japan and Russia.

The greatest epoch-making event of the last many months must of course be considered the war in the Orient, between Japan and Russia, a war involving millions of money and thousands, we may say hundreds of thousands of lives.

Russia caused the war. We have from time to time foretold Russia' intention of gaining an outlet and inlet to the commerce of the Orient, and this war was the culmination of that intention and, therefore, she was the aggressor. Besides, Russia's internal policy was a policy of aggression. Imperialism owns no opposition, admits no disputes. Siberia is the fruitage of imperialism. The whole line of Russia's history is strewn with the victims who have attempted to advocate something besides imperialism.

Japan is the offspring of the new Orient; is the precursor of the New Day in the Orient. Japan has steadily adopted the newest methods. Japan understood the necessity of unity, concentration and persistence. There was no dissatisfied Japan behind the Japanese army; they were

We said eighteen months ago, and one year ago, that the great opportunity of the ages was for one nation or person who could see the solution of the Oriental war, who could arbitrate impartially, and we mention, and said it was the opportunity of his life and of the ages. The naming of the Commissioners to arrange the terms of peace was un-United States. If it is a real peace, it is the greatest event in history, that in the midst of such a conflict, when although the Russians were conquered they did not admit defeat an armistice could be called, commissioners could be appointed and terms of peace arranged. Then the most singular part of the spectacle is, that within a few weeks, almost in a few days, from being a conquering nation Japan was nominally before the world as a defeated nation, and from being a conquered nation Russia was placed before the world as a conquering nation. If this is "diplomacy," we want it not. If it is the influence of the power behind all thrones and countries, the money power of the world, we want none of it. The "feelings" of Russia should not be hurt. They should not be humiliated before the world. They should not be made to pay any war indemnity! Since when in the history of national warfare has it been considered a greater humilia-

The Republic of Russia.

Do you know what is behind it? THE REPUBLIC OF RUSSIA. Mark our words. Monsieur Witte has in mind the Republic of Russia. He knows the trend of affairs; he knows which way the tide is setting. icre was no other excuse for the kind of peace that was arranged for, mentating an Independent Republic for Russia, and the Japanese prince it. take crit. upilly greatest victory in all the arrangements and diplomacy is the at-

itude of the Japanese. A nation that was willing to waive financial time. And Japan has won it; and Japan will day by day know it. There is a greater triumph for Japan than a war indemnity. She knows that the imperial power of Russia is henceforth curtailed and will soon be cut off; that the New Russia will rise from Siberia; not from the for a voice in the government, and has received small concessions during the progress of the war.

This is why Japan to-day blossoms out as the Lily of the Orient, more than if her flag was waving in Moscow; more than if all the soldiers of hearts to the fulfillment of the perfect life of earth, a nation that will Russia had been slain. For Japan heard in the signs that were given be ready for peace. It will come with the nations of the earth when during that conference of peace the great voice that cometh forth from the Orient shall yield its best; when Europe shall yield her best; when the North; heard the crackling of the purifying frost flames that will purge the palaces and the titled aristocrats of their sins, heard the deep under-current of popular feeling and intelligence that will ultimately overthrow the greatest imperialism that ever existed.

Japan Above Fear and Above Pity.

Japan bides her time, with the Chinese railway, with no more encroachments on the border line, with China intact, with her spirit already in contact with the great Orient, that beside her is shoulder to shoulder moving forward. Do not have any pity for Japan. She is above fear, she has conquered through war and peace, and, therefore

It is a mistake to suppose that there is any dissatisfaction in Japan over the terms of peace. The disturbances that occurred, simultaneously almost with the termination of the peace arrangements, were wholly local. Because the Mikado knew, his counselors knew, and all the men of affairs knew, and the terms of peace were accepted. They understand the step forward that Russia is to take, and that Japan is taking. These are great events. Of course the Russian bonds have had something to do with this external arrangement. But there come periods of time when the monetary power does not govern the world. When a nation is ready for the great rebirth, all the Dives in hades cannot keep it back.

Mr. Lincoln said in a confidential letter to a dear friend. a United street than with the entire rebel army." That is always true. That is true in this instance; but Wall street does not govern the uprising spirit of the new Russia. And Wall street, and the Stock Exchange of London, and all the money centers in the world cannot govern the new spirit of the new Japan that is coming forth to blossom in the East. But there will be other struggles. The Prince of Peace said he came not to some Thoughtful Words in Reference bring peace but the sword. We know there are terms of peace. as it is called, that are worse than war. We know that until justice forms the basis of every government on earth, there will be no permanent peace

You cannot have a Court of International Arbitration unless it is made of angels, because every human court of arbitration would be measurably governed by the great financial propositions of the world. But the time is coming when there will be a court of International Aris a pure assumption, for no trouble or
hitration: there will come a time when propositions for peace will be bitration; there will come a time when propositions for peace will be accepted. After the War of the Rebellion there was such a settlement at the Hague. When the Japanese had really conquered, even the Rus- and the courageous heart that oversians admitting it, there was a possibility of peace arrangements. Usually the calm comes after the storm, after the purifying fires. The lightning flashes, and the thunder that rolls along the sky are precursors of storm and not of peace. When the atmosphere is purified the peace comes.

If you will begin a nation in fraternal love, refusing any injustice to the original or aboriginal inhabitants, refusing any encroachments upon their rights, refuse any act that can prevent their admission into brotherhood or fellowship with you and make equal and perfect human justice and right, based on that government, such a nation will never be overthrown by war. But at the present time there is no such nation on the Earth. Not even this boasted "land of freedom," this boasted Republic of the United States of America. You have the whole of the Indian massacres behind you; you have slavery as the background for your great civil war; you have lately the acquisition of territory, by war. in the far Orient. Then you ask for peace. But not until the nation is purged.

Great Financial Oppression.

You have now the greatest financial oppression that the world has ever known. You need it or you would not have it. You have entered into these setps of aggression or they would not come. The man who into these steps of aggression or they would not come. The man who will not follow his convictions for fear of the morrow does not deserve

what the convictions might bring. Fear is the greatest oppressor of the human race. The Japanese were absolutely fearless, for they did not fear anything in this world nor the world to come.

Now that all this has come to you, and that this accomplishment stands before the world, let it not simply resolve itself into a political matter for the sake of another presidential term. But let it be allowed to stand out in all its beauty and wonderful accomplishment as the next step toward the ideal. The great rehabilitation of the earth with the message of peace, educationally.

There are some people who want Russia to be thoroughly conquered. There are people who do not think they had quite enough of a whipping. Perhaps they belong to the birch rod class, who think because they were punished with the birch rod when boys, that the present generation ought to be. There is a strong argument in the birch rod; it appeals to a very large class of people. But if we are going to measure swords; if all our preparations for war are to continue; if the monsters of the deep and the monsters of the upper air are going to be called into existence for the sake of international wars, there will come a time, and it is not far distant, when no nation can afford to go to war, because it will causes for the physical results, and no doubt those deeper, underlying mean annihilation. A successful airship of war sailing over cities, towns and fortifications could do more damage in five minutes than all the old line, laboring, battle ships ever accomplished in the world. And submarine monsters, that resemble nothing so much as the octopus, can do more harm to torpedo boats and torpedo boat destroyers now than was ever dreamed of in the world of maritime battles before. Man is becoming dangerous to himself, he is laying the foundation of absolute annihilation if he pursues the same policy in the future that he'has in the past. Why, the experiments for protection are becoming dangerous. Torpedo boats and torpedo boat destroyers are often a destructive source of experiment. The explosions in the manufactories of deadly munitions of war are killing many.

The Culmination to Come.

No, you have not reached the culmination; the culmination will come when the intelligent people of every nation will know that the manufacture and the storing of weapons, implements and munitions of material warfare is greater danger than war itself to the spirit of peace, progress and fraternal love.

There are many more people on the earth to-day who accept the Great Commandment than ever before. There was a time when if anyone talked peace he was supposed to be a coward. There was a time when a man and his retainers made war upon the surrounding country, and went back to his castle in security with what he had gained. Marauding tioned the President of the United States in connection with that solu- was honorable; highway robbery was a legitimate occupation. The seas were full, not only with the fabled Vikings, but those who swept over every sea to plunder every craft sailing the high seas. Depredadoubtedly due to the opportune intervention of the President of the tions were common in daily life, and no man nor woman was safe excepting behind the strongest barred gates, and with the castle towers closed to the world.

Our battlements are far other than those! There are few places where women and children in this country cannot walk with safety, even after nightfall. And the great majority of human beings pass to and fro over the earth unmolested. All the highway robbers there are now are securely entrenched behind the battlements of legal verbiage, and there are only a few keen robbers, trained robbers who molest you on the plains or in the wilderness, those who hold you up without the process of law. Of course if you consent to the first you are a part of the plan, and until you adjudicate on public utilities being owned by the public you will have that kind of highway robbery to contend with. It rests in your hands, in your ballots. You are experiencing it every day. You know what it means to your great cost. Events are rushing tion than defeat to pay an indemnity? But it is an "honorable" peace you forward to the final decision. Will you follow in the wake of all past republics and go down under dictatorship into the mire, or will all these thousands and hundreds of thousands and millions of people who know the way, who understand the light, who have the principle within-have the courage of their convictions and right it at the ballot

We know the end is not yet; that the great dawn of peace is not yet read to appear. Forth from the ark of human safety a dove has gone many times and returned without the olive branch. This great symbol, this allegory appeals to you to-day. Forth again and again fly the menats, the doves, the messengers, but not until many days will they return bringing the true olive branch of peace, the real, perfect consideration for the greater question of peace is the conqueror of all and divine peace. For one dove sees injustice; another dove sees inequalities; another dove sees the hand of labor fettered and fastened; another dove sees all the while this great human selfishness, this wonderful monster of the earth striving between the world and the people. But at last there will come a time when there will be an "Honorable peasantry, but from the great intellectual class that has been waiting | Peace." When no nation shall hold its position or place because of any injustice by land or sea; when war shall not be the beginning and middle and ending of all nations; when there will be a nation valiant, full of energy, of divine and perfect life, working with hands and brains and the new Asia and the new Africa shall be born, and when out of this western continent there shall come the flower of the finest minds, the loftiest hearts, the most perfect spiritual lives.

Spirit is first, then the body. You cannot have a perfect form until your spirit perfectly animates and pervades it. You cannot have perfeet health until you have perfect conquest over mere desires and appetites. You cannot have a perfect mind until the mechanism of the brain is trained to obedience to the superior power of the spirit. So there will be no external form of government perfect on this planet until the spirit of man shall rule his mind, his desires, his appetites and conquer the brutal selfishness that makes him wish to be master of the physical world at any price.

All hail! thou promised day when Justice and Wisdom and Love shall rule! When selfish striving and war shall cease, and man, taught in the higher school of God and spirit shall make way for the Primal Truth and its perfect sway.

TESTING MEDIUMS AT SEATTLE, WASH.

Will C. Hodge, who is lecturing there, writes: "The Spiritualists certainly have a most excellent society here, and I have never met a better class of people than are the Seattle Spiritualists. The fakir finds mighty poor sledding here, and the phenomenal medium who asks for endorsement must present an exhibition of his wares under strict test States senator during the war: "I have had more trouble with Wall conditions. It is needless to say that but very few come to the scratch."

