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Critical Suggestions.

Review of the Past and Present of the N. S. A.

To the Editor:—For several weeks your cordial invitation to contribute to your symposium, "The Open Court," in the shape of an article which you ask shall contain the writer's views on subjects of importance to all Spiritualists has been upon my desk. Each day your bulletin "An Open Court," has been read, yet at the last moment I am tempted to put it on one side, because of the lack of real interest there is in the writing of the N. S. A.

When in 1893 the N. S. A. was organized, one of its objects as stated in its constitution was to prevent further waste of spiritual and financial energy by the consolidation and organization of Spiritualist societies of the United States into one central harmoniously working business association. Now, nine years after that period, you put forth the question: What changes in organic law will make the N. S. A. more efficient?

From the experience which has come from a close study of the N. S. A., as well as its constitution and by-laws during that time, my answer would be to do away entirely with the present constitution and by-laws, and substitute one better adapted to the needs of the N. S. A. or else appoint a competent committee to go over it carefully, with a view to at least make it consistent with itself. There is scarcely a chartered society of the N. S. A. whose board of officers are familiar with its contents, and some of the members of the board of trustees of the N. S. A. evidently have never closely examined it, would suggest that no one be elected to fill a position on the board who has not passed an examination in the laws governing the N. S. A., and then affirmed his intention to carry out the instructions which have been voted by the delegates to the convention.

The present constitution is too complicated and should be amended, so as to allow the people to keep in touch with the workings of the N. S. A. This state of affairs has been brought about, so far as the chartered societies are concerned, solely by the proxy system, which is more detrimental to the progress of the N. S. A. than any other thing connected with it. Why? Because the proxies who are appointed cannot come in touch with the societies they have represented save in few instances. No wonder we hear complaints from the societies of the west.

This is not, however, the fault of the board of trustees. All they can do is to carry out faithfully the instructions of the delegates to each annual convention. They are not responsible for the actions of the delegates. One only need look over the amendments to the constitution offered this year to see that the secretary of the N. S. A. calls our attention to the fact that the amendments are forgotten from one year to another.

State associations properly organized are a potent factor in connection with the N. S. A. provided they work harmoniously together, but there are so many kinds of state associations organized and chartered under the N. S. A. that it would take a "Philadelphia lawyer" to puzzle out their relations to one another. One state association has all individual members, another is composed of individual and delegate members, and still another of all delegate members. One is granted complete jurisdiction of the state, and thus prevents the chartering of local societies by the N. S. A., another state association does not want exclusive jurisdiction. Thus it is that the most important thing to do is to try to get some uniform plan of work.

At the present time in some state societies one delegate is elected to the annual convention is allowed to vote for every absent member of the society he represents, while in the N. S. A. does not allow a delegate to vote for more than one society in spite of the fact that every chartered society is entitled to vote on its charter according to its constitution, unless each chartered society is able to raise funds to send a direct delegate.

There should be some remedy for this state of affairs. Every society in good standing should be provided with a balance with the important matters coming before the convention, and allowed to send sealed instructions which should be read to the convention, and acted on.

What is the real objection to having individual membership in the N. S. A., or in the state associations? The writer is thoroughly in harmony with the individual membership, but not of equal voting privileges. Our friend, Mr. France, of Massachusetts, cannot vote at the annual convention unless he is a proxy, or a delegate, though he has contributed thousands of dollars. Our generous friend, Mr. Thompson, of Nebraska, charges the writer with making him a proxy for a Philadelphia society, so that he could be elected to the board of trustees.

tion to the N. S. A., however small, that so-called society is entitled to a vote in the annual convention of the N. S. A., either by delegate or proxy. I appeal in all earnestness to the Spiritualists of the United States, who are interested in the N. S. A. to show the difference between this and individual membership. The writer ventures to say that proxy voting is always individual voting, unless the proxy has a knowledge of the society represented.

There is something radically wrong here. Societies should not be chartered for the sake of increasing the number of chartered societies, and then allowed to hold proxy forever. It would be interesting to see a statement published of the number of chartered societies which are in active working order and of those which are not, together with the actual proxy representation at each convention.

How much better to allow active Spiritualists who are present at the convention to take out individual memberships, and take active part in the deliberations, and call it by the name of chartered societies.

Until the N. S. A. is run on business lines, and societies which cannot send delegates are allowed proper representation, there will always be friction.

You ask, Should not the responsibility of all missionary work, in its own territory, rest upon each state association? Such a question is needless. What are state associations organized for if not to be made responsible for something?

Every state association that is granted exclusive jurisdiction, receives permission to do its work, in its own way, in its own territory without interference, and very much expense might be saved to the N. S. A., if instead of sending its missionaries to states where it has chartered state associations, it would put the responsibility on the state associations, and say as a parent says to a child: Do your best, use every effort, when you need our assistance you shall have it, meanwhile we will do our missionary work in places where there are no state associations. The writer has heard not one but many, make the statement that they could not afford to have missionary work done under the auspices of the N. S. A., unless there was some change in the present method, as it left them in debt because of the distance the missionaries had to come. Officers of the state associations state that the N. S. A. missionaries deplete the treasuries of the societies in their states, and leave them with no funds for their own work.

The above is no reflection on the N. S. A. missionaries. No one thinks they are getting too much for their labors, or that they have not faithfully performed their duties. They have earned every dollar they received. Not only that, but no money will repay them for the hardships they have endured. The trouble is not with the missionaries, but with the method followed by the N. S. A. When a society in need of help cannot secure the services of missionaries because of the expense attached to it, something is wrong and it should be remedied.

Missionary work could be conducted in the same way as a business man sends out his agents. It is hardly the sentimentality of W. H. Tull, in *The Progressive Thinker* of October 4, who says "that a large portion of their time (meaning the missionaries, mediums and speakers) is spent in riding over the railroads, and most of the money they receive is paid out for the same." Mr. Tull seems to think that there is no need of subjecting our missionaries to the constant railroad travel from post to pillar, when so much help is needed close at hand. The N. S. A. should make a strenuous effort to strengthen its already chartered societies instead of depleting their treasuries. If some of the money spent on railroads by our traveling missionaries was put into the hands of the officers of the state associations to use for missionary work under state auspices, much more would be accomplished. No business man would grant exclusive territory to an agent and then send other agents into the same territory to get all the money, or business there was in it. That is why there is friction between some of the state associations and the N. S. A.

Each state should be responsible for its own mission. You never hear of friction between the N. S. A. and the Massachusetts association. Why? Because the individual members supply the money to carry on the missionary work and the officers of the state association use all their efforts to strengthen the societies in their own state and so help the N. S. A. because every individual member of the state association is kept in touch with the N. S. A. Societies are encouraged in Massachusetts to join the N. S. A. directly. If the N. S. A. is to be a permanent success it must keep close to the people. At present most of the resources of the N. S. A. are coming directly from the very ones denied any representation on the floor of the convention.

