

"A dreadful pause ensued. Such terrible torture as I then suffered no human breast can ever have endured. Alive in the coffin! To hear yourself bewailed by a loving mother, befallen of a horrible destiny, and not be able to give a sign of life of yourself!"

ed before, which he who was in
d cramp, had heard, was caused by,

the Petersham.

man will be in demand by many who have not previously read metaphysical writings. Price 60c. Per mail order add 10c.

SCINTILLATIONS

As They Come From Michigan, Illustrating
Free Moral Agency.

As a feather from the wings of Fate,
Every changing breeze beguiled me.
I ran the scale from earth to heaven,
And the pace from peace exiled me.

Should I ask you if you were a free moral agent, unless you had taken some previous thought in the matter, your answer would most surely be, "Of course I am; I do just as I choose."

But are you? Is it possible for you under all circumstances to so conduct yourself that no man shall step in front of you and cry out, "Halt! You're trespassing on my premises?"

Has there ever been a day that in the evening thereof you could honestly say, "This day my every hope, my every desire has been realized." I trow not!

Out among the hills and dales and in the enticing depths of the woods we feel our natural freedom, and in ecstatic thoughts we sing praises to the very power behind our existence, thanking our God for the effluence of His spirit in our lives. But, ah! how fleeting this vision of freedom as we again near the city on our return. We only enter the suburbs when the stygian enthrallment of the strife and discord, selfishness and greed, hate and revenge, throws their semibarbaric influence over all our finer feelings, and we again become enslaved by the commingling waves of passions and emotions of the masses, and it is a battle royal to keep up our own individuality.

Education and environment dating back for generations shapes a course in our lives, and we are prone to follow THE LINE OF THE LEAST RESISTANCE along this course. There is a volume to our existence flowing down through life's pathway, pliable and adjustable to surroundings—depth to its narrowness, and shallowness to its breadth, completely filling all the niches, and no more, no less. We manifest life as per liberty—now murky and muddy, now dashing upon the rocks and over the precipice, and again clear as crystal and full of life, ever flowing onward with Fate to the sea of Death!

You say, "Yes; but a river may often change its course."

True!

But why?

Because the new course is in THE LINE OF THE LEAST RESISTANCE. "How about a flood forcing the change?" Environment lifted the vapors from our surface and some other environment in which they were cast condensed them and started them back to us with awful force; and thus the floods of disaster or the floods of prosperity suddenly change our course in life by breaking through the resisting banks and opening them new channels.

And right here, let me say whatever emanations we give out in our associations with our brethren, WILL COME BACK TO US as surely as the floods carry the vapors back to the sea, and the question for us to decide is whether there is a way for us to become free enough to at all times dominate what class of emanations shall radiate from our lives.

I do not believe there is an intelligent person living who will gain the assertion that we as individuals are not free agents in any sense of the word in our present condition; but out in the dim distant future I see the beacon light of freedom for the individual.

"Come into my parlor," says the Spider of Greed for wealth, power and fame, to the Fly of Humanity, and it is there, living the epicurean life of the physical until we have become an ephemeral race of enslaved people. WE MAY BECOME FREE MORAL AGENTS ONLY AS THE SPIRIT BECOMES MASTER OF THE BODY. Living for the gratification of worldly desires, man is purely a creature of circumstances. The rise from this condition is only by gradual evolution through higher education. Phrenology and palmistry teach us of the stamp nature has placed upon us as a result of prenatal conditions over which we had no control whatever, and indicate the natural tendencies of our lives if left unfettered or unfettered by changing environments. But it has been discovered that these markings of head and hands are not infallible, and that they change perceptibly with every change of surroundings and through education. This gives us proof positive that Fate is not master of the universe; her winds all blow in one direction, toward the grave. But somebody has gleaned us this beautiful message:

"One ship drives east and another west
With the self same winds that blow.
'Tis the set of the sails and not the gales
Which tells the way to go.
Like winds of the sea are the ways of Fate,
As we voyage along through life;
'Tis the set of the soul that decides its goal,
And not the calm or the strife."

Then with our eyes on the spirit we see the coveted goal, for spirit stands for perfection and absolute unity of action in all matter. Into each being is a spark of this spirit implanted. Shall we not strive to learn the mode of expanding and energizing it into full control of all our desires? It is like the water in a boiler—useless to the engine until expanded in vapor to the full capacity of the boiler. Shall not mentality be the fire that fills us with the spirit to the full controlling point?

With all the divisions and classifications man gives to the mind, the fact remains that it is all one mental force that is manifesting itself. We may manifest it by precept or concept, yet its origin is the same.

All great achievements, all great inventions, and all great actions, are the result of the desire and needs of the masses, or the concentrated mental energies of the many, and not entirely the effort of the single individual who produces the result, though the masses may be unconscious of their part in the construction. The man who concentrates his mental energies toward a desired end is as potent a factor in its production as the man who actually does the work.

Pat carries the hod and Mike lays the brick. Did they build the structure? The foreman told them what to do; the contractor gave the foreman his instructions; the architect furnished the drawings to the contractor from mental pictures furnished him by the owner; and the owner in turn got his mental picture from comparisons and combining the best features of what had been produced in the past, and adding but here and there an improvement to meet the present advanced demands. Now I ask, who built the house? Did Pat and Mike, or did the needs of the masses?

This thought in connection with a careful review of existing conditions throughout the past ages leads me to this conclusion: HUMANITY AS A WHOLE CONSTRUCTS AND CONTROLS THE VERY FLORA AND FAUNA OF THE AGE IN WHICH IT LIVES. It is an unconscious control but it is a fact nevertheless. As a mass we are free moral agents in the broadest sense of the word.

Man's improved mentality causes him to look more to the sanitary conditions around him; the result is the passing of the vultures of every description. And so as the mastodon and his kindred of the prehistoric ages have become extinct, so will the elephant, camel, ox, horse and all other beasts of burden become but skeletons in the sands of time and be looked upon as monstrosities by our posterity. Why? Because they will have passed the period of their usefulness to man's mentality. Vegetarianism will take the place of cruel carnivorousness, and then the swine and beef shall be known no more; already has it gained such proportions that in connection with the increased demand for leather, the scarcity of hides has advanced the price of leather almost triple in half a decade.

Fruits and vegetables have been grafted, crossed and cultured until they have become exclusive to this period only, and their properties are integral to the necessities of this age.

The buffalo and deer were the food products of a savage mentality, and they are both rapidly becoming extinct with the advent of civilization over their domains.

Science even now is preparing the way to obtain food from the dead past without resorting to nature's slower process of growth and development. Dr. Emil Fischer, professor of chemistry in the University of Berlin, has just announced that coal furnishes the necessary fuel for tissue building in our bodies. On the force of it this may seem to be an absurd assertion, but go back with me to the origin of coal. We are told it is carbonized vegetation—carbonized by natural chemical action. Nothing has escaped from it but the liquids. Now science proposes to reverse nature's processes, restore the liquids and give us THE TISSUE BUILDING PROPERTIES OF THE original vegetation; and so the process goes on from age to age, man's mentality supplying all necessities, no matter what the emergency demands.

It does not behoove us to worry about what our posterity will do for meat and drink, heat and light. Even that great truth was taught by

Jesus nearly two thousand years ago in his famous Sermon on the Mount. (See Matt. 6: 25-34).

Now listen to Swedenborg's message to the world a hundred and sixty years ago: "The natural world is the outbirth of the spiritual world, and the spiritual world of the invisible mental world. Man is a summary of nature; nature is man in diffusion; all things therefore, in nature, in fire, in air and in water; every tree, herb, fruit and flower, REPRESENT UNSEEN THINGS IN THE MIND OF MAN."