PHILOSOPHY OF OPTIMISM.

to Success.

forth in To-Morrow), "What is the sense of a philosophy, teaching to look on the bright side of a thing that has no bright side?" This state of a thing, erates, and suicides, leading to great structive lesson in it for some one. It great timidity, tends to bring misery to is only the hopeful mind that achieves comes obstacles. A pessimist seldom wins, and an optimist seldom loses.

You will observe that it is the man who has faith in himself and is self-reliant, who rises to the top; but the man who is timid and airaid of his own shadow, is afraid of his own judgment, seldom fails to sink to the bottom, and is a dismal failure. The unconquerable spirit in Grant enabled him to say, "1 will fight it out on this line if it takes

"Thought is a psychic force that acts as a motor on the Nervous Organism." The degree of nervous activity depends upon the dynamic force of the mind; or to use plainer language, that as we think we become, and as we act one moment we are disposed to act ensuing moments. Our thoughts seek the line of least resistance. Our thoughts and emotions act upon and through the erves, and cut a path for similar, recurring thoughts and emotions.

The more we think the thoughts, and feel the same passions and emotions, the deeper and better defined is the path in the nerves, through which the psychic or mind force flows.

Our habits, dispositions, and character are brought about by these channels or paths cut more or less deeply in our nervous organism. So if our uncon trolled environments bring us gloomy despondent, thoughts, we are liable to A man said to me yesterday [as set grow pessimistic fault finders, growlers, despondents.

From the darkest side of doubt and pessimism, come forth perverts, degenmental suffering and physical wretched ness; and unless this is tempered with others, by injustice, tyramy, vice and crime. The remedy for b such perniclous nerve channels is cultivation of sweeter and more hopeful thoughts, noler emotions, and higher ideals.

It is by far safer to determine to cultivate joy and hope in our hearts, discerning beauty, cheer, grace and glory in the world—in the trees, flowers, grasses, birds, animals, people; and in all that is about us-and out out woe, foom, viciousness and misery of existence. We can shape our thoughts as we like if we only desire and resolve to, and persistently keep at it day in and day out. We can make friends of all the world, and mold things to our wishes. Why should we think failure. when we can determine our own success. The successful person takes plenty of time for thought: He is patient and poised, and carefully looks the ground over, for weak and strong points, and adjusts himself to needed conditions. L. W. BILLINGLEY. Lincoln, Neb.

"In the World Celestial," by Dr. T. & Bland. Interesting, instructive and helpful; Spiritually unlifting. Clots

Review of Passing Events.

BY HUDSON TUTTLE, EDITOR-AT-LARGE, N. S. A.

Interesting to Flesh Eaters.

An item which has been widely circuated through the press should receive attention from those who patronize the city markets:

"It has been decided that the meat of animals used for obtaining vaccine is not made unfit for food. The carcasses of many calves that have been vacci-nated are sold in the London market, and their use as food effects a saving of many thousand dollars annually.

Who has decided? The "scientists" and physicians who are engaged in the business of supplying "pure lymph" to the people affrighted by the small-pox goblin. How are these animals treated to obtain this material for vaccination? It used to be gathered from ulcers on the udder of cows that had been infected by unclean and diseased milkers, or the scabs from the diseased feet of a horse, or it was taken from the pustule of the arm of a human subject.

Now, however, the production has become a great industry. One of the largest establishments keeps constantly from 100 to 150 young cows or heifers, in an immense stable where every detail of the process may, be observed. The animal is first subjected to a dose of toxin, injected into its blood, to test proving immune, it received the small-pox virus. After the raging fever, the udder develops a crop of pustules—ulcers—and when these are "ripe," the well-known "points" are dipped in the pus, or it is prepared with antiseptics and stored in hermetically sealed tubes. Although these are sold to the decree it for tuberculosis. After recovery it is subject to the toxin of tetanus. After Although these are sold to the doctors at discount, the profit from a single sick cow is very large, especially if the small-pox scare can be worked on successive communities. It is to be inferred that since the establishment of stantly menacing some town or city, that this scheme of forcing sales of cowpus, by letting loose the disease, is worked to its limit.

What becomes of the tortured antmals? They have been well fed, and after a few days in pasture are turned over to the market, and "eminent physicians" testify that the flesh is healthy food, and by so doing "save thousands of dollars," otherwise lost by keeping the animals a year or more to excrete the disease-poisons out of their blood! Do you think that the introduction of

putrescent blood into the veins will purify? Do you think that this flesh which has been poisoned in every fibre, is pure, clean and wholesome food? Can you imagine how greed can reach a lower depth?

Speak for the Creatures of the Wood and Field. Who Cannot Speak for Themselves.

And this brings us to the consideration of the broader question of humane attention to the animal world to which by strongest ties we are allied. "But," you will say, "What has Spiritualism to do with this movement which has its own societies and prominent expon-

It has to do, because it is the religion of love, charity, sympathy, duty, to all, the lowest as well as highest; because it is doing of the things to be done and not of faith. Little sympathy for animal suffering is found in the Christian churches. When appeals have been made by the Humane Societies to the clergy to once in a while apply the gos-pel to the teaching of gentleness and kindness to the patient animals who ives, there was scarcely a response. Some of the most eminent divines returned the invitation with the startling answer written beneath-"Rats!"

The American Humane Association vainly attempted to have some lesson n kindness to animals introduced into l the Sunday-school lesson leaves. veteran worker in this cause, J.

C. Mack. says: "Where, indeed, is a religious body" whose aims are purely the fostering of humanitarianism and the spread of unettered and unmodified truth? Where is the modern religion whose moral teaching can be summed up in the few words: 'Never be mean, never be false, never be cruel?' This is certainly not the teachings of churches yet, for as a matter of fact, in the so-called civilized countries of the world, every form of meanness, falsity and cruelly has official tolerance and often the support of the churches. If there were less said about faiths, dogmas, and creeds as methods of salvation, and more upon the simple and all too rare virtues of heartfelt kindness and sympathy, then, as Cowper says, 'Pity would be the friend of all friendless animals, and Justice would stand between every suffering creature and woe, and teach a tyrant mercy for his drudge.

"Welcome the time when, instead of the culture of the church barbarism. dogmas and creeds, we have religious beliefs that teach truth, mercy and humanity."

Mr. Mack has been too confined in

his investigations, for had he become acquainted with the teachings of Spirit ualism, he would have cried aloud in exultation, "Eureka! I have found it! Spiritualism is this sought-for religion which is a sublimation of philosophy It has infinite charity and sympathy based on the knowledge that from the lowest organism of the sline to the arch angel receiving the light of, to us, infinite intelligence, there is unbroken succession, and the same law of love necessitating gentleness, kindness, ap preciation of duties and rights, reaches from the first to the last link of this chain of being.

"Never be mean, never be false, never be cruel!" This is a mandate of Spiritualism, and furthermore it commands: "Be true, be fearless in doing what is right to be done; hold to ideal excellence and righteousness of spirit conduct."

A Comparison. Compare this belief with the teach

ings of a great religious-scientific school, as the University of Chicago. Recently I mentioned the great gift and the inhuman uses to which it was in part applied.

"Are you not too severe on these men who are in pursuit of science?" writes a valued friend. "I cannot believe an imals are thus tortured!" My answer is the announcement made by Presi wise to place any restrictions upon ex-perimentation involvinb prolonged or evere pain." [See Animals' Rights, H S. Salt, page 157.]

After this declaration it is not sur prising that the following rews item should appear:

"Chicago, Oct. 11.—Eight women stu dents have entered a large male class in vivisection which will be taught this quarter in the University of Chicago." They will experiment on dogs for which they pay 50 cents each: cats for which they pay 25 cents, and as one of the instructors said, "on anything else

they can get hold of." The class is an Hall. Price 10 cents.

unusually large one and is obliged to go to the laboratory in two sections. Think of it! Is it not appalling to think of a young woman, with a help-less animal bound on the dissecting table, cutting through its quivering nerves? Would such a woman be recommended for a companion? Will such a woman, whose feelings have been destroyed by cruelty, feel the sympathy for the suffering, which is essential to a successful physician? Will anyone knowing her history, confide a sick child to her care? Will not this egotis tic devotion to science lead to experi mentation on a child as well as an ani Accompanying the above item was another of a famous female physician—

will not say woman, for I do not wish

to disgrace that word-who in her lust

for notoriety, and innate cruelty, ligatured the ureters of a score or more guinea pigs and rabbits. With some she performed this operation on one, on others on both ureters. They all died, some living for forty days or more. She reports that they drooped around hid away in their cages, and manifested every symptom of distress and mortal sickness. Why should they not? The stoppage of the ureters in human beings produces unbearable pain. It is she performed the operation, pigs and rabbits died! Yet there is not in any medical journal one word of censure! If this university were alone in its cruelty! Every university and college must follow its lead, and living animals are taking the places of dead human to forget that the anatomy of animals differs so widely from that of man, that knowledge of their structure, applied to him, leads astray and is worse than useless. This is the testimony of the eminent English surgeon, Lawson Tait, and of all others who have studied the subject unprejudiced.

I do not think an apology is required tor introducing this matter as related to Spiritualism. We believe in a system which has to deal with the affairs of this life as well as the next. We are iving to live, not living to die. Heaven is, or can be, here and now, and it is our duty to make it for to-day, and not put it off until death. As Spiritualists we should be loving, kind, just, merciful, charitable, dutiful to all, from the least to the greatest, because we cannot be mean and cruel to even a dog, and not have it reflected on our character as intensely as though these unright cous qualities were practiced on an an-

Spiritualism is wrongly understood if it is supposed to stand for passively singing Beulah Land and the Sweet Bye-and Bye. It is a cause militant holding to whatever makes for the bet-terment of mankind, for knowledge, for morality, for spiritual excellence.

Straws Showing the Trend of Public Opinion.

Spiritualists are not accustomed to being praised by the secular press, but the fide has turned, and some of the most influential journals now treat the kindness to the patient animals who subject with respectful consideration, are servants, and at last yield their if the action of the National Association regarding fraud, requires vindication, the following from the Port Huron the direction of changing public senti-

ment: Spiritualism as a cult, or as a system United States excels them in the me-of psychic philosophy based upon alleged facts demonstrating the continuity of life, may gain much from the

action of the National Association of Spiritualists now in session at Minneapolls, Minn., in seeking to discredit fraudulent mediums. While believers in spiritual phenomena may be found among people of all classes and all religious affiliations, most of them are somewhat uncertain upon many points: while the large body of absolute unbelievers cite the operations of fraudulent mediums as discrediting all psychic phenomena. However, most of those who flippantly or sagely denounce as fraudulent or foolish all phenomena tending to demonstrate the continuity of life and a future life have never made any honest investigations for themselves, are woefully ignorant upon all features of the subject, and their jeers are entitled to but little consideration. That Spiritualism will ever become a strongly organized church with a fixed creed or declaration of beliefs may well be doubted. If there is anything to it, Spiritualism is a philosophy and not a religion. But in any cose honest effort on the part of those who adhere to Spiritualism as a philosoph ical or religious belief to drive out of their ranks persons guilty of producing fraudulent phenomena will tend to elevate it in the opinion of the world at

> HUDSON TUTTLE, Editor-at-Large N. S. A.

A LEAF OUT OF NATURE'S DIARY.

large."