You ask is any state entitled to more than one representative on the board of trustees in view of the fact that they have auxiliary societies in nearly every state in the Union. This is a difficult question to answer, yet it does seem as if some of the states are receiving all the honors. Pennsylvania has been represented eight of the nine years, and at present has three representatives on the board. Michigan has also had a full share of representation. Why would it not be a good plan to adopt Dr. Spinnery's suggestion and change the trustees every year? This does not necessarily mean the officers, for it would be indeed a great loss if the present secretary and treasurer should by any chance be changed. It is not too much to say that much of the interest in the N. S. A. is due to the painstaking care of Mrs. Longley in her official work.

The difference of system in the clerical work is made manifest in all our positions so as to command the appreciation of every one. As to Mr. Mayer, there is nothing to say except that there is but one Mr. Mayer, as there is but one President Barrett.

However, all the other trustees should be willing to give some of the other states a chance to show what they can do. There has never been a board of trustees who have worked harder than the present one, or accomplished more, so if it is a fact that three must reside in Washington, then those three, being the majority of the executive committee, can readily transact all the routine business of the year and by correspondence on important matters it would matter little from what states the other trustees were chosen. The feeling is in the air that more interest would be created if the trustees would decline ones in a while to be re-elected, to let others be given the honor.

In regard to having reports printed before the convention in the *Spiritualist* press, the writer not only thinks it would save time, but that it is an actual necessity if there is to be any actual cooperation with the societies chartered by the N. S. A.

How is it possible for a society which is unable to send a direct delegate, to send written sealed instructions to be handed to a proxy concerning how they wanted to be represented on matters coming before the convention, unless the reports are printed in advance? There is no reason why delegates should listen for hours to these reports read in the convention when they could be published in convenient form some weeks before the convention, or at least there could be issued a circular telling of the important matters that were to come before the convention.

Such circular sent to each chartered society, would soon induce it to send proper instructions to a proxy, if not a delegate.

Another thing ought to be done, that is have the accounts audited in advance of the convention. This could easily be arranged for, as is done in other societies. Our best people are kept from the floor the greatest part of the time in committees. Some provision ought to be made to change the auditors, so that they can be in advance of a convention saves the time of the convention. Most of the delegates' tickets could be issued, and at least the financial accounts audited. When it comes to auditing the president's, secretary's, treasurer's and the missionaries' financial accounts, it means hard work for some one, and it is not fair to a delegate who comes to attend a convention, to make him work all the time. A little clerical work before the convention will do much to simplify the labor of the committees.

The most important questions to come before the N. S. A. convention, are, What are we going to do to strengthen our local societies, protect them, and which can and will make better men and women of us.

In answer to your question numbered seven, my voice is always most emphatically, to keep nothing from the public which should be said. If I was connected with a newspaper, I would keep no well-proven facts from the public. If we do not expose the frauds and rascals who are with us just for the sake of what they can get out of us, we are not doing our duty. We have no more right to know what they are doing and not expose them, than we have a right to know of their intention to burn a neighbor's house over his head and not expose such person.

The time has come when our religion should be a holy religion. It should present a clean front to the world. Its speakers as well as its mediums should be pure and honorable men and women. "Be ye clean that bear the vessels of the Lord."

Justice to true and honest workers demands that present frauds and frauds should be relegated to the rear. If this is not done they will soon drive us to the rear.

It is our duty to know that the supposed fraud is a fraud, before he is exposed, but when that fact is learned beyond dispute, he deserves no quarters. These frauds are closely banded together, and they threaten to visit dire calamities upon their expositors. Those who expose should be fearless. I would exclaim in almost the very language of Peter, "We ought to obey God rather than men."

While we know that Spiritualism is true, we know also that there are hundreds of mountebanks doing business in its sacred name. If, existing these men and women will stop this mischief, if it will call a halt on wicked charlatanism, by all means, and in the name of truth let it be done.

No good medium will suffer because of warnings against frauds and frauds. These rascals are banded together in the name of Spiritualism; by all means let us clean them off. **MOSES HULL.**

MOSES HULL'S OPINION.

Unprofitable Discussions Should Be Avoided.

To the Editor:—Although your letter did not reach me until after October 1, like Elihu, I would also show mine opinion. Possibly the trouble of Job to his "comforters" may fit my case. "O that ye should altogether hold your peace, and it should be ye." Wisdom. The lateness of the time has caused you to escape a larger infliction.

There are many suggestions in your queries upon which I seldom write of these. There are certain questions which Paul said only "gender strifes." Paul calls them "vain babbling," or, a better reading would be "empty declamation."

In a few general thoughts, I would say, the National Association of Spiritualists does not claim perfection for itself. While it is composed of inexperienced mortals it can never reach perfection. Perhaps it never can be a proper organization behind it. It now looks to me that it had to thus begin or never begin at all. In fact the organization out of which a National Association should grow, are still few in number and feeble. Perhaps the very best thing that could have been done under the circumstances has been done.

You speak of the "differentiations" among Spiritualists. They are all there; but when all are whittled down to a point, many of them amount to very little, in fact they are hardly worth mentioning. Those differences, for the most part, can have very little effect on our daily lives, and on some points it will be a great while before they are settled.

For instance, reincarnation has never been demonstrated to be either true or false. Perhaps it never can be definitely settled. If we would all spend our time in talking about what we know, and leave unprofitable questions to those who have nothing else to do but to engage in "endless disputations," our cause would ripen faster.

When we begin to discuss or to define God, we always make a mistake. To define is to corral. The one who can tell just what and where God is, can tell just what and where God is not. Such a person has set bounds to the Infinite. Such a person is greater than the Infinite. That makes him, as Solomon said, "higher than the highest."

An atheist is one who denies God's existence; that no one can logically do. The most any one can say, within the bounds of logic, is, that after a most searching inquiry, I have failed to find God. The Infinite may elude the finite. My voice is, to let such questions alone, and go to work to build up among men the things which we can understand, and which can and will make better men and women of us.

In answer to your question numbered seven, my voice is always most emphatically, to keep nothing from the public which should be said. If I was connected with a newspaper, I would keep no well-proven facts from the public. If we do not expose the frauds and rascals who are with us just for the sake of what they can get out of us, we are not doing our duty. We have no more right to know what they are doing and not expose them, than we have a right to know of their intention to burn a neighbor's house over his head and not expose such person.

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THE FAULT-FINDER.

It is easy to see, in our selfish view, The faults of those we know, As we sail on a sea, placid and free, While the winds gently blow.