Swedenborg, like Christ, manifested a mentality far in advance of the age in which he lived.

We are now entering upon the electric age, and so wonderful are its products and achievements, that we have ceased to be surprised at the marvels given the world through this channel.

But, my friends, I see the dawn of yet another age, closely following, yea, commingling with the electric, whose achievements will be as much more grand and wonderful than the electric as the electric is in advance of the dark ages of the past. It is the mental age. All hail to the glory of its coming, for then and then only shall man become free from the slavish bondage of the flesh. Then shall all individual desires blend in one sweet harmony, ceasing to vie with each other for supremacy in any line, and men will each and all see and feel the glory of lifting, and thereby being lifted, to heights undreamed of.

Let us make the Spirit Law our God, and then in truth we shall have a God whose center is everywhere and whose circumference is nowhere; and then we each and all may become that which we should be in nature—GOD-CENTERS FROM WHICH THE LAW SHALL RADIATE AND MANIFEST IN ALL ITS POWER. "As a man thinketh in his heart, so is he." Know thyself and control thy thoughts.

In strolling about the city I could not help but observe the network of wires that connected with myriads of electric light bulbs, all complete and in working order. I followed the lead back to the power plant; the dynamo was bright and shining and belted to the engine; the boiler was full of water and the fuel was in the fire-box, and in the hands of the fireman was the lighted match, and all that was lacking to make the machinery active, the wires pulsate with life and the whole mass of bulbs sparkle and glow with radiant light was the application of the tiny match.

Brethren, our system is complete, the lighted match of spirit law is within our grasp. Study well its application. Whatsoever law is manifested by the masses may be fully exercised by the individual, and then

Throughout the world's domain

Glad Freedom's bell shall ring

Justice through Love shall reign

And peace to man will bring

Reading, Mich.

O. V. LABOTTEAUX.

An Absolute Necessity.

The Fraud-Hunter in Spiritualism and the Crime-Hunter in the Adulteration of Food Are Absolute Necessities. The Whole Nation Is Shaken from Center to Circumference by the Awful Crime of Actually Poisoning the Food One Eats, Thereby Endangering Human Lives, While Spiritualists Are Appalled at the Numerous Exposures of Materializing Mediums Who Use Artificial Toggery to Dress Themselves With, and Thus Deceive the Public With Their Bogus Spirits.

The Fraud Hunter, the Crime Hunter, or the earnest Seeker after the Exact Truth is absolutely needed at the present time more than ever. Legerdemain has become so advanced, so wonderfully skillful, that it is often exceedingly difficult to detect the difference between the true and the false, the genuine and the spurious, hence Spiritualism has been polluted thereby. The great need of purifying

New York.—On top of the countless accusations against the Beef Trust the American and Exchange has been cured in the form of an affidavit from a butcher employed for years as one of the chief agents of the trust, a most remarkable arraignment of the Chicago shambles.

It comes from Herman Hirschauer, author of "The Dark Side of the Beef Trust," the book written by him as the first expose of the beef industry is an amazing statement of horrible facts, going even further than his book.

Hirschauer is the man who gave to General Miles the first information on which the "embalmed" beef inquiry was based.

Text of the Affidavit.

The affidavit in part is as follows: Briefly, here is the process, showing how, for practically nothing, the trust produces a filthy article of Extract of Beef which it sells in little jars at a thieving price.

The canner, as the public has by this time learned to classify all cattle that are of the very lowest grade, has been cut up and the various portions disposed of until there is only left that portion which is sold as "canned beef."

To begin with, it must be remembered that the canner from which the meat comes from is probably suffering from some horrible disease. The meat scraps are thrown into a great vat and boiled with soda. The soda has the effect of making the scraps tender, for after the extract of beef has been made these scraps are to be made into canned meats of various sorts, which are sold wrapped in gold brick labels.

While the meat is boiling, or stewing there arises from the vat something that is called steam, but might more properly be called stench. The steam rises into a condenser, where it is condensed into a slate-colored mess.

Mixed With Patented Syrup. This condensation is mixed with a patented syrup and is disposed of in a way that is enough to MAKE ANY GOD-FEARING MAN FRANTIC.

Out of the packing-house it goes to every corner of the country where there is a sick man, woman or child, and the tremendous popularity it has gained through the ignorance of the physicians who prescribe it is frightful.

In 1888 I was engaged by Swift & Co. to take charge of their cold storage plant at Jamestown, where I had been in the Swift plant in 1885. It was in 1894 that my conscience made me give up their work.

I had sold some of our rotten meat to a local butcher, who retailed part of it to the family of a justice of the peace whom I knew personally. The entire family of the justice was poisoned, and later he questioned me about the meat. I told him frankly that when I received it from the Swift plant in Chicago it was partially decayed and that I had done exactly what the trust expected me to do in all cases—treated it with a preservative which had the effect of temporarily arresting the decay and making it look nice.

He warned me never again to do such a thing, and I put my thinking cap on.

IT DIDN'T TAKE ME LONG TO MAKE UP MY MIND THAT I HAD BEEN ENGAGED IN A MOST NEFA-

ring bad. But it is on the beef from the half-fatted or lightweight cattle that I have to report on just showers in every trust agency in the country.

Excitement and lack of food in shipping produce a condition for which there is only one remedy after butchering, and that is the dope and preservatives. The American packers are so intent on making money that they do not think of feeding cattle properly, and every day thousands of animals are driven, wildly excited, from the incoming trains to the slaughtering pens.

Of course the half-fatted cattle, can be purchased from the cattle raisers more cheaply than the good steers can.

The above is an awful showing, one that will appal every thinking mind. But fraud and deception in material things is not half as bad as when connected with things spiritual—the presenting of the absolutely false for the true. Just think of it—a coarse, brutal, lying medium presenting herself as a "spirit," your angel mother, perhaps, dressed in artificial togger of various kinds—does it not bring the crimson blush of shame to your cheeks? In England, the fraud question in Spiritualism is uppermost now, as presented in the following from Light, London:

I think the late deplorable exposures of materializing mediums may have at least one good result. Surely they force upon us, one for all, the necessity of putting our psychic "houses in order" and coming to some definite conclusion as to future research.

We are now at the parting of the ways. There are put before us good and evil, blessing and cursing.

Materialization is either a scientific fact, capable of proof like any other physical fact, or it is the most audacious and contemptible fraud and superstition. How long shall we be content to halt between two opinions? Content to be convinced one month that we have met and conversed with our departed friends and relations, and the following month to be equally well assured that we have been wasting our emotions upon the faded-up figures and stocknetted faces and tumbled wigs concealed in a convenient chair-back or a musical box?

These demonstrations of fraud are continually cropping up, even when confidential relations between materializing mediums and their clients have been established for years.

The inevitable crash comes some day; half the sitters drop the whole subject in disgust, and the other half will probably elect to trust their hearts rather than their heads, and to conclude that the half loaf of a pleasant illusion is better than no bread at all.

But this is not science; and I am now addressing those who have some scientific interest in getting at the truth of the matter.

Opportunities for fraud could scarcely have flourished so long but for some residuum of truth at the bottom of the well of turbid deceit and misrepresentation.

Some of the explanations and excuses urged in these vexed cases may also have a modicum of truth with a large amount of error; some such explanation may be possible in supposititious cases, and yet absolutely untrue in the special case in point. Even stocknetted and wig may be an imperfect but perfectly honest materialization. In America, however, we have seen materialized forms with ghastly looking sockets where the eyes should have been, and have heard them reproved for such indecent haste and sent back to repair the omission, the same form returning in a few minutes in proper order and apologizing for the eager haste which had been the cause of the earlier and in complete appearance.