Deep in the unbroken silences are ever brooding powers, The cause of all there is or ever is We cannot tell the subtle essences at

work. Their modus opeandi mortals may not see. None on the earthly planes, only the knowledge bands
Who dwell in essences of rapturous

And even these, refining as they ceaseless go,

Become aware of higher possibilities,

Wrap them in deeper studies greater heights to climb. Finding life's wine not yet drained from the lees Not yet a limit to the store of means

. and ways, Not yet a shore to Power's eternal

Man-God-in one; immortal, infinite. Advance In Deity, and Deity unfolding still as

And if as man then sure in that preceeding too Was Deity: for human is but evolu-

From lowest bounds, and no new atom found .--Only the Ever Present, since the

tion's span

grand work of change began. M. A. CONGDON.

Hood River, Ore. "Spiritual Songs for the Use of Circles, Campmeetings and Other Spirit-nalistia Gatherings." By Mattie E.

ten through the mediumship of that re-markable medium, Carlyle Petersilea.

All these TWELVE PREMIUM BOOKS are furnished to our subscribers for \$3.75 (postage prepaid)—a price never before known in ancient or modern times. Read over our premium list and then send for them. They will delight you. They will constitute a per-ennial fountain of knowledge for you and your family,—an achievement only accomplished by the Progressive Thinker—a miracle in modern business enterprisei

EEAR IN MIND when ordering Premium Books, that you must always scription for The Progressive Thinker.

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WORDS THAT ARE TRUE.

"These songs are adapted to the needs of societies and to the home; they are spiritual, and breathe a tender sentiment to the cultured soul.

—Lyman C. Howe.

"This collection of songs breathes a pure spiritual harmony, and has an uplifting tendency."—Dawning Light.

"The songs and music are of a nature to inspire those who hear them with new and higher resolves." D. W. Hull.

"There are some things in our personal history that hever fade from memory. One in mine has been fresh for fitty years. I went one night to hear the eloquent lecture, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttered. But with him was a young man who sang. What shall be my angel name. The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest compositions."—J. S. Loveland.

Longley is latest book of songs comprises the

Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 60 cents; plain, 40 cents.

SPIRITUAL SONGSTER.

By Mattle E. Hull. Thirty-eight of Mrs. Hully, sweetest songs. adapted to popular muste, for the use of coungregations, divides and families. Price, to conts, or 87 per liundred. By Mattie E

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

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

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

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

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

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

THIS GENERAL SURVEY DEPART. MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

E. W. Sprague and wife, the N. S. A. missionaries, are now in Iowa. They will be in Pittsburg, Pa., the month of and will serve the First Chuch of Spiritualist of that place, the Sundays and one week-day each week of the month. They will engage with those within one hundred miles of Pittsburg who may want their services other week-day evenings during that Individuals or societies wishing their services in Northern Illinois, Indiana, Michigan or Ohio during November while they are on their way to Pittsburg, should write them at once. Address Clear Lake, Iowa.

Wm. Hassmann, president, writes: "The Sunday meeting of the North Star Spiritual Union, 1546 Milwaukee avenue, was the best ever held. The hall was filled to the utmost capacity; all new people and mostly investigators of Spiritualism. A grand lecture was who were interested in that valuable the high spiritual teaching." paper. This society will hold on November 29, a social box party, at the home of Mrs. Rennau, 1800 Ashland avenue, at 7 p. m. Please come and be with us and help the cause of Spiritual-

The Democrat-News of Marshall, Mo., says: "Mrs. Aila McHenry, the medium ond new thought demonstrator, will open a class next week in the back parlor of Hotel Hurt, in psychology, and all phases of mediumship and occult science."

H. Smith writes: "Sunday evening, Oct. 29, the Spiritualistic Church of the Students of Nature had a very appreciative audience. The pastor in charge, with assistant, Dr. C. L. Koehler, spoke of our beautiful philosophy and its sublime mastery over every pepartment of the mind as dominated by the spirit force or soul. Sister Schumacher gave many messages which were a source of gratification to the

Mrs. A. Birdsall writes from Jackson, Mich .: "I wish to tell the readers of the month's engagement. just completed with the First Progressive Spiritual Society, Odd Fellows' hall, West Cortland street, by Mrs. Minnie Sharlow of De-As an inspirational speaker and platform test medium, she stands among the best, and should be remembered by any society in need of new material. Her tests are generally recanother engagement in the near fu-

Mrs. L. Hecker writes: "We have with us Mrs. Elizabeth J. Demorest of Pittsburg, Pa., who is doing a grand work at Oil City. Mrs. Colby Luther and her teacher, Thomas Paine, comes frequently to our meetings, assuring us the world is our country, and to do good our religion, kindly commending our work, and we feel there is entire harmony in our midst. We are deter mined that no back influence shall we can all distributed by the Caird water and Sargis. Good! Keep the Caird most hear the tones of that old bell as it rings out with joyful gladness that people can worship as best suits us. I have been a subscriber for The Progressive Thinker for the past twelve years, and I expect to be one the remainder of my life."

Geo. Thomas writes from Royersford "Mrs. Hannah Luce of Philadel phia has just closed a six weeks' engagement with us and has given us food for thought. She is a lecturer and This is her second engagement with us, and we hope to have her soon again. She leaves us to serve the Second Association of Philadelphia, and in January serves the First Associ ation. In May she serves the Philadelphin. Association, showing her to be y

is alone responsible for any assertions or statements he may make. The editor ANONYMOUS COMMUNICATIONS. AS A GENERAL RULE, IN THIS THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

> When writing for this paper use a pen or typewriter.

We go to press early Monday morn ing, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

are well received. She can be addressed at 1724 Columbia avenue, Philadelphia. She has this society's best wishes." Rolla Stubbs of Long Lake, Minn.,

writes: "Since writing you we have had with us Will J. Erwood, president of the Wisconsin State Spiritualist Society, He is an earnest worker and a favorite with all. He is advancing fast as a speaker and medium. We had also with us those earnest workers, Mr. and Mrs. Sprague, of the N. S. A. They gave us three lectures to a well filled house. We think the N. S. A. has made a good selection in choosing them for the field work as missionaries. Mrs. Sprague's tests were well received. Mr. Sprague's lectures and poems were excellent. We need more such workers for missionary

Mrs. E. J. Jaquet writes from Neo-

desha, Kans.: "I am now working east-I came here last Tuesday evening, and upon my arrival was most heartily welcomed by Mr. and Mrs. J. H. Flemming, whole-souled Spiritualists. Mrs. Flemming not being compelled to be remunerated for her grand and DIUMS. A REPORT OF WHAT THE truthful messages conveyed to her from VARIOUS SPEAKERS SAY WILL the unseen world, holds two circles a week without compensation for the benefit of investigators and those hungering after the truth. She surely deserves and will win not only a crown from mortals, but from her happy, jolly band of spirits. Mr. Flemming and his good wife never turn the honest and worthy person from their door, and homeless children, bereft of parents, care and love, are many times kindly taken in and cared for. This is a small town, only about 5,000 inhabitants, but I believe about one-third at least are Spiritualists. Many are developing under the directions of Mrs. Fleming. There are two other very fine mediums here, Mr. Erhardt and Mrs. Ella Likes. Mrs. Likes is an exceptionally fine psychic and very truthful are her messages."

Dr. Beverly writes: "Over 300 were in attendance last Sunday at Arlington Hall, 31st and Indiana avenue. Norland gives new thought instruction to a class at 5 p. m. Prof. Hillis gives tests afternoon and evening. Madam Terrot of the Examiner, celebrated all new people and mostly investigators of Spiritualism. A grand lecture was celivered by Rev. Dr. P. M. Esser, on Human Magnetism. Spirit messages an array of talent that pleases the peowere given by Mrs. Lester, a very fine ple. Dr. Beverly is giving a special se an array of talent that pleases the peo-Then the regular test mecium, Mrs. Johanna Rennau, stepped with astrological readings from a chart. upon the platform and demonstrated that are very instructive and popular. There is no admission fee at this hall was at hand and taken home by many Come and bring your friends and enjoy Ralph M. Mason of Brookston, Ind.

writes: "I wish to congratulate you on the stand you are taking on the fraud question. In character building there is no place for fraud of any kind. I think a fraud medium is one of the most miserable of criminals, and there are not words enough in the English language to express my abhorrence of him."

Eva L. Stewart writes: "Thy Hyde Park Occult Society was again enter ained by a beautiful spiritual talk by Miss Annie Warren. She afterward sang a beautiful piece accompanied by Mr. Lundie at the plano. Mrs. J. Staner Adams gave some fine readings, folowed by Mrs. M. Wise, an expert palm ist. Her palm reading is given from a scientific basis and all acknowledged that she was correct. She speaks and demonstrates for us on Sunday, the 5th. Our dance held Wednesday Nov. 1, was a very pleasant affair. We recipients. On November 12, Laura give another on the 8th of November, G. Fixen, vice-president of the I. S. S. and once a week after. Our colondon and once a week after. Our calendar A. will officiate on the rostrum of this for November is as follows: Nov. 5, society. Tests will follow by me- Mrs. M. Wise; Nov. 12, Mrs. E. J. Hanson; Nov. 19. Mr. H. M. French. feel that our audiences will be highly entertained by such talent as the above Good mediums always on hand to give comfort to the afflicted and words of encouragement from our dear departed ones.

Mrs. Sarah N. Stout writes as follows: "Will you ask the friends of the cause and readers of this paper to send out kind thoughts for the recovery my daughter who has been very ill for ognized. She leaves many friends two months-Mrs. Katie Gilliam, No. here and the society looks forward to 5810 Calumet avenue, Chicago. Many of your readers will remember her as Katie Stout, daughter of the veteran Spiritualist, E. J. Stout, formerly of Memphis, Mo., who has passed on to the higher life-not to join the silent majority, for he often comes with words of cheer for us. If there are any Spiritualists in Seneca Falls, N. Y., will hey please send their address to me at Flat 210. Mecca Building, corner 34th and State streets, Chicago, Ill."

H. E. Pomeroy writes: Alex Caird, M. D., has got his answer again, good and straight, from Sar-gis. This makes symposium alive long enough, and the readers of The Progressive Thinker will understand the difference between Spirtualism and priestcraft. The howl of the reverends against mediums provokes one to make sarcastic comparisons. The reverends will kill Spiritual ism the same as they have all religious organizations, because they are in it to ride. A little trickery or legerdemain is innocence itself when compared with

Dr. E. H. Denslow is now located a No. 436 N. Main street, South Bend, Ind. He will answer calls to lecture and attend funerals. The Doctor is capable of doing a good work.

priestcraft."

Will C. Hodge remains in Seattle dur ing November. Address him in care of General Delivery. Mr. Hodge is gradu prophet in her own country. Her lec- ally drifting towards Chicago, and we tures are to the point, and her messages hope to see him at no distant day.

L. H. Werren writes: "I wish to say that I fully concur with Bro. J. I. Hol-lingsworth in regard to Spiritualism being a scientific fact instead of a rellgion. Religions are man-made creeds and dogmas, something to believe, a something to belong to that has church with a steeple, pews and pulpit; but Spiritualism to me is a scientific fact, and the highest science ever vouchsafed to man, the science of the

Dr. B. F. Austin passed through Chicago, Tuesday, Oct. 31, and remained over long enough to give a splendid address at the Independent Church of Truth, to a most attentive and enthusiastic audience. The subject of his lecture was "Some Strange Psychical Experlences; Our Soul Powers and How to Unfold Them." Too much praise can not be given this indefatigable worker for the manner in which he presents our philosophy. He gains the confidence of all, and will add numbers to our ranks. The lecture was followed with spirit messages by Georgia Gladys Cooley, whose excellent work is commended by all.