But at the first gale, and winds that blow, That threaten dark and crew, Do we stand aloof and seek, for aid Of those whose faults we know.

It is easy to sail when our sky is clear, And no stormy clouds may lower; When the day goes down, and the shadows frown,

To the despot fear we cower, It is easy to tell what course to pursue, To those who are humble and poor, But we often miss loving counsel and bliss To give of our plentiful store.

It is easy to praise of our superpower, How in weakness others fail, Our exalted place we only can trace In the works our good deeds tell.

BISHOP A. BEALS.
Summerland, Cal.

"ORIGIN OF LIFE."

A Final Word in Reply to the "Final Word."

In *The Progressive Thinker*, No. 668, Elder Myrick fires his last shot at me, and winds up with a laugh; I suppose he thinks he laughs at my expense. But I must assure Brother Myrick that he is only laughing at his own incapacity to understand some very plain statements, and unanswered and unanswerable arguments.

The first laughable thing is, that he finds, in an article written some months since, that I am a materialist. Very good. I am. I am sure that matter exists. Always has existed. Always will exist. And I don't believe that spirit is something existing outside of matter, and sometime, in some way gets into matter. I don't believe that spirit ever did exist or ever can exist independent, or outside of some form of matter. There isn't the first scintilla of evidence of any manifestation of spirit only through matter. It is impossible to construct a sentence expressing so much spiritualism as the use of terms derived from material substance. The word spirit meant primarily "wind, air in motion, breath." And, when we speak of spirits, we do not think of an intangible nothing, but of a real though ethereal being, with what Paul calls a spiritual body.

It is amusing to listen to a man crying out materialist, who worships a God who is seated upon "a throne high and lifted up," with a material body "sitting at his right hand," in a four-square city, its "streets paved with gold," its gates of pearl, with a river running through it, and trees on each side of it. A God who has "horns coming out of his head," who "rides upon horses," who carries a bow and arrows and a "glittering spear." A God who has a mouth, eyes, ears and nose, that smells with great gusto the fragrance of burning beef.

Think of it! A man scouting materialism, and preaching from a book whose heaven is to be peopled with the resurrected bodies of men and women, and its hell of fire and brimstone filled with the same material. There is no materialism so revolting and horrible as that of Christianity, of which Brother Myrick is a preacher.

But Brother Myrick thinks he has caught me contradicting myself. Not a bit of it. Life is as eternal as matter. But it is not outside of matter. It never got into matter, and it will never get out. There is no such thing as creation, as I have demonstrated. Hence, there is no such thing as a Beginning, or a First Cause.

It never began. It never began, as life and matter. Change in form begins and ends.

It will take Brother Myrick some time to get out of his little theological potato patch into the broad field of a natural Cosmos and a natural causation. But the Elder's greatest fun is in indulging in what he demolishes (?) my statement that effects transcend causes. I must remind him that before he makes such broad statements about scientists and physicists he had better read Com's "Positive Philosophy." He will un- "do" causation better. He has not found out that the old theological notion of causation is rejected by every intelligent scientist, and by all intelligent thinkers, unless steeped in the superstition of a creative god. He still stands on the same platform as Paley in his "Natural Theology." He has a "Great First Cause," a master mechanic who created the world from nothing.

Now, outside of pure mechanical causation, what is termed cause denotes a transformation of matter and motion to another and another state of being in part, at least, the effect. And, in the great whole of evolutionary development, the effect transcends the cause. This fact is so patent that no one but an ignorant Bible worshiper fails to see it. It is what our words evolution, progress and development mean, or else they have no meaning.

Go back some millions of years to the first forms of life on this planet. What do we find? The moneron. Little more in appearance, than a speck of gelatine. But it is alive. It eats, digests, feels, moves. It has functions, but no organs. But life has evolved, from this organismic bit of protoplasmic life, up to man, and every step in that progressive evolution has been an upward one—has been a perfecting one. The effects have been transcending the causes in the evolution of organisms and the exercise of functions impossible to primitive life forms. Neither Brother Myrick's God, nor any other God, could have made a man on this earth when the moneron was the first inhabitant.

And here Brother Myrick's laugh at my statement of physical causation comes in with a very bad grace, for without it neither God, nor any other being or energy could produce a man or a bird now. It is only by the working of the tremendous energies of electricity, attraction, repulsion, heat, etc., that matter has been so refined that a human nerve and brain could be produced. It took millions of years, if not ages, to prepare matter for such use. And, yet, with all this progress, all the gods, all the spirits, all the men in the universe, stand, today, conditioned, limited by matter. Its properties are indestructible, its laws are irrepealable. All the gods in the universe cannot compel only so many parts of oxygen and hydrogen to unite and form water. And so of all other chemical changes. If Brother Myrick's brain or mine should be deprived of a very small quantity of phosphorus we would become idiots instead of reasoning men, even if we did not die at once. It is pitiable to see apparently sensible men so bloated with ignorant vanity as to boast of the control of matter by thought, when that very thought is dependent upon the combination and collection of matter. And all that thought or thinking can do, is to suggest the arrangement of matter in a proper relation to the operation of certain forms of energy. You may think music into a bugle to all eternity;

D. W. HULL OUT WEST.

At Tacoma, Wash., He Talks of Ancient and Modern Spiritualism.

Spiritualism, according to the arguments presented by Rev. D. W. Hull, pastor of the First Spiritualist church, in an address at Tacoma, Wash., was an integral part of the ancient worship of God, spiritual materialism, largely the manifestation generally referred to in Holy Writ as miracles, and the prophets of biblical history, mediums even as are the mediums of today. Jesus was a clairvoyant, a mind-reader, he states, and the word Christ means medium, or one anointed from the spirit world. Spirit writing is as old as the ten commandments, for the record of the Bible, he reads, that Jehovah, a spirit, after the first tablets of stone, with the commandments engraved thereon, had been dropped and broken, directed other tablets to be brought that He might again write them upon the stone.

The address was given under the title of "Spiritualism, Ancient and Modern," and was listened to with great interest by a large gathering in Foresters' hall, corner of Pacific avenue and South Eleventh street. In presenting his arguments for the existence of the belief in Spiritualism, and the preaching and practicing of its tenets, the speaker quoted largely from the Bible, expounding the same in the light of a knowledge of Greek and Hebrew. Death as presented by the speaker was merely a passing over from the material to the spiritual world. Mr. Hull said:

"We can do many things in the spirit; its power is shown in healing the sick by the laying on of hands. In the sending forth of a thought to affect the thoughts of others. Spiritualists do not believe we are going to heaven, or to hell, either. When asked once at a revival if I didn't want to go to heaven, I said I had lived in heaven for thirty years, and thought that when I died I would wake up in heaven still. We have a heaven within our soul. Every one carries his own heaven or hell within him."