Will say this was a mere trick, intended to make the imposture less crude and more convincing. Be it so. I am not concerned in arguing the case for the defence. I only wish to emphasize the fact that owing to the ever-increasing number of demonstrated "exposures" investigation of the alleged phenomena of materialization has become impossible under existing conditions, that is to say, with paid and professional mediums.

Pending the arrival of Mr. Thurstan's Glittering Palace (I note that he insists upon the glitter), which will doubtless include amongst other things, an immaculate materialization medium, "warranted sound," so far as wigs and other accessories are concerned, we must at last adopt the only really satisfactory solution of the problem—private enterprise, and non-paid mediums.

Such a step needs time and much patience and perseverance. But science has never hitherto gone begging for lack of devoted martyrs. Why should we suppose that they will now be wanting? If only eight or ten intelligent and truth-loving men and women could be enlisted in the cause and had sufficient scientific instinct to make some sacrifice of time, strength, and even prejudice, the investigations could begin at once.

I remember Dr. Younger, of Oxford street (whose name will be known to some of your readers), telling me of a series of efforts he had instituted for materializations amongst his personal friends. They say with dogged perseverance and no very appreciable results, no less than eleven times; but the twelfth seance rewarded them for all their trouble. They obtained a splendid demonstration of the truth in the materialization of a fine, tall, male figure, and at later sittings Dr. Younger's little son appeared, and ran with glees into his father's arms, whence he was dislodged with some difficulty, when a kind guardian spirit came to warn him that he must return to the other sphere.

It is true that Dr. Younger's evidence could only convince himself and his friends; but if these experiments occurred on a sufficiently large scale, and it is surely not past praying for, that such men as Lodge, Richet, Hyslop, etc., might some day find the problem of sufficient importance to sacrifice even a well-earned holiday in trying to solve it amongst themselves and without the ready-made assistance which is so convenient, but which again and again has proved both ungrateful and unsatisfactory. I think my friend, Dr. Abraham Wallace, will admit that such a suggestion is at least desirable and might become feasible if only the will and determination were present. The only real difficulty lies in getting people to consider the problem worthy of such sacrificing attention.

An old friend of mine, a consulting engineer of some eminence, said to me a year ago, "If you will convince me of the truth of materialization, I will promise to read a paper on the subject at the next Congress of Engineers held in Great Britain." I closed with him, but said it would be useless for him to go to the Congress, so many friends whom he knew well and trusted absolutely. The research might occupy several months in securing the

exact quality of mediumship necessary within these limits. He must religiously keep each appointment made, and let no other duty nor pleasure interfere with his punctual attendance. I also added that it would be advisable to give up smoking and wine during the time. At this point I saw my friend's face growing longer and longer, and it was needless to go into further details of the scheme.

"Good gracious! You don't suppose I am ready to do all that!" he gasped. "No," was my answer. "I don't suppose it, and therefore I don't suppose the paper will ever be read at the Congress!"

This is where the real hitch occurs. "There is no such word as 'impossible' has been the battle cry of many discoverers and of most inventions. Can we not score another victory by discovering, not a fresh continent on this old earth, but the Bridge of Life and the next ones—the Jacob's ladders and down which we and they may sometimes pass for mutual help and encouragement under the unfolding laws of Being which are now coming slowly, but so surely, within the horizon of our present experiences?"

E. KATHARINE BATES.

St. Leier, Switzerland.

THE PASSING OF DOWIE.

The Rise and Fall of an Anomalous Personage.

Anomalous characters are born into the world at different epochs. Being heralded by trumpets and brass bands, they have as ever ready following the credulous and non-thinking classes. Their actions are regarded by a misconceived station as life, perhaps the result of an obsessional triumph. They have a meteoric career, following athwart the horizon for a time, then paling, disappearing and are lost save to the memory of archives and folk-lore.

Dowie is no exception to the historic past in the respect of being an anomalous character. But as an intriguer, a scheming financier, drawing millions of dollars to his project by his matchless effrontery, he is without a parallel. The Rockefeller, Morgans, Pierponts and Carnegies are mere pigmies in point of comparison. Yet all of his accumulations will crumble and fall when touched by the magic wand of stability and reliability of Truth. Resources and credit, piled up in his denunciations, he was a living crater belching forth anathemas of hatred. Bound and limited by his egotistical exaltation, his love of pomp and splendor, led him into extravagance and the expenditure of thousands of dollars for his own personal adornment.

That he should have such a following is hard to reconcile. But it is the irony of fate which held sway. Napoleon in many respects, he out-generaled his generals, and with a domineering spirit forged manacles of belief that so dazed and stupefied his followers that they became as putty in his grasp.

Now that Dowie is shorn of his vested power, he will sink into insignificance, and along with other traditional characters, and the only monument erected to mark his having been, will be the wallings of stricken consciences upbraiding the folly of having been the victims of an incorrigible and idolatrous prophet.

But what are the lessons to be learned from such characters? They teach us from out the wilderness of hope, gentle man grasps at every passing straw and then in the universal cauldron of deformed thoughts, many go out reincarnating themselves with negative brains, thereby obsessing to a clear understanding of life. It also teaches that many are ready with the belief that God manifests through the pilgrimage of men on earth, clothed with divine attributes, and in each and every instance, their hopes have been shattered by the intense humanity of the supposed deities, when stripped of their masks.

And, that other freaks will follow and have a following, is very apparent. For the love of idols is instilled very deeply in the minds of humanity, and only by the seismic upheaval of faith can they be made to see with a clear eye, a strong personality and the light, which is the only God, the only Christ, and that abideth within your soul.

I. N. RICHARDSON.

Delphos, Kan.

"SODDEN IGNORANCE."

Some Excellent Reasons Why Women Should Vote.

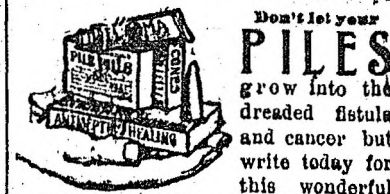
The great argument in favor of woman suffrage is not that it will make politics purer and better, but that it is demanded by that equality which is justice. Woman shares with man the whole burden of the state. She bears and rears the soldiers and laborers. She contributes by domestic labor to the income and resources of the states. There is a growing class of independent women who own property, manage and business affairs. Even were it true, which it is not, it is no argument to say women are represented by their fathers, brothers and husbands. The great law of equal justice requires that they have this political power in their own right. It is simply silly to say only bad and ignorant women will vote, for experience shows the best women vote when they have the chance, and it opens their intellectual eyes. As women are in fact purer than men, so their influx will make politics purer, but this is not the real point, for will the difference, in my opinion, be very great.

The real point is that now every male blackguard and ignorant can vote if he wants to, and no woman, however cultured and intelligent, can vote if she wants to. Neither good nor bad women now have a chance to vote. Give all of them the chance all men have, and justice will have been done. It will then be a woman's own fault and choice (just as it is now man's) if she stays away from the polls. With the chief arguments that are now being put forth at the polls and the fine gloss of her femininity worn away I have little patience. If our men are a mob to insult women, let us deprive them of every right incident to manhood. Neither womanhood nor manhood is lost by freedom. Much that is mistaken for womanhood is sodden ignorance and pitiful helplessness. Charles Erskine Scott Wood, in the Pacific Monthly.