Mrs. G. A. Cowen writes: "I returned from the N. S. A. convention, determined to do mission work. Some one in spirit world was listening and has opened the way, for I have had three calls from Iowa, and transportation placed in my hands. My address after Nov. 6, will be until further notice, Hudson. Iowa, care of Mrs. Simeon Smith I would like to hear from Iowa societies.'

M. CHEIROT WRITES: "YOUR PA-PER IS A CONSTANT MARVEL TO ME, IMPROVING WITH EACH NUM-WAYS SOME ONE ARTICLE THAT ING ME THE NEEDED ASSISTANCE. DRED YEARS LONGER, TO PRESENT THE TRUTHS AND FIGHT THE FRAUDS."

Fred T. Slater writes: "Mrs. R. W Barton of the First Spiritualist Church of Elmira, was in Binghamton, N. Y. and held two large circles; one at the home of Mrs. Lyman Clark and one at Court street. The tests were very good and were readily recognized by those present. Words of cheer were given to all. Mrs. Barton's control was at his best, and those who were present noticed a great improvement in the tests given from those given by her control two years ago. Mrs. Barton was formerly the speaker of the Bingnamton Society, and should she return here again, she would be gladly received by her friends."

Mrs. H. L. Chapman writes about the 'Merry Wedding Bells": "United in marriage, at the home of Mr. and Mrs. John Dewey of Porter township, Van Buren county, Mich., their daughter, Mary J. Dewey, to Mr. Rush G. Alexander of Prairie Ronde township, Kalamazoo county, Mich., on the evening of Nov. 1. About 100 guests were present There were many presents in honor of the young couple. Mr. H. L. Chapman, of Marcellus, Mich., officiated. The two were not asked to caerish, protect and obey, for as life companions each should have the same rights and privileges, and where 'love reigns' there are no commands, no obligations and no slaves. Mr. Chapman said: 'It is not this ceremony alone that will bind you as one, during the years to come, but the love you bear each other must be the enduring bond. Their vow was to be true to themselves to their highest and noblest thought. After the ceremony they were asked for a subject, and a beautiful inspirational poem was given on "The River of Life." After congratu lations, followed supper, music and dancing and a social good time, until the early morning hours, when the guests began leaving, each with best vishes, betraying the fact that they had heartily enjoyed themselves.' TO WAGE WARFARE against the

noted medium, Mrs. May Pepper. The New York Herald of late date says: "To wage warfare against the Rev. May Pepper, pastor of Church of Brooklyn and the representative of the Spiritualists at the World's Parliament of Religions held at Portland, Oregon, this summer, a society has been organized in this city and an appeal will be made to the members of all churches. No decision has been reached as to what steps will be taken, but the society has engaged an attorney, William H. Byrne, who will have charge of the legal matters and determine if there is enough evidence to present the case to the district attorley. It is charged that under the cloak of religion she is professing to be an instrument of communication between the living and the dead, evidently for pecuniary motives. Joseph F. Rinn, of No. 328 Washington street, Manhattan, is secretary of the society, and one of the active members is Dr. Harry Plympton of No. 2 Macon street, Brooklyn, who has experience as an investigator of so-called psychic phenomena. The society has sent circulars entitled 'Is M.s. Pepper Amenable to the Law?' among the church members of Brooklyn, Mrs. Pepper could not be seen at her home. No. 254 Monroe street, Brooklyn, last night.' Mrs. Pepper is one of the most remarkable mediums of the present age, and she will make it lively all along the line for those who are trying to suppress her.

A. F. M. writes: "The only trouble about Mr. Ring's assertion that people who do not subscribe to one of their journals stand in their own light with dark consequences following, is, that it is not read by the 'short skates' it is intended to reach. A marked copy of that issue sent them might sound an alarm in their souls."

W. J. Elmo writes: "The Spiritual Alliance Society, 3514 Vincennes avenue, near Cottage Grove avenue, has a very interesting program for the next two months; many new and first-class speakers in the persons of Dr. Carlos Montezuma, Dr. H. Lindlake, Prof. Mar tina, F. M. Snarrenberger, and others. Dr. Geo. B. Warne will speak Nov. 12. Mediums who will assist on different evenings: Mrs. May Elmo, Mrs. C. Kirchner, Mrs. Mary Weaver, Ada Za-Zelle, Ella Johnson Bloom, Mrs. J. Staner-Adams and Dr. Burgess. Other visiting mediums are asked to take part in afternoon sessions. Prof S. Elston is our musician. Services at 2:45 and 7:45 p. m. each Sunday; so come early and enjoy these meetings. Our socials are held every Saturday evening in the same hall."

Geo. B. Ferris writes from Grand Rapids, Mich.: "Mrs. Jennie Hagan Brown closed her very successful engagement with the New Thought Spiritual Society on Sunday, October 29. W. J. Colville takes up the work for November, and will give twenty lectures during the month. He will in addition to his Sunday lectures give twelve week-day evening loctures on Tuesday, Wednesday, Thursday and Saturday evenings of the three weeks between the four Sundays of the month. The list of lectures is an interesting one, but too long to be reproduced here. Mr. Colville is so well known that any further remarks would be su-

the Rising Sun Mission, Sunday afternoon, Oct. 29. Brother Tisdale deliv- you want to hear Spiritual truths? If ered a very forceful lecture through his Greek guide, Brother and Sister fast filling up. No town in which there Thompson gave some grand demon are Spiritualists will be too small for strations of the return of spirit. In the evening a goodly number listened with interest to the discourse delivered by Dr. L. Rowell. His subject was 'Death.' Our brother is a very interesting speaker and we are always glad to welcome him to our metrum. We cordially invite all to attend our services every Sunday afternoon at 3; evening at 8 o'clock, at Star Lönge Hall. 378 So. Western avenue. Our speaker for Sunday evening/Nov. 12, will be Ex-State's Attorney, Hon. Chas. Hughes, a gifted orator, and one who from his experi ence is well able to interest his hearers in the unfoldment of spiritual truths which are necessary for the ideal life. Come and hear him."

Mrs. Marian B. Crowell desires to correspond with societies wishing the services of an inspirational speaker and psychometrist. Address her in care of Mrs. Laura Crawford, 189 Fourth street Detroit, Mich.

James Ragsdale writes: "I had the pleasure of attending a spiritual meeting at Pittsburg, Kans., Oct. 22, and 1 was delighted to note the fact that the society is flourishing, with every prospect of spreading the Gospel of Truth among the people with telling effect. Mrs. Frances Spangler is chairman of the society. G. H. Walser of Liberal, BER, AND I COULD NOT POSSIBLY Mo., gave a stirring address. He is a DO WITHOUT IT. THERE IS AL. Power in the cause and has done more Mo., gave a stirring address. He is a for Spiritualism in the Southwest than COMES RIGHT HOME TO ME, GIV. any other one person. He has fitted up a splendid camp meeting grounds at Ca-INSTRUCTION OR ENCOURAGE. talpa Park, Liberal, Mo., with suitable MENT. MAY YOU LIVE ONE HUN. buildings and a pavilion that is large talpa Park, Liberal, Mo., with suitable and commodious, while Mrs. Walser is one of the sweetest of singers, discoursing, to the charm of the audience, appropriate melodies written by her hus band. They should have a wider field for their usefulness.

Maggie Henry writes: "Sunday Oct. 29, at Spiritual Mission Chapet (old 77) the home of Mrs. J. M. Signor, 162 our speaker read for the scripture les son the first Psalm. We had a very harmonious meeting, and judging from the questions asked a very intellectual audience, as Mr. Stoller takes the subjects for his lecture from the audience, and he gets some very deep questions to answer, but his guides can answer them all. The lecture was followed by spirit messages by Madame Lucile De Loux, and we had psychometric readings from a visiting medium. On Nov. we will commence to hold meetings 3 p. m. as well as at 8 p. m. It will be more of a conference meeting in the afternoon. Come and bring your friends. You are sure of a message, as we expect to have many mediums present."

Carrie L. Hatch writes: "The Massa-chusetts State Association will hold a mass-meeting in New Bedford in conjunction with the New Bedford society, Thursday, Nov. 161 meetings at 2:30 and 7:30 p. m. Supper served at 6 p. m. The following will be present and take parts Dr. G. A. Fuller, Mrs. Carrie F. Loring. Miss Susie C. Clark, Mrs. N. J. Willis, Mrs. Maude Litch, Mrs. Alice M. Whall, Mr. Thos. Cross and Mr. Jas. S. Scatlett. Be sure and attend this meeting? it will be of beneflet to all. Admission free.. The First Spiritualist Ladies, Aid Society will hold a union meeting at its hall, 9 Appleton street, Boston, on Friday Nov. 17. All are invited to attend. It will also hold an apron sale on Friday. Dec. 1. Be sure and come and huy your Christmas aprons. Supper served ey-

ery Friday night at 6:15 p. m." Dr. J. M. Peebles delivered a very in teresting lecture at the meeting of the Chicago Spiritualists League, Saturday

Dr. Clarence S. Tisdale, a graduate of the College of Fine Forces, of California, is in the Chicago, attending Hering Medical College, corner Wood and York streets. He will be glad to lecture for Chicago societies Sunday mornings, afternoons and evenings. Beginning with Thursday evening, Nov. 15, at 8 p., m., he will hold regular meetings at No. 54 North Ashland avenue.

Mrs. Georgia Gladys Cooley writes: "The Independent Church of Truth concluded its first month's work Sunday evening, Oct. 31, and I take this opportunity of thanking the public for their generous support of the same, and also to state we have secured a more commodious hall in the same building, corner 47th street and Grand Boulevard. where we hope to be able to accommodate all who wish to be with us, and trust that from now on no one will be turned away or made uncomfortable for overcrowding. Sunday, Oct. 22, after giving our report of the National Spiritualist Convention, we were followed by a very philosophical talk on the subfect of the Soul and Spirit Identity, by Dr. H. A. Cross, and spirit messages by Mrs. Henrietta Lichtig, which were thankfully received and fully recog-*हा* जिल्हें न nized."

ACTIVE WORK IN WISCONSIN.

The President's Call Should Be Heeded at Once.

To the Spiritualists of Wisconsin: The State Spiritualist Association is pleased to announce that the arrangements for the missionary work are progressing nicely, and many towns are being heard from. Our missiona-rles, Mr. and Mrs. W. D. Noyes will shortly be in the vicinity of Madison in Madison, Baraboon Paoli, Beloit, and several points in that section.

Now, friends, this is your chance for meetings. Look up your location on the map and tell us which is your nearest point in which omeetings can be No matter if you cannot get a held. hall—have parlor meetings if you can do no better; but get a hall wherever possible. This is what we ask: Enterainment for the workers, and a free meeting place, they to take the collections or door fees. Write at once to the undersigned if you want these good workers to yielt you! Remember they. will be within a few miles of your home.