"The study of the language shows that demons are spirits of human beings. Also an angel is a departed human spirit. Human spirits have been lifted up to become Gods. They have even found the very tombs of Osiris, and of Isis, gods of the ancient Egyptians. They were human, but their spirits have been lifted up and apotheosized."

Instance of Manifestation.

"The manifestations we read of in the book are the same kind as we have now. We read how Jacob wrestled with the angel of the Lord, and the angel touched his thigh and put it out of joint. That was an instance of materialization. The references to 'A man of God' means to a medium, and this is the blessing when it is said of Moses that the man of God blessed the people. Moses was a medium. Saul, when searching for his father's asses, wanted to find a prophet—a man of God; that is, a medium—to tell him their whereabouts. So you see these prophets are men of God, and men of God are mediums."

"I don't know but what it was a materialization on the mount of transfiguration. I intend to prove in another address that it was a materialization; that it was not Christ's body, but his spirit, that appeared to the people."

"Anything that is worth anything is worth counterfeiting, and so they counterfeit materializations, but if one materialization in a thousand is what it professes to be, that is enough for me. It proves them true."

"You know that darkness is the agency of certain manifestations. The Bible says that the Lord dwelt in thick darkness. So many of the manifestations related in the Bible took place in the night. The inner sanctuary of the ark of the covenant was kept in darkness and the high priest wore two stones at his breast and by the brightening of one or the other received his answer, 'yes' or 'no,' from God."

"We do have many manifestations in the light, but the light rays create a disturbance in the atmosphere which interferes with many manifestations. The appearance of the hand-writing on the wall at Nebuchadnezzar's feast was in the candle light and was a spirit manifestation."

"There are many references to mediums and materializations in the Bible. Balaam was entranced with his eyes open; Peter was entranced. Mediums can give much for others, but get nothing for themselves. David was a medium, yet he kept two prophets or mediums to help him."

The address was replete with biblical references bearing on the subject, and in comparison many interesting incidents and instances of later day materialization were given.

Summerland, Cal.

The cords of love must be strong as death, Which hold and keep a heart, Not daisy-chains that snap in the breeze, Or break with their weight apart.

J. S. LOVELAND.
Summerland, Cal.

The spirit of the fathers challenges the boldest reputation of Bibliolatri. I cannot reconcile an ethical Jesus and an honest manhood with what is now known of the canonical history of both the Old and New Testaments.—Rev. W. F. Hutchins.

A RED-LETTER DAY.

Opening of the Morris Pratt Institute, at Whitewater, Wis.

The 30th day of September, 1902, is destined throughout time to be to the liberty-loving, free-thinking men and women, one of the most auspicious days in the history of the progress of mankind. On that day in the city of Whitewater, Wis., the first college or school in the world founded for the purpose of educating men and women along strictly free and untrammelled lines of thought, threw open its doors to the world and admitted as students some of the brightest and ablest minds to be found among people of any denomination.

The day was threatening, rain had fallen all during the night and the morning was cold and cheerless, but it did not prevent a good attendance from abroad as well as from the city. The exercises were set for the afternoon, but with the early trains came many visitors, and they soon found in the cheery faces that met them at the Institute, the warmth and sunshine that characterize Spiritualist gatherings. Mrs. Mattie Hull, with her genius and genial nature, assisted by Mrs. Weaver, the good wife of Prof. A. J. Weaver, superintendent of the school, and other ladies had prepared a good dinner for all guests, and at one o'clock the tables were seated with as happy a company as one could meet. At two o'clock the exercises of the afternoon commenced in the beautiful temple hall, where the following program was carried out.

Program.

Opening Ode, (Air America), written for the occasion by Mrs. Mattie E. Hull.

Our cause it is of thee, Sweet cause of liberty.

Of thee we sing; We come an earnest band, United heart and hand, Unto this temple grand And tribute bring.

E'er may this temple be Sacred to liberty.

Of thought and word, May its fair walls resound, To truth's inspiring sound And peace and love abound In sweet accord.

O, Powers above, we pray, For guidance on the way By light divine.

Our efforts e'er shall be, In bonds of unity To less humanity.

Through coming time, Invocation, by Prof. A. J. Weaver.

Addresses by Instructors—Rev. Moses Hull, Prof. A. J. Weaver, Mrs. Mattie E. Hull and Mrs. Alfarata Hull Jahnke. Song, Miss Agnes Chaffee.

Addresses by the Secretary, Mrs. Clara Stewart Morris Pratt, founder of the school, and others. Announcement of school program. Closing song. Benediction.

Among those present from out of town were W. H. Bach, of Lily Dale, N. Y., and his mother, from Minneapolis; Wm. Smith and wife, from Janesville, one of the oldest settlers in the country, an able attorney and outspoken Spiritualist, and many prominent persons from Janesville; Mrs. C. H. Mullins, Mrs. Hildreth, from Chicago; Mrs. Billings, of Waukegan; and Mrs. J. C. Bump, of Milwaukee; many from surrounding towns, while from the city were clergymen, physicians, merchants, and leading men and ladies, all of whom extended hearty congratulations on the opening of the school.

A number of letters and telegrams were read, among which was one from the pioneer worker on the Spiritualist platform, Corwin Y. Richardson, of Harrison D. Barrett, President of the National Spiritualist Association; Rev. Mr. Peck, of St. Louis, Mo.

A touching message came in the form of a letter from Mrs. Jahnke, who is to be the teacher in Oratory, and was expected to be present at the opening, but instead is lying upon a bed of severe illness, and preparing to again undergo a very serious operation in the hospital, which will take place on the 3d inst., and before this is read by the public, we hope and pray she will be on the road to recovery for many years of usefulness. Her letter was cheerful, encouraging the pupils and exhorting them to improve every opportunity for advancement, and telling them that she would assist them in spirit as in the body, if she possibly could, and that if she did not survive the operation she would be happy with her children in that home "over there." No one knows Mrs. Jahnke but to love her, and all pray for a speedy recovery. Mrs. Johnson, her sister, a noble woman and most capable teacher, will take her place for the present.

In the evening Mr. and Mrs. Hull gave an informal reception and dedication of the new home in Whitewater; the evening was made in the body, if she possibly could, and that if she did not survive the operation she would be happy with her children in that home "over there." No one knows Mrs. Jahnke but to love her, and all pray for a speedy recovery. Mrs. Johnson, her sister, a noble woman and most capable teacher, will take her place for the present.

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The glory of this school has reached from Maine to California, from Minnesota to Texas, and there are enrolled pupils from New York, Pennsylvania, Ohio, Illinois, Texas, California, Wisconsin.

CLARA L. STEWART.
Secretary M. P. I. A.

The true man is he who does the truth and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequences of holding it.—F. W. Robertson.