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Whenever you desire the address of your paper changed, please give the address to the place to which it has been going or the change cannot be made.

TO FOREIGN COUNTRIES:

The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, JUNE 16, 1906.

WORDS OF CAUTION.

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

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

Incontrovertible Facts.

It is represented by critics that 127,000 errors have been found in the innumerable scriptures, made by translators and interpreters. The interpolations are numerous, and frequently very important, changing the entire character of the book. Many of these were pointed out by the Commentators, as were also the false renderings. The latest revised Oxford edition of the Bible directed attention to interpolations, made when and where no one can determine. The longest of these in the New Testament is that added at the conclusion of Mark, embracing all of the 16th chapter after verse 8, to the conclusion. The revisors say, in a marginal note:

"The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end. Some other authorities have a different ending to the Gospel."

In this interpolation occurs the information that after Jesus was risen "he appeared first to Mary Magdalene, out of whom he cast seven devils"; and in verse 16 "he that believeth not shall be damned." And in verse 18 is the test of a Christian: "If they drink any deadly thing it shall not hurt them"; a test no preacher is willing to accept.

John 8:1 to 12 is inclosed in brackets by the revisors, who say in the margin: "Most of the ancient authorities omit chapter 7, 1 to 11. Those which contain it vary much from each other." Those bracketed passages contain the story of the woman taken in adultery, with Jesus' statement, "Neither do I condemn thee."

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."—I. John 5:7.

Dr. Adam Clarke, commenting on this good trinitarian text, says:

"Though a conscientious believer in the doctrine of the ever-blessed, holy, and undivided Trinity, and in the proper and essential divinity of our Lord Jesus Christ, which doctrines I have defended by many and even new arguments in the course of this work [Commentaries on the Bible], I cannot help doubting the authenticity of the text in question; and for further particulars, refer to the 'Observations at the end of this chapter.'"

In these "Observations," p. 478, Dr. Clarke says:

"One hundred and thirteen Greek MSS. are extant, containing the First Epistle of John, and the text in question is wanting in 112."

The Revised New Testament omits this 7th verse in toto.

Thus the reader can see how the inerrant Bible, "heaven's truth from cover to cover," has been manipulated in the interest of dogma. A religious faith was formulated, the Gospels, Epistles, and pretended history were written to confirm that faith. Additions and interpolations were made from time to time, until the art of printing came into general use, to confirm these dogmas. This last cited text we are assured was added as late as 1516, about the time Martin Luther begins to appear on the ecclesiastical stage. The great mass of the people, and even learned scholars who have not given special attention to the Bible, its history and its contents, are ignorant of the facts we relate. The traveler, with his "I have been there, and sure I ought to know," and the clergy who have no leisure for critical research, remain ignorant of the truth, and content themselves with crying "heretic," "unbeliever," "opposed to religion," and thus try to prolong a system of religious faith built on fraud, whose foundations are gradually slipping away, as did those of great old skyscrapers, towering piles of marble and steel, which went down, burying their occupants in the recent terrible calamity on the Pacific coast.

The greatest of faults I should say is to be conscious of none.—Carlyle.

Do not confine your children to your own learning. They were born in another time.—Talmud.

Guardian Angels

They Come Unsolicited and Under Various Conditions Just as Easily, so Far as Can be Ascertained by Mortals, as by Request and in the Seance Room, and Deliver Their Messages of Love and Upliftment in the Peaceful Sanctuary of the Home, and Out Upon the Star-lit Highways of Life.

A Spirit Form at a Death-bed, Not a Materialization.

The people of the other world, when in rapport with us, can read our most secret thoughts, our lives are as open books to them. I have proved that to be true by many tests, and the deep meaning underlying their answers is positively astonishing. In this letter I wish to relate the circumstance of my having seen and conversed with my daughter at the bedside of my son, who passed away soon after. But in order that the reader may understand the steps of the hidden ladder which led up to the fact and realize that they are under no obligation to believe in the supernatural, it is necessary that I should give a short sketch of my history previous to the event.

When I had become unfortunate in the old country and property had been taken to itself wings and nearly all material of value had been taken away, I resolved that it was my fate to be poor. I would be poor in America and not stay amongst my former acquaintances. I arrived in New York early in the year 1861. I applied for employment at the newspaper offices, as reporter or scribbler of some kind, and the sub-editors of the Tribune, Horace Greeley's paper, was exceedingly so. "Don't leave New York," he whispered. "I should like to have you with us, but Fort Sumpter has been fired upon, and the war spirit is abroad, so we had to 'sack' more New York. This excitement will blow over in a few days; North and South are hot now, but that heat will soon cool and this quarrel will end. Call in again in a couple of days."

I did call again, and again and again, week after week but there seemed no prospect of business revival. My money was running low, and I took Horace Greeley's advice, "Go West, young man." I traveled over railroads and in steamers, in wagons and on foot, but I could find no rest until I reached a little hamlet named "Ud-na," near Elgin, Ill. While there I got a letter from Mrs. H. "Dear Tom," it said, "our first baby girl is born, a sweet little thing. What name shall I give her?"

I wrote back to the old country at once, "Give her any name you please, but your mother and mine were named Elizabeth; but whatever name you give her be sure to add the word 'Ud-na.' That word will always mean 'rest' to me, for it was the name of the place where I first found a temporary home in America. The child was named Elizabeth Ud-na."

Some months afterwards, when the child and her mother were crossing the ocean, the ship rolled heavily one morning and next morning the baby was found dead in its hammock. Sixteen years after that I sat watching alone

by the bedside of my son Robert—a young man 19 years old. He was sleeping under the influence of a drug and my eyes were fixed upon the bright blaze of a lamp on a distant table. I saw (as though I had an eye just back of my right ear) a tall young woman standing at the head of his bed. I was startled but my nerves were quieted down, as I believe by a supernatural means, then the form became perfectly plain. Seeing that I had perceived her she came forward and stood in front of my chair, about two feet from me. She was clad in a white dress or robe; it was gathered in around the neck and fell below in a long, straight, and simple line. Her hands and feet were small and round, and her hair, which extended about six inches horizontally all around, and was as thin as paper. I knew by my feelings that I was for the time a resident of a new and strange world, she was brought down to my level, but I was elevated to hers. We conversed as souls converse, question and answer flying quicker than a flash of lightning, no word was spoken audibly, every thought was internal.

At this interview I observed that as I became more perfectly spiritualized, material things faded away and vice versa, and material objects were not perceptible until the spirit form seemed lost. In an interview with Dr. —, the English L. L. D., who was secretary of the American branch of the Psychical Research Society, he told me he had a remarkably similar experience in his own home.

"I had never," he said, "before I noticed that the aura around her head had dashes of darkness intermingled with the light. I wondered at this because she, a child a few months old, had never done anything to be repented of, and when I inquired she replied in substance:

"The aura is usually an indication of character, but I am not so far in my case at present, but I am in sympathy with my brother in his sufferings."

Then I said: "All earthly things are gone from me, what was your name?"

She answered: "Ud-na."

"Ah, yes," said I, "the place of rest. It will always bear that significance to me. But you had another name."

She repeated the word "Ud-na."

"Yes," said I, "that was a good name; it represents my rest there, as well as your rest, and my brother's approaching rest, and my final rest, but you had another name."

She said she only said, "Ud-na." She knew me as one who had another name. I don't know whether the above tales with the experiences of other people, and in a sense, "I don't care," for I am telling the simple truth as it came before me. In about thirty-six hours after the above interview, our son Bobbie died.

THOS. HARDING.
Sturgis, Mich.
(To be continued.)

Paul's Epistles Found in Spain.