Our other missionary, Will J. Erwood, will soon be at Grand Rapids, Stevens Point, Superior, Neillsville, and many other points in the more northern sections. Do you want him to visit you? If you do you have only to write that he may arrange to visit you while en route. This is the way to spread the truth. Will you not join in the work. No matter if you are the only Spiritualist in your town or vicinity; if you are, glory all the more in the fact that you have courage enough to say so. Write and say what you can do and you will find the state association ready and willing to meet you half way. Remember, all of these workers are sent out as missionaries of the state association, and are in the field to build

lars for advertising the meetings. Do you do, write now. The toutes are being "nearer than breathing; nearer No town in which there

This is the time for a genuine revival of interest in the good cause. We know you are interested. Let us hear from you. Again, let us call your attention to your personal memberships. have forgotten to renew. A note from you to the secretary Rev. Nellie K. Baker, will receive prompt attention.

Send in your memberships now. Remember to send all communica ions relative to the missionary work to Will J. Erwood, Milton, Rock County,

Wis., R. F. D. No. 10, WILL J. ERWOOD. President Wisconsin State Spiritualist

THOUGHT PARTICLES.

Such Are the Bright Particles in the Air.

T. F. Lee in No. 829 of The Progressive Thinker, asks for information concerning particles in motion in the air about us, and it is the privilege, as it should be the pleasure of any one possessing the knowledge that some one else needs, to give it. I realize, too, the precious privilege afforded by Bro. Francis of meeting each other in question and answer; further, I consider The Progressive Thinker the greatest educational journal before the world today. If I had to be deprived of all other sources of reading, and this left, I should not suffer. And I wish every Spiritualist felt about it as I do: we would have less bigotry and ignorance in our ranks and more thinkers. But to the subject: All particles are

hought particles, for thoughts are entitles; not organized entities but qualitative. The air is full of thought atoms of varying qualities, as is seen by those who observe this phenomenon. Some are exceedingly bright, others of all degrees of power and of shades down to black, the bright ones swiftest in motion, the others correspondingly active, the black holding greatest inertia, each ready for absorption. sorts of thoughts are in the air, and we are sending them out every hour in some condition and state of activity, for good or ill. These make up the thought atmosphere of the planet, and when none but bright ones are sent out, why our atmosphere will have been raised many candle power. Some years have passed since I first

observed this phenomenon and being a student of the whys of things, I naturally attracted something concerning it. These particles are thrown off by

the radio-activity of individuals in both mundane and super-mundane existence, and are absorbed by those whose magnétic powers are equal to the attraction. The law of correspondence is one of the fundamentals of nature; we attract according to our mental activities and we throw off the same, therefore we can absorb these thought atoms and they go to help in the educing processes of our lives.

Many of these gyrating, star-bright atoms come from our spirit teachers impelled by their projecting power to the aura or its vicinity to await the magnetic activity of the brain, when they will be needed in answer to the call for greater right. They swiftly enter through the pupil of the eye and take their place in some brain cell, enlarging its capacity and operative power, giving us a "new thought, spiritually, intellectually or physically We of earth radiate a great many

bright particles, especially when we are keyed to the note of doing good, seeking not our own; in other words, when the superlative element—Love—is at its best, then these atoms fly from whatever part of the brain is in activity out into the atmosphere.

The brain is an engine of power All motion generates electricity, as it is an inhering element in every atom that exists, a vital energy, positive and negative poles associated in the atom and ready for work.

The heart is the great dynamic center of the human body as it is the seat of the first primordial principle, Love, and the brain throws off its generated electrical sparks under the inspiring force of the tremendous mechanism that directs all the engines

When the desire is impulsed by the heart, that part of the brain will answer which can express the desire, and the dynamic energy transmitted to the brain will produce expression. sparks emitted will correspond to the degree of brightness or blackness qualifying the desire, for remember, love is not always of a pure type but is always the first factor in all generative work all creative attainments.

All activities root in desire, a form of love, learn their way through intelligence and express by will, and the air s full of witnesses, full of thoughts of intelligence and wisdom, of revenge and degradation of all sorts, and all can come and buy, not only "wine and milk" but evil of all sorts "without money and without price." What shall we radiate, and to what shall we as-MRS. M. A. CONGDON. Hood River, Ore.

PRAYER OR PETITION.

The Chicago Chronicle Carefully Analyzes the Same, but Comes to No Decided Conclusion in Reference to This Important Question.

The Chronicle receives a great many letters, not all of them of sufficient in terest for publication, but the following seems to merit a reply: "I could name, I suppose, a dozen

different doctrines of religion which you have discussed, for the most part to my liking, and I have been somewhat surprised that you have never pitched upon the subject of prayer. I suppose I have noticed it because I myself entertain peculiar views on that subject and am always on the lookout for people who agree or do not agree with me. I will not presume on your patience and your space for a discussion of the sublect any further than to remark that in my opinion prayer is not a philosophical employment for the human mind and that the practice of prayer is vastly overdone."

The prevalent conception of prayer is that it consists wholly of petition, and we are not at all surprised that "L. P." should entertain philosophical objeclions to it.

In the famous scene on Mount Carmel Elijah is represented as taunting the priests of Baal with the inefficacy of their prayers. He suggests that Baal may be asleep or engaged in the chase and that they should do something to arouse his attention. truth is, Elijah's conception of the true God was not very different from this. All ancient religion conceives of God as standing outside of the universe, which is operated by some other force, and as only occasionally and on earnest entreaty interfering with it.

If this were the true conception of

Mrs. Hattle Tiffany has returned to St. Joseph, Mo. She is an excellent trumpet medium and healer.

Mrs. Kirchner writes: "An exceedwise in the medium of your town. We will send advertising circuingly interesting meeting was held by large for advertising the medium. The condition on the sense of petition would be not only philosophical but indispensable, and we should "pray withough in the medium of your town. We will send advertising circuit town. We will send advertising circuit town. The condition on the sense of petition would be not only philosophical but indispensable, and we should "pray without town. We will send advertising circuit town. We will send advertising circuit town. The condition was a sense of petition would be not only philosophical but indispensable, and we should "pray without town. We will send advertising circuit town. The condition was a sense of petition would be not only philosophical but indispensable, and we should "pray without town." In modern times every the condition to the condition of the con one "in whom we live and move and have our being," as Paul does, and as

than hands or feet," as Tennyson says. The truth is the whole world now inclines to pantheism and surmises that we may even be a part of God. God is conceived as an infinite and restless energy, never absent, never idle, never forgetful or inattentive; the author of everything that is or that happens, prescribing the life of each of us with microscopic nicety and resistless authority and—what is infinitely better-with unchangeable and invincible love.

Of course, if this conception is trustworthy then we are all mere "passengers" in the voyage of existence and it amounts to little less than presumption for us to express opinions and urge selfish petitions in regard to the navigation of the craft. Evidently the proper attitude is one of adoration, joyful acquiescence and ceaseless

thanksgiving.

Even the theologians who believe in the practice of petition can not help falling occasionally into this view. For instance, Frederick W. Robertson the great English preacher, says: "That life is most holy in which there is least of petition and most of waiting upon God; that in which petition most often passes into thanksgiving. Pray till prayer makes you forget your own wish and merge it in God's will."

A greater than Robertson has said: "When ye pray, say, Our Father which art in heaven, hallowed be thy name Thy kingdom come, thy will be done, as in heaven, so on earth. Give us this day our daily bread, and forgive us our sins as we forgive everyone that is indebted to us. And lead us not into temptation, but deliver us from evil." Selfish petition has a subordinate position here.

Real prayer is any sort of communion with God. As Fenelon says: "The moment we are with God in faith and love we are in prayer."

WISCONSIN WORK.

A Call by the President of the State Association.

To the Editor:-With your permission I would like to call the attention of the Spiritualists in every part of Wisconsin to the fact that we are now ready to do missionary work in every part of the state, and would like to hear from the Spiritualists everywhere in the state who desire meetings in their locality. The state association has secured the

services of Brother and Sister W. D. Noyes of Utica, N. Y., as missionaries, and can, with the assistance of the Spiritualists of Wisconsin put on an active work this fall and winter. This gives us three missionaries for the present, as the president of the association will also act as missionary in any locality where his services are needed. In addition to this our State Secretary, Rev. Nellie K. Baker of Portage, will serve societies and spiritual gatherings within a short distance of her home whenever the duties of her office will permit of her absence.

Now, friends, this is your chance; if you cannot arrange for public meetings in halls, you can arrange for meetings in parlors, and thus aid in booming the good work. Will you not write us at once and tell us what you can do, and ascertain upon what terms these workers can visit you. Please address all communications regarding this missionary work to me at Milton, Rock county, Wis., R. F. D. No. 10. Send in your per sonal membership dues to our secretary, Rev. Nellie K. Baker Portage, Wis. Also address her regarding any general business concerning the organized work. Should you desire to address Brother and Sister Noyes, you may do so at Portage, care Sister Baker, as that will be their address for

We wish to send these workers through the southern portion of the state first, and the writer will go in the northern part. Now, friends write us at once that we may get the work going with a boom. We need the work Wisconsin, and must all pull together. Do not hesitate to express your wants, for we want to reach you and do all we can for whatever part of the state you

happen to be in. Remember also that our personal membership plan gives a chance to every Spiritualist in the state to be connected with the organized work; will you not send in your memberships now? Send them in so fast that Secretary Baker will need an assistant. You can do it, friends, if you will

I will be going North after the 12th of this month; should you wish me to visit your town, write me at once that may make your town enroute; those in the southern half of the state desiring our other missionaries to visit them -write me at once, as they also will be starting out on their regular trip in a few days. To the Spiritualists in and around Madison. I would say that we will soon be there in the interest of the good cause, and hope they who are anxious for work there will aim to let their friends know of the fact, that they may look out for the definite announcements. Now, Spiritualists, I am sure you de-

sire our cause to advance; the state association has confidence in you—we need you and you need the state association-let us all pull together and success will be ours.

WILL J. ERWOOD. President Wisconsin State Spiritualist Association.

PASSED TO SPIRIT LIFE.

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

Conscious of the presence of spirit friends, F. Bacher, M. D., passed to spirit life, Oct. 15, contented and glad to go. He was born Feb. 25, 1828. From a Catholic to a thorough Spiritnalist was his advance. Raps and other manifestations were constantly bserved at his bedside. Quincy, Ill.

Mrs. Adela Russell of Grand Ledge, Mich., passed to spirit life after a long illness; most patiently borne. Services at the home by Mrs. A. E. Sheets.

Mr. Louis Butler passed to spirit life from his residence, Oct. 20, at Grand Ledge, Mich. He hád been ill sixteen years. He was one of the carly Spiritualists, and leaves a son and three daughters, all of whom are firm in our faith. One daughter is a writing medium of promise. Mrs. A. E. Sheets conducted the services.

Everybody will be charmed with it. for it is not only a great spiritual book. Books, M. D., M. A. Fr. D. Press & but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price 31. For sale at this office.

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Truly, the world has never seen the like before. Search the annals of hisatory, ancient and modern; critically examine the history of Spiritualism; look amine the history of optituding; foom here and there, in every nook and cor-ner of the world, and you cannot find a parallel to the offer made in reference to these twelve remarkable Premium Books. They constitute a wonderfully valuable Spiritualistic and Occult library, and are furnished at a nominal All are substantially bound and neatly printed, and those who purchase them are delighted with them. The last one to appear, "LETTERS FROM THI SPIRIT WORLD," written through the mediumship of that remarkable me dium, Carlyle Petersilea, should be in every library. Read the following care-

We have now TWELVE magnificens Premium Books, and you can select from them as follows: Any one of the Twelve Premium

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yearly subscription for The Progressive Thinker. We repeat that the world has never seen the like of it before. OUR TWELVE REMARKABLE PRE-MIUM BOOKS FOR \$3.75.