The Everlasting Gospel.

This volume consists of a series of lectures, messages and poems written and delivered in public by the late J. N. Andrews, President of the American Missionary Society, and of the American Baptist Convention. It contains 48 large pages, and will be sent postpaid for \$1.00, for sale at this office.

The Christ Question Settled.

Jesus, Man, Medium, Martyr. A Symposium by F. W. Coleman, J. S. Loveland, Hudson Tuttle, W. H. Burleigh, J. W. Alden, J. W. Phelps, and Rev. E. M. Wiles. Co. Editors—J. W. PHELPS, and W. H. BURLEIGH. 1887. 12mo. 100 pages. Price, 10 cents. Whether this book settles the question or not, it will be found eminently entertaining, and contains together a mass of evidence to establish the historical character of Jesus. A large volume. Price, cloth, 50 cents.

The above books are beautifully bound in gray-green cloth, stamped in deep red and green, with gilt top. Price, \$1.25. For sale at this office.

Why I Am a Vegetarian.
An address delivered before the Chicago Vegetarian Society, by J. Howard Moore. Price, 25 cents.

The Devil and the Adventists.
An Adventist attack upon Spiritualism repulsed. By Moses Hull. Price, 10 cents.

THE LIFE OF THOMAS PAINE.
By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine's homestead and Paine's tomb at New Rochelle. Also portraits of Thomas Clio Hickman, Joel Barlow, Mary Westoncraft, Madame Roland, Condorcet, Hirsch and the many other illustrious friends of the man of the *Common Sense*. Cloth, 75 cents.

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SATURDAY, OCTOBER 18, 1902.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

The Children's Faith of Missionaries.

A letter from a missionary in India appeared in a religious journal, and the reading of it, to a sensible person, was like taking a plunge into the all-believing credulity of the Dark Ages. The letter was written for the purpose of getting money to carry on the work. Yet, if the friends will not contribute, the writer says of God:

"He knows all about the growth of the work and as it increases so does the need. God cannot forsake his own, nor His work, but we need that abiding trust and rest and faith, that will not fall when hard places come."

How God protects his faithful servants in the pestilential climate of India, is revealed in this unadorned paragraph:

"We lost one of our youngest missionaries, Bro. Lenth, who died of fever, his wife died nine months earlier. Their two children will be sent home to her parents."

Lenth married a woman enthusiastic as himself for the conversion of the heathen, and in the honeymoon of their young lives left their pleasant western home for the field of labor in India. God did not care for them. If he had anything to do in the wretched affair, he robbed two helpless orphans of their parents and caused them to be sent to their grandparents, who surely had not ought to have this burden inflicted on them. A most pitiable conclusion to the first bright chapter.

The conversion of the Hindoo to the Christian faith is impossible as to convert the Christian to Buddhism or Brahminism. The writer under notice is jubilant over some converts who visit the missions for instruction about "Jesus." Of one it is particularly mentioned: "He is entirely blind and lives ten miles from here. The cane at his side is his guide, he walks as well in the night as in daytime. He comes once a week and after he is taught about Jesus he gets some bread and onions, a little salt and a few peppers, this is what they get with bread."

What lovely gentility of faith which is blind to the fact that this wild old fakir, comes for the "bread and onions," a "little salt and a few peppers," and endures the talk about "Jesus" as the price he has to pay.

Such is a specimen of the missionaries—the teachers—sent to the farthest coasts of the world to convert the heathen, and millions of dollars are yearly donated for such a purpose as the more rankest heathenism prevails, and passes unrebuked by the bejeweled and perfumed exponents of the salvation by the blood of Jesus!

Why is it?
As stated by the daily press a million and a half dollars is the amount of the bequest of Mrs. Mary J. Winthrop of New York, to Princeton Theological Seminary. When announcement of the bequest was first made it was estimated that it would not reach over \$400,000, but the value of the estate is so much greater than was at first supposed that it is now certain that the institution will be beneficiary to the larger amount.

Mrs. Winthrop's bequest gave to the seminary the residue of the estate after the amounts willed to the heirs had been paid out, and the balance will be turned over to the institution very shortly.

Mrs. Winthrop was the daughter of Malthe Gelston, who was collector of the port of New York in the early part of the last century. The Gelstons were staunch members of the First Presbyterian church in this city and so were the Winthrops. Mrs. Winthrop's husband died in 1836. Her home was at 35 West Twentieth street for many years. She died at the Garden City Hotel in August, at the age of 85.

A member of the seminary faculty said that the money would be largely used in developing the intellectual side of the institution, and that it will probably be set aside to building a gymnasium. The library and dormitory system will be enlarged somewhat, but most of the money will go to increase the number of courses and instructors. Princeton Theological Seminary is an institution for the education of aspirants to the ministry in the Presbyterian church. Orthodoxy of the Calvinistic type is inculcated and supposedly demonstrated along biblical lines, according to orthodox logic and orthodox interpretation of Bible texts.

In view of this magnificent gift toward the education of minds into the utterly horrible doctrinal teachings of Calvinistic orthodoxy, it is pertinent to inquire into the reasons why orthodoxy, with all its horrors, can command such magnificent support, while the more mild, gentle, tender, humane faiths and teachings of the unorthodox—especially Spiritualism—languish for lack of support.

One might suppose that the larger, more humane, just and liberal thought of Spiritualism, assistance would appeal more strongly to man's humane

and liberal sentiment, and induce free expressions of financial support. If we look more deeply into the matter, we may be able to discover philosophical reasons why orthodoxy gains so much, while other and more liberal and kindly cults fail.

There are two co-operative causes for the apparent anomaly.

First, the nature of orthodox belief, with its hold of misery for the damned, to which all are destined who have not believed in a "saving faith in Christ."

The terror of remorseless we appeal powerfully to a sincere sensitive nature, which is stirred to effort to save others from a burning hell. Fear and hope inspire the saved believer to action—which fear and hope, springing from such belief, are not factors in inciting Spiritualists and Liberals to active effort.

They have no such hell—no such salvation—to appeal to their emotions.

Further, it is evident that Spiritualists and Liberals, in the mass, while reaching the plane of development whereby they discard the teachings of orthodoxy, have not yet attained to that more exalted plane, where a generous altruistic spirit of love, within them inspires to deeds of unbounded humanitarian import. What they do for mankind must have its inception in a generous love for man—without reference to a fear of hell or dread of a loss of man's "salvation."

It is evident then that the more humane genius of Spiritualism brings, with its rich, grand gain in its beautiful philosophy, a lack in the essential elements that appeal to the emotions of the sincere believers in orthodox religion.

Sometimes, when man shall have grown larger in the sweet humanities of Spiritualism, he will yield its usefulness fruits in response to the pure and noble altruistic love that stirs within.