Paley, the English theologian and moralist, a voluminous church author, born 1743, died 1805, is reported by the Duke of Somerset, in his "Christian Theology," p. 77, to have assumed, "The Acts of the Apostles, and the Epistles of St. Paul were accidentally discovered in an old Spanish library."

We have not Paley's productions so as to verify the Duke's statement; but an author so prominent as he would not be liable to misrepresent in such a matter.

Spain, from the beginning of Christianity, has been the hot-bed in which were sown and have flourished the grossest features of Catholicism. It was there the great prelates, who became substantially the head and front of that faith, and the most violent leaders after the partial disruption by the Protestants, Torquemada, Ximenes, and Loyola were Spaniards, and they shrunk from no task or crime to perpetuate their creed. Loyola was the founder of the Jesuits, and Torquemada was Inquisitor General, and the leading actor in the Spanish Inquisition; whilst Ximenes, in the language of Draper's Conflict, p. 104, "Delivered to the flames, in the squares of Granada, eighty thousand Arabian manuscripts, many of them translations of classical authors."

If these destructionists had been content to have rested their labors with the slaughter of heretics, and the burning of literature, after ages would not have been so great sufferers; but the pen of the forger was the most active during that period in Spain, and he traced their tracks to the traces are discovered with difficulty, thought clues are beginning to appear. The Old Testament scriptures and the Talmuds are believed by many to have received their finishing touches in this seething caldron of fanaticism and crime. It is now in evidence that the Hebrew scriptures abound with Greek and Latin words, as do the Epistles of Paul with French. Scholars have heretofore looked upon Alexandria as the source of Christian literature, while bolder writers have assumed the monasteries of Italy were responsible, but later information directs attention to Spain.

All Truth Is Safe.

The Progressive Thinker has no knowledge of ignorance and brutish cable being hurled at physical phenomena, but it has reason to believe the reports of correspondents who have been present at pretended spiritual materializations which proved to be gross sleight-of-hand performances, aided by darkness, cheesecloth, and other auxiliaries.

The defender of frauds may share in the glory and possibly the profit of impostors for a time, but fame and fortune gained by encouraging wrongdoings are ephemeral, and soon pass away. Truth is safe, and nothing else is safe in the long run. Said Goldsmith: "An honest and truthful life is the only path to true glory. Innocence for a time, may be depressed, but perseverance in the right, will lead to certain victory."

The Mystery of the Heavens.

"Look through a telescope at some tiny star invisible to the naked eye. The light from that star perhaps left its surface before the time of William the Conqueror. It may be—it is not quite impossible—that the tiny star has since those days actually left off shining, but the rays which started while it yet shone are arriving moment by moment, telling us the story of what the star was like hundreds of years ago, before it parted with its brightness. Perhaps, again, we are examining through a large telescope a faint and far-off nebula—a mass of whirling gasses the light of which has taken, say, 10,000 years to get here. We see what the nebula was like in prehistoric ages. It may since then have lessened in size and changed in shape. It may now wear a very different aspect, and men looking from earth 10,000 years hence will be able to see what that nebula was like in our days. All these things help us to understand what the immensity of the stellar system is, and, yet more, imagine dimly what the measurement and extent of all creation must be if such star systems float side by side throughout the vast domains of space."

The above quotation is from Chambers' Journal. It is what science teaches in regard to the starry vault, and gives a faint conception of the infinity of space, and of the immensity of that Master Mind which Christians concede called the mighty whole into being. Who so stupid as to believe God inspired the book that tells of his taking a trip to earth in the cool of the morning to see Adam, and finding him in hiding, inquired: "Where art thou, Adam?" Or, fearful man would successfully complete the tower on which he was engaged, and scale heaven and hurl him from his throne, so destroyed the structure, and even engaged in a wrestling match with Jacob, playing foul, and broke the young man's thigh, while angels were ascending and descending on a ladder from the pearly courts to witness the unequal contest?

THE LEAVEN IS WORKING.

Grand Lodge Camp Sounds the Right Note.

The following is from the management of the Grand Lodge Camp, Grand Lodge, Mich:

It may be well to state here, that having been imposed upon in the past, in regard to the dishonorable presentation of phenomenal mediumship, that the time has come to call a permanent halt to such disreputable practice upon our grounds, and we give due notice to those, who in the past, have prostituted the cause of mediumship and Spiritualism to such base purposes, that their presence with us will not be tolerated, but all mediums who are honest and honorable in principle and character will be welcomed and treated with all the courtesy at our command. Please bear this motto in your hat: "By your work shall we find you out, and OUT will go all fakes."

An Open Letter

To the Officials of Chesterfield Camp Meeting.

Mr. L. O. Hull of Fort Wayne, Indiana, is a prominent Spiritualist, a cultured gentleman, and highly esteemed wherever known, and he as well as other leading workers in the Cause of Truth in Indiana, desire to see Beautiful Camp Chesterfield redeemed from its present bad reputation, and placed in a position where it properly belongs—one of the leading Camps and attractions in the United States.

The Progressive Thinker, the true friend of all honest mediums, wants them protected everywhere from the gang of impostors who have invaded our ranks, hence it will co-operate with the large and influential class of representative Spiritualists in Indiana to make Beautiful Camp where it ought to be—a leading light in the ranks of Spiritualism.

We call particular attention of the Spiritualists everywhere to Mr. Hull's letter. It breathes the right spirit; its aim is in the right direction, and the officials of the camp should regard it in a fraternal spirit, and act in accordance therewith.

Mr. Hull and Mr. Channing were branded by the officials last year as "fraud-hunters," because they were simply in search of the truth—that and nothing else. Their allusion to them as such was wholly unbecoming the dignity of any officials, in view of the high standing of Mr. Hull and Mr. Channing among the Spiritualists of the state.

Oh! Angels of Light, Love and Purity, when will our Cause be free from those parasites that have fastened themselves upon it like leeches? When, oh, when will honest mediums have

the whole field that belongs exclusively to them?

The following is from the management of the Grand Lodge Camp, Grand Lodge, Mich; it speaks in no uncertain sound:

"It may be well to state here that having been imposed upon in the past, in regard to the dishonorable presentation of phenomenal mediumship, that the time has come to call a permanent halt to such disreputable practice upon our grounds, and we give due notice to those who, in the past, have prostituted the Cause of Mediumship and Spiritualism to such base purposes, that their presence with us will not be tolerated, but all mediums who are honest and honorable in principle and character will be welcomed and treated with all the courtesy at our command. Please bear this motto in your hat: 'BY YOUR WORK SHALL WE FIND YOU OUT, AND OUT WILL GO ALL FAKES GO.'"

Will not Chesterfield lead in the same direction? Can the officials afford to wait? Is it not bad policy for any camp management to belittle themselves by calling names, or even insinuating that the two exceedingly prominent Spiritualists, Mr. Hull and Mr. Channing, are "fraud-hunters," and hence their opinions are "no good" with reference to mediumship. Is not the reputation of the camp injured by such an idiotic course? Do the officials desire especially the good will of the fraudulent element instead of such grand men as Mr. Hull and Mr. Channing? It seems so. They apparently are afraid to follow the course pointed out by that favorite place of resort, Grand Lodge. Every honest Spiritualist should pray for the redemption of this Beautiful Camp Chesterfield, which commences on June 10.