The following is the list of titles of the Twelve Premium Books: 1-The Encyclopedia of Death, and Life in the Spirit World, Vol. 1. 2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2. 3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by.-J. R. Francis. They contain invalue

data. 4-Art Magic, or Mundane, Su dane and Super-Mundane Spirite Mrs. Emma Hardinge Britten. 5-Ghost Land. Spiritualism ism, by Mrs. Emma Hardinge Britten, 6-The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable me

7-The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts. 8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.

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

12-Letters from the Spirit World, written through the mediumship of Carlyle Petersilea.

Each Spiritualist should at once commencing forming a Spiritualist and Oc-

cult library. When ordering a Premium Book, one or more, you must send in a yearly subscription for The Progressive Thinker,

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And How to Live on Them-With Recipes for Wholesome Preparation.

Proper combinations and menus, with the reason uncooked food is best for the promotion of health, strength and Vitality. By Mr. and Mrs. Eugene Christian. Illustrated.

No one can afford to be without this

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It will simplify methods of living-help to settle the servant question and the financial problems as well as point the way for many to perfect health.

In the World Celestial Is a wonderful book, being the personal

experiences of a man whose dead asweetheart, after appearing to him many times, etherealized, materialized and through trance mediums, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollecion of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the wellknown author, scientist and reformer.

This book has a brilliant introduction

by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his un-

qualified endorsement.

He says: "This book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial."

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true."
The Medical Gleaner says: "It lifts

the reader into enchanting realms, and leaves a sweet taste in his conscious-Hon. C. A. Windle says: "It is inexpressibly delightful."

eral League, says: "It is one of the choicest pieces of literature of this mar-Everybody will be charmed with it,

President Bowles of the National Lib.

agement of

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. 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

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

R. S. Bell, Washington; Q. A missionary returned from Burmah, in a lec-ture on that country, said much had said about the teachings of Chrishna, 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 cor-

This missionary is hopelessly blind to everything outside nis 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 worshiped the statues of Apollo and Venus, or the Catholics the images of the Virgin, of Jesus, or the saints.

As for the morality taught by Chrishna, the Bagavat Gita is the undoubted source of the moral teachings of and is one of the most wonderful of all the so-called sacred books of

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

Pagans are the Japanese, yet they have shown the most exalted courage, yotion, self-sacrifice, and in the glohour of triumph a forbearance, tion and honor which has no par-

ment he history of the Christian printer is as idle to talk of convert take member of other religious to take incopies of other religions to undistantian faith, as the conversion 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 plausibly

argued from both sides. It is not sugrecent meeting of the American mane 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 adbroken cars, or hopelessly injured. The association decided against the measure. Granting, however that it is dustifiable, who is to determine whether the anesthetic 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 sufferers, to do so would have been akin to murder. There is no doubt that physicians

morphine, give quieting doses of 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

There is no justification of anyone assuming the responsibility over the life and death of another, and hence such treme case, as where a person was fastened beneath 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.

"Novice": Q. Who are the Doukhobors, 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 to their material wants, they have brought all their superstition with them, as a result of their ignorance which is almost mental stupefac-

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.

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

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 wtheir sins they wander over the prairie, exmeet 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

Seventeen hundred men, women and children in a body marched into Yorktown absolutely nude. Six hundred on marched toward. Binscarth across the bleak, wind swept prairies.

Centuries of persecution have made

The Light Amongment de Mills.

Et Charmingly Interesting Harrative, sentments—let godie, Don't trouble Perhaps I have not told you that he is yourself about other, people's affairs, a young man just out of college. He

Most Beautifully Suggestive is "The Light Among try to do too much. Lonce knew a wo oted. Perhaps I would be just as narthe Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every and all and an angel into the bargain, but she made a wretched mess on't and but she made a wretched mess on the but she made a wretched mess on the but she made a wretched mess on the but she made Spiritualist should read it.

(Continued from No. 832.)

Spruce Grove Farm. by since I received your nice long letter and I am longing to hear from you are interested in.

There has been little to break the confined to the house with inflamma-I have taken his place upon the farm as best I could, for we have had no money all." to pay hired help. I have taken the whole care of the stock and drawn up wood and cut corn and husked it, and pass it on, please: gathered apples, in fact done everything that needed doing so far as my

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 toll in helping people. "I believe you are ginger, what would it be then?" and hardships, but I must do my duty. doing more good than I am," he said, asked. If I have got to be bound to the altar of wistfully. sacrifice I will not go like a beast dragged to the glaughter, but like a em preaching them a more helpful gosclearly revealed to me that I must pity Let Go." myself no more, that self pity is weakgrow strong and pure and kind and pa. husband's parents on a large farm. In 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 1 led a beautiful life? All this came to my mother-in-law was very willing I thing that strikes you as being true and me the other day while I was feeding have opened the eyes of the Christian | 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 the midst of trouble. I want to know how I can do good to others outside my why I do not get more messages from the spirit world. Charlie thinks it is because I hurry so much of the time. I den'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 closet" was Duty! have heard the voice say: "Seek not band's Aunt Emily came to make us a that everybody that knows ye will know afar for that which lies near at hand."

"Within yourself lies the power to rise above every condition and shape tired I could hardly move Aunt Emily I came away and left him smiling and ing; second, he healed the sick by for the wounded, anesthetics to be administered to those pinned under the your own environments. You will never came out into the kitchen and began to happy, and the next morning we heard spirit power; third, he proved beyond 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 Emily stepped out and cried, "Let go! earth and heaven have to give. However humble your work, do it cheerfully, the respect and kindness you want them to give to you."

I think if I live up to what I have re-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 and be well and happy out in the sun-

science and knowledge in general. The Canadian government has furnished he had a mind to, folks would let him them with schools but they will not perin common. While having no priests, they follow like sheep self-appointed leaders, who by their preaching excite fare of each other, the members contributing to the weal of the community. co, are vegetarians, and have no criminals. Vice is unknown.

They furnish a most interesting study these Russian seris. Judging from the apocryphal writings which for the enlightened minds of the pres- bad and uncomfortable ones. ent to understand the brutal stupidity If somebody says something mean heroic fortitude. of the masses during the thousand years of what has been aptly termed

and folly of the doctrises taught.

Drury and the results of the meeting; and smell the spruces and the brakes- forget Aunt Betty Joe and the gospel I am sure it will bring you no good, but about "Aunt Jane" and everybody you what do you call 'em, ferns? Get all of Let Go!" the good ye can out of everything; 'tis

Years ago an old lady called by her than I have already got I want it. see Aunt Betty Joe."

and asked her the secret of her success : "If I should put a label on it reading work he is able to take care of you any-

Aunt Betty Joe laughed and said, "I asid I.

When asked to explain, the old lady all possible growth. I am sure I can got married and went to live with my his meaning. tient as the years go by, even if I do those days we had to make our butter and so truth is truth, and error is er. it, I would not consider it worth much." thought she was.

live and be well and good and happy m and pale and feit tired, unhappy and it yet. The very name Spiritualism is most people seem to think that Spiritown little family. I do not understand silent and morbid and the more I bell, and is as broad as God's creation. ern Spiritualism and the teachings of

Just as things had got to this my hus to each other. One day when I was so that was ever preached or lived." out doors and went to the door in sea. lost one of the best friends I ever had. communion. son to see our chore boy Sam come Did I say lost? I ought to be ashamed, strap around the neck of a great calf. day he will come and speak to me, and The boy was panting for breath, his how glad I shall be to welcome him. clothes were torn, his face scratched Talk about it's being wicked to hold and bloody and his hat and one boot gone. When he saw us he gasped out, let the critter go!"

got to have years of experience such as Bible says God is love, and love won't What would you think of Sam if he and honorable as the top round." holler quite a spell fore they paid mit their children to attend. They are much attention to him, and I guess God ultra communists, holding everything will let you holler quite a spell before he pays any particular attention to you -so you just let go."

about you, let it go, and by your words the "Dark" Ages. "Every would be and deeds prove to them their misleader claimed diving assistance and take. Don't go through the world lugthe people were ready to follow, their ging about with you a load of jealous. The night John and I went to hear fanaticism measured by the absurdity les, disappointments, gradges and 12. Mrs. Drury speak, the minister called

speech or conduct-let good

one day the idee struck her that 'twas ready to start when Mr. Dale got here enough for one woman to be all a wo- and John told him where we were go-(hills, and ye will if ye don't worry and man ought to be, so she let go of every- ing and asked him to go with us. Mr. hurry; so don't do that, child, for if ye thing else and 'tended to the woman Dale seemed dumb with astonishment Dearest Marah: -Weeks have flown do 'twill shut the gate of heaven in yer business, and the last I ever heard of for a moment and then he said, sorrow face sure. Stop and look at the sunset her was to hear somebody say that if fully, "I am very sorry, Mr. Wilder. and get its glory in your soul. Draw in an angel ever was on earth that woman that you and your sister have become again. I want to know about Mrs. great long breaths of the good pure air, was one. So when ye get home don't so much interested in Spiritualism, for

There is no danger that I shall forget into sorrow and darkness. I thank you all yourn if you will take it. You've got it, for I see too much need of applying for your courtes, but I cannot think of monotony of my life. Father has been all the time there is. If there don't it to my own case. Some one has sent accepting it." seem to be time enough for ye to enjoy me a lot of papers and tracts big and tory rheumatism for a good while and verself, it's because ye think something little. There are all sorts of isms and words why you will not go with us?" is yer duty that ain't yer duty-that's laith cure and mind cure and I don't said John, in his calm, pleasant voice. know what, for I have not had time to Mr. Dale hesitated and then said halt-He then told me a story which I will find out, but I am going to let go of ingly, "Because I believe Spiritualism write, for it is too good to be lost, so some thing and read them if they are to be a doctrine of devils." worth it, for if there is anything better

acquaintances Aunt Betty Joe, lived on Later.—Father asked me to-day to go strength would permit. My hands are Swallow Hill and for a long, distance to Uncle Ezra's to borrow a saw, and I rough and red, and some mornings I am everybody who was having sorrows and was glad to go. I told Uncle Ezra who would condemn a prisoner without so lame and sore I can hardly move, but troubles went to see her and came shout my new reading matter and giving him a trial or investigating the it soon wears off. I have left the farm away looking brighter and happier, so asked him what he thought about it, for case at all?" but a few times since I wrote to you be- it was no uncommon thing when some he has always read a good deal. In reone seemed extra happy to hear his ply to my question he took a bottle floor so, as Aunt Jane says, I put in my neighbor say, "I guess he has been to from the table and asked me what was our and said in my sweetest tones in it. I removed the cork and an-One day the minister went to see her swered "peppermint essence."