Important Point in History.
Henry M. Parkhurst, of Brooklyn, the first practical stenographer in this country using the system of Isaac Pitman, called by him phonography, now almost universally adopted, was the first to give women an occupation by the use of the type-writing machine.

While official reporter for the Superior Court of New York City he bought four of the first hundred machines—made, numbers 6, 8, 17 and 22, which were used by girls in making copies of testimonials for him. Then he taught them shorthand, and they could read his notes. This led to the extensive use of the machine by women, many of whom by learning shorthand, were able to take down with rapidity words from dictation and then type-write them.

For many years W. H. Burr and H. M. Parkhurst worked together as stenographers, beginning in the United States Senate in December, 1848, and continuing until 1854. Thereafter they opened an office in Nassau street, New York, as shorthand reporters. Mr. Burr entered the field of stenographic reporting a few months after Mr. Parkhurst.

A Noble Worker Passed to Spirit Life.
We were pained to learn of the transition to spirit life, of Mrs. Emma N. Warne. The passing scene occurred at the home of her brother at Flushing, Mich. The death of her physical body was ascribed to congestion of the lungs with other complications which human skill could not overcome. She passed away calmly and fearlessly with her spirit illuminated with a light divine, realizing that she would soon be ushered into the presence of relatives and friends on the spirit side of life. Mrs. Warne was the devoted companion and wife of Dr. Geo. B. Warne, who is the President of the Illinois State Spiritualist Association. Their home life was an ideal one, where harmony and love existed at all times their souls—making and spiritualizing influence, on as nearly as possible a heavenly earth. Mrs. Warne was a physician, being a graduate of the leading homeopathic college of Chicago, and she had an excellent practice, as she was constantly aided by her fine mediumship. Her lectures on the rostrum were always well received. She certainly will be missed by her numerous friends and co-workers in Chicago, and more especially by her devoted husband, who, being a student of the study and grandeur of the spiritual philosophy.

W. H. Bach.
Mr. Bach, editor of The Sunflower, Lily Dale, N. Y., was in the city a few days ago, looking cheerful and happy. Mr. Bach has built up an excellent business in the publishing line at Lily Dale, N. Y.

The Views of J. Young McFarland.
To the Editor:—You are making an admirable paper, and it grows better and better. You put some things into it which you do not yourself approve; some things which, according to my light, are foolish or bad; but this is in the nature of the thing. You are a paper, you mean to give everyone (so far as space will allow) a fair show, expecting that truth will be the winner. You are not an editorial Cerberus, sitting at the gate and ready to bite any one who comes your way unless he can show that he is your sort of a dog. The result is that we get a paper which has to be read through and through, else we might miss something uncommonly good; or, less frequently, some fellow that needs attending to. This feature of The Progressive Thinker makes it quite laborious for me. The ordinary church paper I can read in just a little bit. There won't be anything in it which does not square with the dogma it represents, for the editor will not admit it; and so we can safely pass over all that relates to the faith, well as contented not being well heard except slightly varying notes with the old saw. We can go to sleep over the church paper, just as the brethren go to sleep in the amen corner of the church, well knowing that the preacher can be trusted.

The Progressive Thinker is a different proposition. The editor himself and his whole crew have to be watched. All the same, the paper gets better. You want to know, among other things, whether Spiritualist papers should expose the trickery done in the name of Spiritualism. Yes, sir, with all your might.

O, for a whip in every honest hand, To lash the rascals naked through the land.

If the N. S. A. can do anything to protect true mediums and suppress the false, that will be the very best work of all. We can't stop the frauds, but with a better organization we could mark our own, and send the others out of the country. Some of our people don't think much of prayer, and of course, would despise a litany; but the N. S. A., at its coming session, might at least agree upon one prayer, the heart cry of every true Spiritualist, namely: From fools and false mediums, good Lord deliver us.

J. YOUNG MCFARLAND.

ASTOUNDING STATEMENTS BY AN EMINENT SCIENTIST

REMARKABLE DECLARATIONS FROM THE BOOK COMPLETED JUST BEFORE THE DEATH OF THE POWERS AND DUTIES OF PARENTS IN THE POWERS AND DUTIES OF PARENTS IN INFLUENCING THEIR UNBORN CHILDREN—DR. SCHENK'S FINAL WORDS ON PRENATAL LIFE AND THE THEORY OF SEX.

Berlin, Sept. 27.
While Europe is waiting for the posthumous book of Prof. Samuel Leopold Schenk on "Prenatal Influences for Humanity's Sake," the Sunday World correspondent is enabled, by the courtesy of Dr. A. Kirchhoff, who was an intimate friend and co-worker of the great scientist, to present a complete outline of the important work.

Probably no announcement from a scientific man in recent years made so great a sensation as that of Prof. Schenk that he had discovered the secret of sex; that he could in fact bring to bear certain influences which would make it possible for parents to exercise selection.

Dr. Schenk was the professor of embryology in the Royal and Imperial University of Vienna, and recognized as the foremost authority on that subject in Europe. No scientific man stood higher. He announced his discovery after more than a quarter of a century of constant experiment and study.

He and his wife desired that all of their children should be boys and six were born to them. The Archduke Frederick of Austria had seven daughters and he was most anxious to have a boy to keep an estate of \$50,000,000 from passing to a distant branch of the family. The Archduchess placed herself under Dr. Schenk's care and a son was born to her in July, 1898.

This, coupled with other instances of the kind, made Dr. Schenk the most talked-about scientific man of the year.

Prof. Schenk was so bitterly criticised that he was compelled to resign from the university, but his prestige increased rather than diminished.

BY PROF. S. L. SCHENK.
(Reported by Dr. A. Kirchhoff.)

My theory about determining the sex of an unborn child—if it can be called only a theory after my own experience of desiring only boys in my family and having six born to us—is really of lesser importance. It is but one phase of my study and experiments.

While the sex of a child is a matter of great moment to royal families and those having entailed estates, it is of comparatively small consequence, aside from the question of mere sentiment, to the world at large. But it is of vast importance to the human race that children shall be well born, in the sense that they shall be brought into the world under the best possible conditions.

My hope is to arouse in parents and in all men and women of marriageable age a deep sense of their responsibilities—the responsibilities they owe their offspring, themselves, society and future generations.

While it is true that the influence and responsibility of the mother is the more important because it never ceases, the father's influence upon the young life that is forming should not be underestimated. It is his duty to provide a happy environment for his wife, to guard her from excessive work and worry, to keep joy and content in her heart.

FOOD INFLUENCES CHARACTER.

I consider this so important that, in the event of the father being unable to properly care for his wife, to furnish her with reasonable comfort and pleasant surroundings, it is the duty of the state to interfere for its own welfare as well as for the sake of the child yet to be born.