To the Officials of the Chesterfield Camp:

Some years ago I saw phenomena where fraud and trickery were simply out of the question; I learned that there were GENUINE, as distinguished from FRAUDULENT manifestations GIVEN under the name of Spiritualism. My belief, therefore, was not a matter of choice, but of evidence, and I felt that a great truth had been vouchsafed to me. I remembered, too, that Pamelon said, "Woe unto the man who comprehends the truth and speaketh it, and is not believed." I held my position in the long controversy, followed, I lost my friends, my business, and finally my home, "The Castle," the handsome residence in the city of Fort Wayne. But, thank God, I gained something far better—some-thing that cannot be measured in mere dollars and cents. I KNOWLEDGE OF A FUTURE LIFE AND PERFECT FREEDOM FROM FEAR OF DEATH.

I have not been an active worker in the cause for some time, but I have a keen sense of deep humiliation to see the impostors and mountebanks work in the name of Spiritualism, "USING THE LIVELY OF HEAVEN TO SERVE THE DEVIL IN."

I shun them as I would a pestilence. Oh, Spiritualists! Spiritualists! "What crimes are committed in thy name!"

The frauds and tricksters come and go on their own accord; they are neither countenanced nor sanctioned by any spiritual society, so last year I decided to go where mediums are under the auspices of a recognized society of Spiritualists, so I went to your camp, BEAUTIFUL CAMP CHESTERFIELD, and witnessed genuine phenomena and far from being disappointed, and instead of going north for the summer with my family, as arranged, they went alone, and I returned to Chesterfield, rented a cottage, and prepared to enjoy my vacation there.

The grand philosophy of Spiritualism was presented in a truly eloquent, logical and masterful manner by Dr. Austin, Lizzie Harlow and other talented leaders. I also witnessed some of the best phenomena by genuine mediums, and also some THAT WAS RANK FRAUD FROM BEGINNING TO END. The worst phase was advertised as "MEDIUMSHIP IN FRESH FROM AN EXPOSURE IN WHICH she was caught with wigs and other disguises on her person, and WAS WELCOMED TO CAMP WITH OPEN ARMS! This seems to me to be a direct insult to the intelligence of our guests, as well as to EVERY GENUINE MEDIUM ON THE GROUNDS."

Why? Because, if a medium advertises "materialization," then puts on wigs and other disguises and masquerades as a spirit, and is caught in the very act, and it is not deemed an EXPOSURE, then what does one outside of the lunatic asylum and lunatic asylum DOES CONSTITUTE AN EXPOSURE?

The spiritual press, as well as the individual men and women who are performing the thankless task of purifying Spiritualism, by trying to "prove all things," and "hold fast to that which is good," in mediumship, and casting out the rest, just as Jesus cast out devils, are the hope of Spiritualism, but are being roundly abused by the frauds and their excusers, who should remember that it is A CRIME TO COULDER A CRIME.

Now I have no grievance whatever, against any of the officials of your camp, not one of them, nor AGAINST ANY MEDIUM; but what I write is done SOLELY FOR THE GOOD OF THE CAUSE, "only this, and nothing more," for I believe in the fact that the success of the camp; IT IS OUR CAMP, and we wish it God speed, but we believe that a grave responsibility rests upon you; that it is your clear duty to stand guard over and protect the cause of Spiritualism, and to enter its gates TO DECEIVE THE PUBLIC, DISGRACE THE CAMP AND DEGRADE OUR SACRED CAUSE, BY PROSTITUTING ITS GRAND PHENOMENA TO A LEVEL WITH THE LOWEST AND MOST DISREPUTABLE PERSONAL PRIDE AND INTEREST in the success of the camp; IT IS OUR CAMP, and we wish it God speed, but we believe that a grave responsibility rests upon you; that it is your clear duty to stand guard over and protect the cause of Spiritualism, and to enter its gates TO DECEIVE THE PUBLIC, DISGRACE THE CAMP AND DEGRADE OUR SACRED CAUSE, BY PROSTITUTING ITS GRAND PHENOMENA TO A LEVEL WITH THE LOWEST AND MOST DISREPUTABLE PERSONAL PRIDE AND INTEREST in the success of the camp; 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QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes a terse, snappy, 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 all are treated with equal favor.

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, and answers to letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

J. T. D.: Q. What is the address of Rev. M. J. Savage?

A. Thirty-fourth street and Park avenue, New York City.

He was born in Norridgewood, Me., 1841.

Judge Richards and others: Q. Will you give the name of the author, and a copy of the hymn beginning, "I would not live always," which you mentioned some time ago in connection with the death of your mother?

A. Perhaps no hymn was ever written which appeals more strongly to the hearts of devout believers in Christianity. To me it brings vividly the memory of my mother as nothing else has power to do. My earliest recollections are of her singing it as she went around the house. I heard her sing it with the voice of four-score and ten years. Social and responsive in organization, her greatest enjoyment was in society, and when she retired from her earthly home with this wide circle of friends, to the western wilds, her loneliness and homesickness at times were almost beyond her strength to bear. In the activities of life, care for the fever-stricken pioneers, and the demands of her family, she sought to forget, but when anxieties and longings for the old home pressed too heavily, her thoughts would turn to another realm where there is eternal peace, and she would sing this hymn—sometimes all of it, and then only a part, over and over. The words and music are a blending of joy and sadness; of defeat and triumph. As I remember, there were always tears in her voice when she sang. She subdued her longings for the old home amidst the New England hills, with a promise of a life beyond the shadows where unrequited longings and dreams will be answered. The hymn was written by William Augustus Muhlenberg, who was born in Philadelphia in 1796. He was of great influence in the Episcopal church. He founded the St. Paul College and was head of the school, rector of the church of the Holy Cross and Superintendent of the Saint Luke's Hospital. He composed the hymn in 1823, and revised it in 1865, but the revision is not an improvement.

I would not live always; I ask not to stay
Where storm after storm rises dark
O'er the way.
The few lurid mornings that dawn on us here
Are enough for life's woes, full enough
For its cheer.
I would not live always; no, welcome
The tomb!
Since Jesus hath laid there I dread not
Its gloom.
There sweet be my rest till he bid me
Arise
To hail him in triumph descending the
skies.
Who, who would live always, away
from his God,
Away from you heaven that blissful
abode
Where the rivers of pleasure flow o'er
the bright plains.
And the noontide of glory eternally
reigns;
Where the saints of all ages in har-
mony meet,
Their Savior and brethren transported
to greet;
While the anthems of rapture unceas-
ingly roll,
And the smile of the Lord is the feast
of the soul.

J. Lancaster: Q. Is there any scientific evidence that the phases of the moon influence man or vegetation? If the Bible account of the creation is known by all scientists to be erroneous, is not the Christian world entering to a myth, and even our oldest and every distinguished officer has to swear by it in taking the oath of office?

A. There is no evidence that the phases of the moon have a perceptible influence on living beings at one time more than another, or that this influence differs. The moon, whether dark or full, constantly exerts the same magnetic force on the earth. The difference is only in the quantity of light reflected from the sun, which is so little as to be unnecessary to consider. The "changes of the moon," are entirely in appearance, and hence, as always in its orbit, and the same distance, it cannot change its influence with the phases or "signs."

That it has magnetic influence on the earth, the tides demonstrate, and it is an unavoidable conclusion, that as the nearest of all heavenly bodies, it exerts a force through magnetic currents on the earth. But the force, whatever it may be, must be constant as the conditions remain the same. When the influence of the sun is considered there enters the factor of

constant change. While its attraction is constant, its light and heat vary with the position of the earth to receive, but with the agitations of its surface.

The "signs" through which the sun passes, are purely arbitrary divisions, and have no more significance than the phases of the moon. In fact, the whole belt of signs covering the zodiac have in historic times moved forward, and if the sun has difference in one more than another, it should not be sought in the old sign, but in the one that has taken its place.