"Why peppermint essence, of course,"

"Then if I put another label on it then?"

ening to one's character and prevents said, "When I was only a young girl I reppermint," said I laughing, for I saw unjust in your judgment? If I had a re-

"I rather guess it would," said he, and cheese, and spin yarn and weave ror, no matter what name you call 'em our own cloth. Oh, there was lots of by. All the religions have more or less hard work to do. I was full of ambi- truth in em and they've done sometion and wanted to do a great deal, and lody some good, so jest skim out everyshould. The more I took upon myself good and helpful and let the rest on't trimmed with autumn leaves, ferns and to do, the more she thought I could, and go. But remember, Marthy, child, that sunflowers and was well lighted. Mrs. it was not a great while before it was Spiritualism covers the whole ground, hurry, hurry from early until late. If I and don't you get to thinking it don't, pressively that chapter beginning. wanted to go anywhere or have any All that has to do with spiritual things, "Though I speak with the tongues of time by myself she was vexed, or I all that tends to boost folks up to be men and of angels and have not love better, purer and nobler is Spiritualism. (she read it love, not charity), I am be-After a time I began to wear out un- I tell ye, child," he said, with an energy come as sounding brass or a tinkling der the constant strain. I grew thin that surprised me, "ye hath't half got cymbal." She then remarked that discouraged all the time, but no one something to live up to and it reaches ualism and Christianity are at swords' seemed to take any notice of it. I grew from the highest heaven to the lowest points, but it is a wrong idea, for Modbrooded over my condition the more The spiritual is the only part of any Jesus Christ when rightly understood, miserable I grew, until I fancied that thing that lasts forever. The Bible are practically the same, no one cared anything about me, and I tells us that God is spirit, so all knowlwanted to die and get out of it all. It edge of God is Spiritualism. Don't for in the hall-a large number for the size was duty here and duty there—I be | get what I'm saying to ye, Marthy, girl, |of the place—and they all seemed surlieve the name of the "skeleton in the for they may be my last words to ye, prised at her statement, which she proand I want ye to live such a beautiful ceeded to prove. I do wish you could and noble and kind

rushing down the path holding onto a for I know I have not lost him. Some communion with the dead-why it is a most blessed privilege and it seems "Help me; help me, quick!" Aunt very strange to me that anyone can view it otherwise.

I got a letter from Mrs. Austin yes-When we came back to our work, she | terday and it came like a burst of sunfaithfully and well. Give unto others said to me, "Now, look here, Betty, shine in a dark day. I will quote a lityou're in a worse scrape than that boy tle from her letter: "If you really want is, for you've got hold of a more un- to work in the spiritual field your work manageable critter and the name will come to you as fast as you are ceived already I shall be at least a good you've given it is 'Duty,' so what I said capable of doing it. We often think woman. One thing is certain: If I have to him, I say to you 'Let go!' The ourselves capable long before we are. It seems to be naturalitto want to do make you do things to hurt yourself any something grand and beautiful, but if more than anybody else. It ain't your we attempt it before we are able, we duty to do other folks' work for 'em come to grief. It is much better to ocfor the first time for a good while. I and humor 'em in their lazy shiftless cupy a lowly position and be called found him quite feeble, but he was real ways. The other night I heard you higher than to take a high place and pleased to see me and we had a long praying God to help you, but he won't have to come down. No one can be talk. He asked me a good many ques ever help you out of any scrape you can trusted with an important work who tions about my work and what I was get out of yerself just as well as not, will not patiently and faithfully pergoing to do. "Out door work won't You have a right to be healthy and form the lowly duties of life. We must hurt ye if ye don't do too much," he happy, and you needn't feel obleeged to always remember that the bottom said kindly. "You wanter grow strong ask anybody's permission, either, round of the ladder is just as important

shine with the birds and woods and should keep right hold of that calf all I am trying to remember all the good the time day and night and say he was that comes to me and build it into my doing his duty? He might say that if character, and keep cheerful and happy, them stolid and unchangeably stubborn, he didn't keep hold of the critter that but is uphill work some days. Mother and the density of their ignorance it might get lost or drownded or some is calling me to come in and drive the thought. As their fathers believed, so thing, and so hang on and yell for some- colves in and it will give, me a fine do they. They are opposed to all hubedy to come and help him do his duty. chance to practice national self-man laws, to courts, armies, war, to I guess as long as he could let go when control. Give my love to thank Helen and write soon. ofi.

Lovingly volits. MARTHA WESTON. the vor

New Light Cottage. My Dear Martha: - I was very glad to their fanaticism. Aside from the fa-natical outbreaks, they lead the lives of it afterward. I had quite a tussle but I ling so well, for I feel that you are do-I took Aunut Emily's advice and lived get your letter and to know you are dogregarious animals, devoted to the wel-kept good-natured and conquered in ing well whether you think you are or the end. Now, when folks come to me not. I can sympathize with you in your They use no spirituous liquors or tobact full of trouble and grief and worry I tell hardships and disappointments, not bethem to let go. Some people have their cause I have had any such experiences arms so full of disagreeable things that but because I love you. Of course, 1 of the inception of religion. It is prob. they can't see over the top of them nor have my trials, and sometimes they around them; there is only one thing seem very hard to me but I suppose able that the people among whom bround them; there is only one thing seem very hard to me but I suppose Christianity had its origin, were even to do: Let go. Don't keep your mind that is because I know all about them. more ignorant, and hence fanatical so full of unpleasant thoughts there is it seems to me troubles are like headno room for anything bright and beau- aches; we know how hard are our own have been preserved, it is impossible tiful to find lodgment there—let go the beadaches and it is dreadful, but we can bear our neighbor's headache with

Aunt Jane is still with us, but I will

is real nice looking and pleasant and "Now, child," said Thele Ezra, "Don't agreeable in spite of his being so bigwill lead you far from the true way

"Will you kindly tell me in plain

"Have you ever investigated it?" said John smilingly. "I have not," was the brief answer.

"What would you think of a judge

Mr. Dale looked helplessly at the "Surely you are not afraid to go, Mr. Dale? If God has called you to do his where, 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 woman true and brave. It has been pel than you are; the gospel I preach is, reading aconite, what would it be she ever knew. I believe the Bible says that by their fruits ye shall know "I guess it would be the same old them. Isn't it barely possible you are ligion that was so shaky that I did not

dare to listen to anything contrary to 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 Drury took a Bible and read most im-

There were about a hundred persons visit and she and I took a great liking that you've got the very best religion performed a three-fold mission. First, he taught right thinking and right livhelp me. Just then we heard a noise that he was dead. Oh, Marah, I have all doubt a life beyond death and spirit

(To be continued.)

REGRETS.

It is really true, beloved, that you live-The one whom my soul hath ever loved the best. take me to your heart again, and there forgive: 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 Can you not see from your grand height where sorrow

Pain and death, wafted your pure soul; Can you not give some promise to me, If you have found that blessed life the whole?

Can you not come to me, my own be-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 an

guish.

Mourning for the joys forever fled? close my eyes, fold my hands, and languish
For the whisper low,
"There are no dead." And were you with me, dearest, now as

I gave your true brave heart such Pain, Would you take me in your arms as Pledging forgiveness o'er and o'er again? would be more tender to you, I was so

dull; And life had much I found was hard to bear; 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 su

pernal, Kiss my cheek, and wreathe with hope my brow; O; tell me, is my life with thee Eternal And will I love you, dearest, then as Rose L. Bushnell DonnElly.

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New Testament Stories Comically Illustrated. By Watson Heston. Price, cloth, \$1.50; board cover, \$1. No Beginning. By W. H. Maple. A common sense demonstration of

the non-existence of a first cause, thereby identifying God with nature

To the Officers and Delegates of the day set apart during their session for National Spiritualists' Association the N. S. A. work.

in Convention Assembled:

Your Committee has received for consideration fifty-three reports of chartered 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 important factor in the progress of Spircome 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 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 Assostations, 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 a full report of the strength of their Associations. The State Associations reporting are as fol

Minnesota, Illinois, Missouri, Indiana, Iowa, Wisconsin, Texas, Oregon, Massa-chusetts, Montana, Kansas, Washington, Michigan, Connecticut, Ohio, New

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

Your Committee again calls your at tention 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 Compounce, Conn. This shows that the inerests of the N. S. A. at the Camp the Convention. Until that time they Meetings seem to be waning. A few are not the property of the public, and years ago nearly every Camp Meeting no report should be published which assigned a day to the N.S.A. The fact that only two Camp Meetings have relief to the New Years ago nearly every Camp Meetings have relief. 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

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 itualism.

FINANCIAL STATEMENT.

\$8047.41

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 fulnished us from all local Associations, are as follows:

Gross Income. Gross disb. Balance. \$7332.27 \$546.96 \$7707.68 3459.27 3378.03 354.36 \$11166.95 \$10810.30 State Associations.

\$6519.66

\$1764.59

ires 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 ad-

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 not 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

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 Hudson Tuttle's "Lyceum Guide." the Progressive 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 pre-

pared in this way. Owing to the fact that when the re-ports of Officers, Missionaries, Special Agents, and Committees, are changed when they come up for action in the Convention, your Committee recommends that no reports be published prior to their official presentations at

> M. E. Cadwallader, Chairman.

(Adopted.)

HISTORIAN'S ANNUAL REPORT.

words. The work of the history has who endorse me as their historian. I been seriously hindered by my severe ask your patience while I slowly adillness. (I was expected to pass the vance in my work. Great Divide and my physician limited It will probably be my last work in my stay on earth to December), and this sphere, and I hope to make it my several accidents following, each of best. I wish the Fates permitted me to at 3 and 8 p. m., by Mrs. T. Loll, pastor, which prostrated me for several weeks, be with you at this great convenwhich prostrated me for several weeks, be with you at this great conven-and seriously impaired the working cation. As I cannot, please accept my pacity 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 in terest and determination to do work thoroughly, and see it in print be fore I change my robes for the eternal feast of love, truth and reason. It requires much reading, research and cor-respondence to obtain and verify data, and it better go slowly, than be loosely counts that might prove defective and give it the reputation of unreliability 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, might say, better than before in years

If no other misfortune overtakes me I anticipate having a volume ready for the printer before the 4th of July, 1906. I have some excellent helpers, who have prepared special sketches of im portant work and workers, that may go in, in a body, as they are carefully conkindly loaned me a sketch of Jonathan

pense (\$2) printed in London, Eng., some 200 years ago. It is a curious illustration of the type of mind and the not sleight-of-hand. One to perform authority of beliefs which mark the moments of human advancement, which free to start with. He cannot do anyculminated in the most wonderful thing without having his hands free. The epoch of history, the advent of Modern Spiritualism. These various developments, such as the works of Anton Maurice is a medium. Mesmer, the advent of Universation and remarkable experiences of John Murray, the life and wonderful experiences would not believe the same thing if ences of Swedenborg, the history of the done now. I will mention two similar Shakers, and the Revelations of A. J. cases. Paul and Silas, bound in chains

From this point, when the mysteries they came to the gate it opened of itat Hydesville startled the world, the self. The angel led them a distance real history of Modern Spiritualism be from the prison and left them there. ging, and from that time to the present, s the principal work of collecting evi- Brothers were giving cabinet manifesdence, sifting testimony, tracing the growth of mediumship, analyzing the town authorities arrested them and put ntiltudes of skeptics, plous bigots, sci-then in fall claiming they were obtain-entific (?) negationists, the public ing money under false pretenses. The

church. You will see that it is no easy morning chore to do all of that, and a hun-ing chore to do all of that, and a hun-ext morning he found both of the boys dred times more, to say nothing of the sitting on the front steps of the jatl. time and labor of uniting, reading, re- On examining the locks, both were viewing, etc. I enjoy it all when in found as he left them the night before. good condition for such work, and I be Red House, N. Y. A. H. FRANK.