It is no longer a matter of scientific dispute that to a certain extent at least, food influences character. It is a recognized and acknowledged fact that the larvae of bees can be made to grow into either "workers" or "queens," according to the food that is given them. All bee larvae are fed on the same food for the first three days of existence. After that a different, more stimulating food is given those that will become "queens"—food which causes certain of their organs to become fully developed, while the same organs of those that are to become "workers" remain imperfect and rudimentary, thus making the line of their development along the lines which fit them to carry out their mission as toilers.

I believe that the broad principle applies to the human race, although other more important influences become active. I hold that the character, traits and general usefulness of the unborn child, as well as the sex its parents may wish it to have, may be determined by giving to the expectant mother certain wholesome, pleasant, elevating surroundings and by subjecting her to a certain diet and treatment.

But if the mother be not interested in the future of her child, if she oppose the development of it or is merely passive, all efforts to have the child well born are likely to fail. It is necessary that physical, intellectual and moral ideals be constantly before her.

It is almost a law that the expectant mother shall have moods of irritability when unusual or even abnormal things appeal to her, and it is of the first importance that she be treated with the utmost kindness and consideration. It is under these circumstances that the responsibility of the father is especially great. It is his solemn duty to bestow upon her the most patient love and attention. If the mother feels that evil is finding a place in

her mind, that temper or envy or malice or selfishness is manifest, let her remember that her offspring may have the stigma of these things. The new life is extremely susceptible to impressions, good and evil, and the foundation of a child's character is formed before it comes into the world.

Kindness of heart is easily implanted in an unborn child. My own experience proves it. My associates are pleased to say pleasant things of me, and my wife is most tender-hearted and affectionate. Of course we have our faults, some of which our boys have inherited in a greater or less degree, but in kindness they certainly excel their parents. They cannot pass a beggar or a poor-box without putting their hands in their pockets, or my pockets, to be more exact. If a mendicant calls while we are at table they scramble over each other to offer their plate to their poor brother.

Why? Because my wife was careful to cultivate self-abnegation and benevolence; because we gave to the limit of our resources. We were poor in those days, and to follow out our experiment, which indeed was near to her heart, the good mother of my children became almoner for several rich society ladies who rejoiced over the opportunity of being rich of bothersome detail. Those women do not know what their children missed.

SOCIAL FACULTIES IMPLANTED.

In the same way we implanted in our children before they were born certain social faculties which I think are essential to happiness. My wife went about and received, enjoying always the society of our friends and acquaintances, never losing her interest in them, up to the time she was compelled to remain in bed. It is a matter of common knowledge that the children of parents who are popular are generally capable of attracting and holding friends. A woman who is unsocial, who is inclined to shut herself up at certain times, is very likely to bear a child who turns out to be a self-satisfied reclus. If, however, the mother continues an intelligent interest in her home and kitchen, in her garden and her household pets, her child will be a home-lover, fond alike of men and animals, attracted by pretty things and having kindly thoughts for the whole world.

The mother who would delight in a loving child must love it before it sees the light. If she waits until it is born, until its own personality begins to attract her, she may have little control over its affections. The love she craves for should be implanted in the unborn child. That love will be always with the mother; it will endure and strew flowers over her grave many years after she is gone.

Thus, in a moral sense, a woman may make or mar her son or daughter before she brings the child into the world. If she be not eager to impart good traits she may bestow upon the little one selfishness, peevishness, dishonesty and passions that make the world sadder and life harder to bear.

The practical side is also to be considered, and it is only less important than the moral side. Health, capacity and perseverance and other qualities of such great importance, if one would succeed, must be transmitted.

But this is not all. The parents must be constantly on their guard. The robust, well-meaning mother may sow seeds of recklessness in her child if she does not cultivate economy and keep order in her affairs. There is many a spendthrift disgracing his family who has "an excellent mother," according to the general understanding. Yet that same mother may be responsible for her son's irresponsibility because she manifested a spirit of recklessness and carelessness before the child was born.

OTHER DUTIES OF THE FATHER.

In all these things the father plays a part. He should make it his business to forestall anger, morbidness, discontent, undue pride, fits of passion, extreme sensitiveness, bashfulness and self-consciousness on the mother's part. Some of these are intensified by the condition of maternity, and that is all the more reason to guard against them to avoid transmitting them to the child.

It is possible and practical to carry the prenatal influence, further to give the child an impetus that will be of great value in the development of certain talents, although this opens a realm not clearly investigated, because facts are difficult to obtain and more difficult to demonstrate. It is very common to hear it said of a child who performs cleverly at the piano: "She gets that from her mother, who is a fine player."

What is it that the child inherits from the mother? Is it merely the natural aptitude to learn piano playing, or is it to the ability to play acquired by the mother at the expense of years of practice and transmitted to the child? While the scientific world is at variance on this question the popular mind has already decided in favor of my theory of prenatal influence.

As with music, so it is with the other arts and professions. Parents wishing their child to be equipped with the desire of capacity for acquiring knowledge need but exercise their own powers in a given direction to predetermine their unborn babe to a career as a mathematician, lawyer, poet, mechanic or inventor.

To sum up, I advocate the survival of the fittest qualities in parents, the arousing of the best thoughts, and loftiest ideals, and the suppression, the absolute suppression, of all evil tendencies. If it is possible to avoid having weak, imperfect children, it is a crime to have offspring marred for life by the neglect, ignorance or ill-will of parents. Therefore, I advocate that it is incumbent upon the State to take care of prospective mothers living in surroundings that menace the future of the unborn child.—New York World.

Buffalo Joint Mass-Meeting.

A mass-meeting will be held in the church of the First Society of Buffalo, under the auspices of the New York State Spiritualist Association, the church co-operating and indications point to success in every way, as one and all are entering into the spirit of the work with a sincerity and determination which brooks no failure. The Buffalo society is one of the best and most successful of the State Association also means business in its undertakings.

The speakers for the occasion are, Mrs. T. W. Woodrow, first vice-president of the State; Prof. Lockwood; Mr. Richardson, president of the State Association; Rev. Mr. Sayles, of East Aurora, and Mrs. Titile U. Reynolds, second vice-president, who is at present serving the Buffalo society as speaker.

Mr. Victor Wilde, of Toronto will serve as platform teller. Mr. Bach, of The Sunflower, and Frank Walker, ex-president of the New York State Association, are expected to drop in during the meeting. A cordial invitation is extended to all and we hope that Spiritualists from nearby towns will come and join in making this a grand meeting.

H. V. RICHARDSON, President.

"A Conspiracy Against the Republic."

By Charles B. W. Walker, author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"Love-Sex-Immortality." By Dr. W. P. Phelon. For sale at this office, Price, 25 cents.

LOVE.