Psychic: Q. Is it true that a "new ray" has been discovered by which the spirit of animals can be seen?

A. The question refers to the experiment of Prof. Elmer Gates of Washington, and its publicity by one Dr. Ward of London. According to a press dispatch, a live rat was placed in a glass tube, which was hermetically sealed. This tube was placed before a sensitized screen, and the "new ray" thrown through it. Of course the rat soon died of suffocation, but as long as it lived it cast a shadow on the screen. At its death the shadow was seen to rise, being in the exact form of the rat, and disappear as it passed beyond the screen. This the "scientific" observer, think was the soul of the rat and some Spiritualists join with them.

"A very strange phenomenon," says Dr. Ward, with which conclusion most people will agree, as so very strange that it will not probably be seen again except by those with equally vivid imagination.

Now let the professors of the Chicago University experiment on human beings. They can readily find "material" in the charity hospitals. Such "material" has been taken for experimentation in inoculations with cancer, yellow fever, diseases nameless, and for trial of various toxins. It is as scientific to seal a waif in a glass tube as to subject it to loathsome disease by inoculation. And think what success means? If the child's "ghost" is seen as a shadow and passes off the screen, their names will be handed down to posterity as the first demonstrators of immortality!

But if the spirit is seen by this "ray" at all, it can be seen at any and all times when a lantern of this "ray" is held before a sensitized screen. What possibilities have developed from a floated rat? It is amusing to see these professors who have sneered at ghosts and spirits and laughed at the imbecility of those who have a hope of a life after death, go wild over the ghost of a rat! The rat refuses to be killed! Who knows but the gnawing and scratching behind the waftcoat is not by mortal rats, but ghosts? Rats that can go through walls, without stopping to gnaw a hole makes one's flesh creep and adds horror to darkness.

SEATTLE, WASH.

The Cause Flourishing There in a Satisfactory Manner.

The First Spiritual Society of Seattle, Wash., wishes to let the world at large know that the cause is flourishing here. Our president, Mr. Walter Hall, with the assistance of a very efficient board has been able to keep affairs running in a smooth and energetic channel. We have had for many months the very best lecturers upon our platform, and the satisfactory manner in which they have presented the truths of our grand philosophy to thinking men and women, has had its good effect, and the result is that many have been convinced of the truth of immortality, and our society has had many new names added to its list.

Beginning with the month of December and for three consecutive months, Harry J. Moore expounded the philosophy of Spiritualism to large and attentive audiences. For the first two months we had Moses and Mattie Hull. As their work is well known, it is not necessary for me to make any comments, only to say that our doors are always open to them. For the month of May and the first Sunday in June, Mr. Moore will again be with us. As a society we feel we have cause for rejoicing in being able to procure the services of this young, earnest and capable worker.

The time has come when we must stand firm and be loyal to the truth as has been demonstrated to us, and not allow ourselves to drift with every current that may be directed our way, and thereby lose our footing, and be foundering in unknown and undesirable waters, without any harbor in which to cast anchor.

We have secured the services of our National President, H. D. Barrett, for a part of the month of June. We are anticipating a great treat in having him with us. We had with us as a message bearer, Mrs. Edith Cobb. She was in San Francisco at the time of the earthquake, and escaped with the clothes that she had on her only earthly possessions. Her work was excellent, and we regretted her departure very much. All strangers and honest workers find a warm reception and hearty welcome in our midst.

It is rumored that the newly elected city officials have announced their determination to rid the city of all palmists, clairvoyants, psychics, fortune-tellers and mediums—good, bad and indifferent, all must go. I will state with what success their efforts were crowned in my next effort.

MRS. E. L. NICHOLSON.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared in late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, \$1.50. 10 cents postage extra.

"After Her Death." The Story of a Summer. By Lillian Whiting. This book is a beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, \$1.00.

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

NEW YORK.

The Annual Report of the President of the New York State Association of Spiritualists, at the Convention in Buffalo.

Hon. H. W. Richardson is to be congratulated upon his excellent report. We call the attention of Spiritualists everywhere to his Trenchant Remarks in reference to Frauds, Fakes and Impostors who have fastened themselves on our ranks.

In presenting this, my annual report, to this convention, as I review the work of the past year and look forward to the opportunities in front of us, I do so with mingled feelings of regret as well as of hopeful anticipation, and with regrets that more has not been accomplished in the past, and with courage to believe that the Spiritualists of America will arise and successfully grapple with the larger work that seems now to be opening before them. Each passing year brings its opportunities and its duties to those who would uplift and bring happiness to the children of earth. There is no time to brood over errors and omissions of the past, and yet as a help and guide to future actions an intelligent review of what has been done, may assist in outlining what can be done in the future. Experience is a school master, and we may well profit by his lessons.

Missionary Work.

Our state missionary, Mrs. T. U. Reynolds, has devoted such part of the year as her other engagements would permit, to the bringing of work. She has visited different localities and held meetings where calls were made, where there were no organized societies, and has also visited local auxiliaries to the state association where invited, and where circumstances would permit. She has attended the mass meetings held under the auspices of our state association, and consisting of all the cities with which a state missionary must meet and work under, it can be said of her, "Well done, good and faithful servant." In her usefulness she may have been unjust to herself in refusing to take compensation for her services when results did not meet her expectations (which I am quite certain is true in more instances than one), but she has done no less than to bring to the attention of the public the work of the state missionary, and to secure a large missionary fund and that much may be done in that direction than has been done in the past.

There are a great many towns and villages in this state where the people know little or nothing of our organized movement, and where the majority of the citizens have no rational conception as to what Spiritualism stands for. The people can be reached, provided funds are furnished to meet the necessary expenses. With funds to meet the expenses, with push and energy, and with system and method in the use of these, I believe much can be accomplished and the interest in our cause largely increased and extended. But missionaries cannot live and travel on air alone. The state missionary should go armed with literature, and with song books to be used in these meetings, and prepared to remain from a few days to a week or more in each place, especially at the first visit, and this first visit should be followed with other visits at intervals during the year. Regarding the work of the past year, our missionary will present detailed report, but I urge the importance of making our need of funds to carry on this work known to wealthy Spiritualists over the state and believe the response will be sufficiently liberal to meet our needs.

Mass-meetings.

Since our last convention, state meetings have been held in the cities of Potsdam, N. Y., Niagara Falls, N. Y., and in Hornell, N. Y. In each instance we went in response to invitation from the local society, and while we could hardly expect in towns of that size to increase the funds in our state treasury, we did succeed in making these meetings very nearly self-sustaining.

The Potsdam society is composed wholly of ladies, and from the favorable report of their work since the state meeting, we are led to believe that Spiritualism in the minds of the general public there is better appreciated and has a higher standing; that our cause was largely helped and the local society strengthened as a result of that effort. The ladies are certainly doing an excellent work in that direction.

Regarding the Niagara Falls Society, we feel that Mrs. A. G. Atherton, who has served there as pastor for something like four years, is entitled to much credit for her persistent untiring efforts. Her work there is a strong argument in favor of what we have earnestly urged, and that is, settled pastors. We learn that our state meeting there was highly appreciated and resulted in an increased interest.

At Hornell the weather was unfavorable, nevertheless, we had good meetings and feel confident that good results will follow. The meetings were of a character that will hardly fail to place Spiritualism on a higher pedestal and strengthen the local society. Brother Herron, president of that society, and Brother and Sister Coston and their faithful assistants, are working devotedly and unselfishly for Spiritualism in the city of Hornell.