Every delegate knows that these figvance of the Convention.

would be more satisfactory.

Louis Williams. Rena Chapman. Oscar F. Evertz.

To the Spiritualist Assembly, Con-vened at Minneapolis—Greeting:—I the approval of your honorable board will not tax your time by multiplying and the intelligent body of Spiritualists of Boulevard and Park avenue. All

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, preside 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 arranged, with many unverified ac and liberty. Let the supreme thought and motion be the greatest good to the Cause, and the most promising way to

Cause, and the mounts, success. Cordially yours, LYMAN C. HOWE. (Adopted.)

MANIFESTATIONS.

Similarity of a Modern and a Bible Instance.

To the Editor:-I think you are dodensed. Among them is a sketch of Emma Rood Tuttle, by Hudson, and one vance the cause of Spiritualism. You of J. Frank Baxter, by his lifelong give more reading matter for the friend, Florence Sampson, who also money. I have read No. 830 which Edwards, from whose pious illumina Mrs. Maynard. I attended many of gives much of what was given through tions we may draw consolation and her circles at her father in law's house cheer, with visions of lost souls, infants damned, etc.

I have secured a book at a trifling expinery of the property of the p size, in a dark room, in 15 minutes.

Much that is called sleight-of-hand is sleight-of-hand must have his hands performances of Maurice F. Raymond I believe are done by spirit power.

Davis, all serve as landmarks in the progress of the world's thinking which made the advent of Modern Spiritualoff. The angel then led them out. As

Some years ago the Davenport tations in Oswego, this state. The and representatives of the jailer to make sure of his prisoners,

The Progressive Thinker.

Your committee on President's report beg leave to report the following: 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. Barrett so well arranged that our work was at once simplified and that the Never Lacking for Life and the Dissemination of Most Important Mind-Food, consideration of the same has been one of pleasure and profit to the members of the Committee. We desire to ex-

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, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

First German Spiritualist Boclety on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 18th street. Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking'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. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Bur-

land, pastor.
Unicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, as-sisted by Hugh S. Fraser. All wel-come. Services at 8 and 8 p. m.

The Kenwood Spiritual Church will hold services every Sunday at 8 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring The Progressive Society holds serv-

ices every Sunday at 183 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 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-863 East 43d street. Conducted by Mrs. Isa Cleveland. Spiritual Science Society meets every

Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to after-15 cents. Mrs. Dixon and her daughter. the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer Dr. Beverly, president, No. 44 East 31st street. A Spiritualist Temple has been

opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser-

The Spiritual Church of the Students of Nature will hold services every Sunday at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test medi-ums. 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, 152 North avenue, be-tween Halsted and Clybourn. 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 Frank Joseph, medium. Evervhody welcome.

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

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 ton Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabangia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given

The Hyde Park Occult Society holds regular Sunday ovening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent 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, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

The Spiritual Association of Sixtyninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 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 afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Bervices every Sunday at 8 p. m. Scientific and philosophical lectures. Best psychics and message bearers always in attendance. Prof. F. M. Stoller, conductor. Church of the Soul Communion meets overy Sunday at 3 and 8 p. m., in Lin-coln Park Lodge Hall, 869 N. Clark

street, opposite main entrance to Lincoln Park. Lecture, tests and messages at each meeting. 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 condially invited. Residence 616 N. Wells street. Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Pas tor'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. After-noon session, 3 o'clock; evening ses-sion, 7:30. Everyone attending is re-quested to furnish refreshments for 6:15 supper. Coffee tickets, 10 cents.

Church of the North Star Spiritual Union, incorporated: Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Lecturer, Rev. Dr. P. M. Esser, 62 Willow street; president, W. rassman, 340 Humboldt a Same: Medium, Mrs. Rennau, and Visiting mediums. All

The Independent Church of Truth will hold meetings every Sunday even-ing at 730 sharp, in Grand Boulevard-Hall, corner 47th and Grand Boulevard. Speaker, and message bearer, Georgia Gladys Cooley. Hall can be reached by nuc. Eyery Thursday at 2:30, Ladles South Side Elevated, Indiana avenus Alc.

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D. D. The titles of some of the lectures are as follows: Self Helps; Finan cial Success; Ideals; Economy; ning Attraction; Courtesy; Kindness and Tact; Angelio Help. Price 28 of

N. S. A. GONVENTION.

Mr. President and Follow-Delegates:

In the beginning, let us say, that we found the annual report of President

press our appreciation of the excellence of the report as a whole, and the com-

pleteness with which subjects of interest to our cause have been presented.

While we do not agree with all of its

recommendations, we do not criticise, as we recognize that the report is of

necessity much of a personal nature

and relates to the experiences and con-

ditions that have confronted the Presi

dent during the past year. We have

taken up the report seriatim, and fol

lowed the same order in our treatment

GENERAL INTEREST.

The great interest created through

out the country by the discussion in the

newspapers over demonstrations in

Brooklyn and elsewhere, gives gratifi-

cation to your Committee, knowing that discussion attracts attention and

attention once attracted, investigations will follow. We believe that the more

we can secure publicity through the

press, even though against our cause

it will result in great good, for invest

igation can but lead to knowledge, knowing as we do that the philosophy

and phenomena of Spiritualism are

LOCAL SOCIETIES

The recommendations regarding local

societies are endorsed and we urge that

some action be taken at this convention

for the importance of increased effor

and more concrete work among the lo

cal societies is greatly needed. (Adopt-

POSSIBLE HELPS.

The recommendations regarding pos-

sible helps are excellent, but of such a

nature, in the judgment of your Com-

mittee, that it will depend at present

largely upon local conditions, and that

we can but urge upon local societies the

value of conforming to the President's recommendations as far as possible.

We recommend that the Board of Trus-

tees send to all societies, contributing

to the National Association, such pos-

itive facts as it may from time to time

ascertain regarding those who have

proved unworthy of confidence, ever

being certain of the data before doing

MISSIONARY WORK.

We recommend that the Missionary

gross receipts should be turned over to

THE GOFF WILL.

We recommend that the National As-

sociation assist as far as possible in the

defense of the Goff Will, or in defense

of any other contested case that may

occur of a similar nature, but in doing

so that the recipients of the legacy in

case they realize thereon, shall reim-

burse the N. S. A. for its expenditure.

and donate to the funds of the N. S. A.

to assist in the defense. (Adopted.)

A VITAL ISSUE.

ment to the Charter or Constitution to

vercome any defect or needed change

to strengthen our organic law and the

Charter under which it acts. (Adopt-

ANOTHER IMPORTANT QUESTION

board take action upon the license law

as set forth in the President's report

and every legal means taken to elimi

nate from the effect of such ordinances

our endorsed mediums, healers, clair

voyants, clairaudients, seers or proph-

regarding "Our Platform Speakers," and recommend that action be taken in

accordance therewith. His recommen

dation regarding "Our Mediums" is also

We heartily commend all efforts of

the Spiritualistic Press in the defense

Your Committee agrees with our

President that The History of Spiritu-

alism should be completed and that

steps should be taken by the incoming

Board to secure all data of the early

PENSION FUND.

We join with the President in urging

that steps be taken to increase the pen-

sion fund, so that needy workers may

be properly cared for when aged and

beartily endorsed. (Adopted.)

of true mediumship. (Adopted.)

events therein. (Adopted.)

infirm. (Adopted.)

We heartily commend the statement

ets. (Adonted.)

We recommend that the incoming

We also recommend that the Spiritu-

as compensation for its services.

the N. S. A. (Adopted.)

of it. (Adopted.)

true. (Adopted.)

so. (Adopted.)

Report of Committee on the President's Report

EDITOR-AT-LARGE.

We approve the recommendations as Editor-at-Large, Hudson Tuttle (Adopted.)

PROGRESSIVE LYCEUM.

We recommend that an appropriation be made by this convention to carry on the work of the National Lyceum Superintendent, and that he be paid for his labor; also that great effort be made to increase the interest in Lyceum work, to the end that Lyceums may be organized in connection with every lo cal society. (Adopted.)

THE MORRIS PRATT INSTITUTE. We endorse the recommendation of he President regarding the Morris Pratt Institute. (Adopted.)

DECLARATION OF PRINCIPLES.

Your Committee disagrees with the ecommendations of the President, relating to our Declaration of Principles, and considers that it will not be advisable to make changes, believing that the present form meets the approval of a vast majority of Spiritualists. (Adopted.) ON CONVENTIONS.

We recommend that the Annual Conention be held for more than four days and that action be taken to that effect at this Convention, and further, we would also recommend that all committee work, except that which is absolutey necessary, be done outside of the time of business sessions. It is well known that many of the ablest delegates are apt to be appointed on the committees, their labors keep them from the assembly work while they are needed. (Referred to Board.)

CONVENTION DELEGATES.

We recommend that a By-Law bi passed designating that: No person shall be seated as a delegate in the Annual Convention who if not an avowed Spiritualist and a member in good standing of some legally organized society of Spiritualists under the National Association or its State auxiliaries. (Adopted.)

CLERGY RATES.

We endorse the recommendation as Clergy Rates, and recommend that t be referred to the Committee on Resolutions. (Adopted.)

ORDINATION.

We believe that every proper effort should be made to systematize ordination and that article XI, of the By-Laws covers the whole matter. (Adopted.) THE LATEST WORD OF SPIRITUAL-

ISM.

We commend the President's recomnendation regarding "The Latest Word of Spiritualism" and that the Committee on Resolutions be instructed to introduce a resolution re-affirming the Pruden Resolution of former years.

(Adopted.) CUBA AND PORTO RICO.

We recommend that a resident of Porto Rico and of Cuba, be appointed as representative of the N. S. A. those islands, provided a suitable son can be secured to act withouars

to the N. S. A. (Adopted.) We endorse the recommenda erful garding "Post Office Missions, cial Work in New England," and ing Meetings," and recommend legislation

to that effect. (Adopted.),

alists of Michigan be especially urged MASS MEETINGS. We recommend that at least ten Mass Meetings be held throughout the United States between this date and Your Committee does not consider that the National Association is in pres-June 1, 1906. The N. S. A. to bear the books on Spiritual Development, at a nominal cost. They will appeal to you.

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PSYCHIC QUARTERLY.

We recommend the appointment of a Committee to consider the suggestion of the President regarding a Psychic Quarterly. (Adopted.) FINANCE.

The article on finance is endersed, and recommended to be referred to the Finance Committee. (Adopted.)

THE SPIRITUALIST PRESS. We recommend that resolutions of thanks and acknowledgment for favors received from the Spiritualist Press be ent under the scal of the N. S. A. to the nuplishers of the Banner of Light Progressive Thinker, Light of Truth, Sunflower, Lichtstrahlen, Reason, and any others that have in any way aided

the N. S. A. (Adopted.) "Necrology" recommendations should be referred to Committee on Resolu-

tions. (Adopted.) OFFICERS.

We recommend that a vote of thanks and appreciation be extended to the officers and trustees for the work they have accomplished the past year. (Adopted.)

Respectfully submitted. J. S. Maxwell, Ch'm. Frank Walker. C. D. Pruden. Carrie H. Mong. Esther Thomas Bosley

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