Correspondence was had with the secretary of the National Association concerning the holding of a joint mass-meeting by the state and National Associations in Greater New York, but circumstances were such at the time that a meeting there seemed to be impracticable and the subject was abandoned.

I would suggest that societies and localities where mass meetings are desired file their applications early in the year, allowing ample time to arrange therefor. I also recommend that the members of the mass-meeting committee each be assigned a section of the state nearest their homes in which they shall endeavor to gather information and work up interest and calls for mass meetings and missionary work in the various cities and towns, thus enlarging our field of labor.

Local Societies.

Local auxiliary societies and individual memberships constitute the basis of our work. The pressure of other duties has made it impossible for our president to visit extensively among the local societies, but the society reports to the convention will be an index of their standing. From what I have learned, I believe the local societies are fully holding their own and are generally doing excellent work. There seems to be a general feeling of hopefulness and confidence among the members of the local societies, and this is a very good thing. The pressure of other duties has made it impossible for our president to visit extensively among the local societies, but the society reports to the convention will be an index of their standing. From what I have learned, I believe the local societies are fully holding their own and are generally doing excellent work. There seems to be a general feeling of hopefulness and confidence among the members of the local societies, and this is a very good thing.

An accident on the railroad prevented my reaching there, but Mrs. Matteson represented the state association and made a very interesting and helpful report. I state here as assigned us on the program of the City of Light Assembly for the coming season, and Mrs. T. W. Reynolds and your incoming president, wherever he may be, were mentioned to the management as likely to be present on that day.

Registration of Mediums.

This association has heretofore authorized its board of trustees to inaugurate a system whereby speakers and mediums who were sufficiently developed and otherwise qualified to work under recognition of the state association, may be registered at the office of the secretary of this association as persons whom the officers deem competent to practice their gifts under such state sanction.

We assume that it was the intention of this association in granting this power to the board of trustees that they issue certificates of registration to those who were entitled to be so registered; but this provision was not specifically granted, and I would suggest that more definite instruction be given by this convention and I have in another part of this report made recommendations covering this point.

Medical Legislation.

In these days of commercial greed and scramble for special privileges, it seems incumbent upon almost every movement or organization to keep an eye upon the doings of legislative bodies and prevent, if possible, the enactments of laws and regulations that would deprive them, or of unduly encroach upon their legitimate rights and privileges. Not necessarily because the legislators are unwisely legislating to injure any class of persons, but because interested parties who think they might profit by restricting the privileges of others, are continually working all manner of subterfuges to secure such restrictions, usually under the plea that what they are asking for is necessary for the protection of the people, whereas their sole purpose they have in view is unjust advantage to themselves by driving others out of business.

For instance, the medical association would hold a monopoly of healing the people, and in order to accomplish that end, are inclined to deprive others of following the commandment of the Man of Nazareth, to heal the sick by laying on of hands, and by other Spiritual gifts of healing under such pleas; it is not uncommon for them to appeal to the state legislature for such enactment. But we do not learn that the legislature of New York state has enacted any laws during the past year adverse to the legitimate rights and privileges of our people.

Taxing Mediumship.

The common council of the City of Buffalo has recently had under consideration the question of imposing a license on the practice of clairvoyance, fortune-telling, etc. In the interest of our state association your president appeared before the ordinance committee of the county and protested against the imposing of a tax or license on the practice of clairvoyance, which is a spiritual gift, and furnishes proof of the continuity of life after death, and the exercises of which is a legitimate part of the religion of Spiritualism. And that to tax this and other spiritual gifts would encroach upon the constitutional rights of Spiritualists which we felt sure the councilmen would not knowingly do. At this writing I am not advised that a final action has been taken on the proposed ordinance, but there is no question but that this action by the common council of this city was inspired by, and is one of the fruits of, charlatanism, deception and fraud under cover of the name clairvoyance, by persons who have no interest in, and usually no connection with, the organized movement of Spiritualism.

It would seem that the gift of mediumship and the sacredness of intercommunion with departed spirit friends which is possible only through some phase of this beneficent gift, would so appeal to men and women that no one would entertain a thought of doing anything that would degrade or bring into disrepute mediumship and the things for which it stands. And yet the spirit of commercialism WHICH IS RUNNING RIOT IN ALMOST EVERY DEPARTMENT OF LIFE'S ACTIVITIES HAS INDUCED UNPRINCIPLED, CONSCIENCELESS PERSONS TO PRACTICE FRAUD AND DECEPTION UNDER COVER OF THE NAME OF CLAIRVOYANCE AND OTHER MEDIUMISTIC GIFTS. THEIR FRAUDULENT PRACTICES HAVE BEEN AND ARE A GREAT DRAWBACK TO THE PROGRESS OF THE SPIRITUALIST MOVEMENT AND EVERY TRUE SPIRITUALIST DEEPLY REGRETS THAT SUCH BARNACLES HAVE ATTACHED THEMSELVES TO THE CAUSE AND WILL GLADLY JOIN IN ANY PRACTICAL METHOD FOR CORRECTING THIS EVIL.

That this very important question should receive careful consideration by this convention goes without saying, and I recommend that a special committee be appointed who shall take under advisement the whole question connected with the use of mediumship, fraudulent practices, and registration of mediums, and report to the convention as early as possible with recommendations. FOR HONEST SPIRITUALISTS MUST HAVE SUCH PROTECTION AS OUR ORGANIZATION CAN GIVE.

At our last convention a committee was appointed to draft and present to this convention forms and usages for ordination, marriage and burial service which might be appropriate and convenient for the use of many of our speakers and mediums.

I trust that committee will be prepared to report to this convention. The increasing interest in the essential truths and principals for which Spiritualism stands and the more respectful consideration now accorded our workers and the organized movement by other religious workers by the press, and by the general public, to which your president called attention in his last annual report, are conditions which are ever more pronounced to-day than one year ago. And if I read the signs of the times correctly, this indicates that conditions were never so favorable for a general spiritual awakening as they are at the present moment.

The fruits of the last half-century of co-operation between advanced teachers in higher spheres with conscientious men and women on the earth plane, are gradually ripening for the harvest. Thus far the tares have grown together with the wheat. Our attention has been wholly absorbed in the need of the hour, and the TRUTHS OF SPIRITUALISM UNTIL ALMOST UNCONSCIOUSLY TO OURSELVES FRAUDULENT PRACTICES UNDER COVER OF SPIRITUAL GIFTS HAVE ATTACHED THEMSELVES TO OUR NAME LIKE A BARNACLE TO A SHIP AND NOW WE MUST CONSIDER THE NECESSARY ROPE FOR THE HEALTH OF THE PATIENT. SUCH A LINE OF DEMARKATION BETWEEN THE SHEEP AND THE GOATS MUST BE DRAWN, as will enable honest search-

ers to find their way. We were assigned New York State days at Freeville, also at City of Light Assembly Camp Association last year. Mrs. T. W. Reynolds represented the state association and made a very interesting and helpful report. I state here as assigned us on the program of the City of Light Assembly for the coming season, and Mrs. T. W. Reynolds and your incoming president, wherever he may be, were mentioned to the management as likely to be present on that day.

One of our trustees, were invited to attend the fall meeting at North Collins, by the Friends of Human Progress.

An accident on the railroad prevented my reaching there, but Mrs. Matteson represented the state association and made a very interesting and helpful report. I state here as assigned us on the program of the City of Light Assembly for the coming season, and Mrs. T. W. Reynolds and your incoming president, wherever he may be, were mentioned to the management as likely to be present on that day.

(Continued on page 8.)

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