Art is fine, but Love is finer.
Can you paint a soul?
What if beauty is diviner
Fragment of the whole?
Song is sweet, but Love is sweeter;
Was there e'er a hymn
That for compass or for meter
Bowed the Seraphim?
Thought is great, but Love is greater.
Who can search out truth?
Love alone is revelator;
Love is Love in sooth.

—Richard Rea

CHARACTER OF SUB-MIND

Function of Human as well as Animal Subconsciousness is Only to Support Life.

Sub means under, lower, inferior. The subconsciousness or submind is the consciousness which acts through the sub-brain, a layer of brain tissue varying in thickness from five-eighths to seven-eighths of an inch, which lies under the intellectual organs of the brain. Its function is to support life.

The subconscious mind presides over the action of the heart, lungs, stomach, bowels, kidneys and other internal machinery in our bodies. Its action is as perfect in a brute as in a man. It is not conscious of its consciousness, nor of the higher consciousness of the intellectual and moral brain. But the intellect of man is capable of studying the action of his subconscious mind. When he becomes master of that branch of the science of man he will be able, through his intellect and will, to control the functions of his internal machinery.

That is the goal of mental science. When that goal has been reached, mental physiology and mental therapeutics will be perfected sciences, and the present systems of medicine will be catalogued with other superstitions that have had their origin in ignorance and fear.

If I have presented in the foregoing a scientific truth, I have demolished the theoretical hypothesis of Thomson, J. Hudson, which is that the subconscious mind is superior to the objective, and that it is the subjective mind which is immortal. He says:

"The human mind is endowed with two classes of faculties, one of which, the objective, fades out and is lost in somatic death, while the other becomes only the stronger for the reason that its existence is not dependent upon physical function."

Were it not that Hudson's theory has had a wide reading and been accepted by many who might otherwise have accepted the truth of Spiritualism, I should not think it worthy of any notice.—T. A. Bland, M. D., in Chicago Record-Herald.

No one who has devoted careful study to the subject will fail to perceive that Dr. Bland's explanation of "subconscious" mind is far more philosophical and in accord with what is really known in the science of human faculties and functions, than Hudson's much vaunted theories as presented in the "Law of Psychic Phenomena."

Hudson's "law" is only a hypothesis at best, and as a "working" hypothesis it works no better than Dr. Bland's, which avoids all the glaring inconsistencies and irreconcilable self-contradictions and absurdities embodied in Hudson's writings.

Dr. Bland should elaborate his views at length, and publish in pamphlet or book form, for the benefit of all who are interested in this very important subject.

In the matter of Suggestive or Psycho-Therapeutics, the theory of Dr. Bland will equally as well as Hudson's theory, fulfill the requirements of a "working hypothesis," and without falling into the mental quagmire of two distinct minds, one of which, the "objective," is necessary to the sanity of the other, the "subjective mind," and yet, ceases to exist when the body dies, leaving the "subjective" mind to continue through the eons of eternity without the control of that "objective mind" that is necessary to its sanity.

The only apparent necessity for Hudson's exploitation of his so-called "law" of psychic phenomena, is to afford him a "working hypothesis"—an apparently plausible scheme—whereby he could subvert Spiritualism by explaining its psychic phenomena, without reference to spirit power and influence. That seems to be the "raison d'être" for his book, and for his voluminous writings through the press.

He pays no attention to critics of his writings—and therein shows a degree of wisdom, for he cannot answer them. Hudson's theory is not necessary to the successful operation of inducing the hypnotic state, or the "suggestive condition" used in mental cure or psycho-therapeutics; the same results can be attained upon the theory stated by Dr. Bland, equally certain and equally effective, and avoiding all of Hudson's glaring self-contradictions and outrages against common sense.

Christian Spiritualist Association of Oklahoma Territory.

We want the names of all progressive minds in view of associating all together for aggressive work. We desire to organize and prepare for a camp in these mountains next season. There are beautiful and attractive places adapted to camp purposes, and no better climate on earth. I am a self-appointed missionary, and will visit any place where my services may be desired. Let us work up an association. Who will join?

REV. T. W. WOODROW.

Hobart, O. T.

LOCKWOOD'S BOOK.

All subscribers for Prof. Lockwood's book, entitled, "Continuity of Life as Cosmic Truth," who have changed their address since subscribing for the book, are requested to send their new address to him at 210 Prospect Avenue, Buffalo, N. Y., unless they have already done so. Attend to this at once.

"Love-Sex-Immortality." By Dr. W. P. Phelon. For sale at this office, Price, 25 cents.

SANITARIUM NOTES.

Lyman C. Howe Writes of Sunday Surgery, Etc.

Last Sunday, September 28, Dr. Spinney had five cases for surgical operations at the Sanitarium. So far as heard from all are doing well. If God was angry because his holy day was thus desecrated, why didn't he kill the patients?

We read that he "plagued the people" because they worshipped the calf that Aaron made. Why didn't he plague Aaron? If he has reformed since he was with Aaron, he may plague Dr. Spinney and let the patients get well and prosper. At the same time that these surgical operations were on, we had a spiritual meeting in the lower sitting-room, and an exceptional treat made it a time to be remembered.

Mr. and Mrs. O. H. Keeler, of Ludington, Mich., made a visit to the sanitarium, and stayed over Sunday. They were an inspiration to us all; good, earnest Spiritualists that are not ashamed of the name, and carry its light in their faces, and are ever ready to testify. The sweetest part of all was their choice music. They sang as if the melody of heaven were in their voices. Their music was a most pleasing thing if there had been nothing more. I hope they will come again while I am here.

The first ten days of my stay here I could find no Spiritualist papers, which seemed very strange. But the Doctor informed me that he takes them all, but being away most of the time, he ordered them put away until he could look them over; as they were liable to get lost, before he could read them, if left loosely around the sanitarium.

Dr. Henry Slade occupies the room next to me, and I think is doing fairly well. He claims that his psychic powers are as good as they ever were, and he gives sittings frequently.

LYMAN C. HOWE.

Reed City, Mich.

C. W. STEWART IN THE FIELD.

He Gives Items of Interest from Springfield, Mo.

The Spiritualists of this city are enjoying a feast at this time through the ministrations of Mr. and Mrs. Folsom, Frank T. Ripley, and Mrs. Alta Stephens. The meetings of Brother Ripley are well attended, and there is no public test medium who can give any better satisfaction than he.

The trumpet sounds of the Folsoms leave no room for doubt as to the fact that they attend them receive satisfactory proofs of the future life, and the beautiful messages audibly spoken by their loved ones, cheer the soul for its struggle in life's battle. Mrs. Folsom is equally at home on the rostrum as speaker or public test medium.

Mrs. Stephens only gives private readings to her friends, but she always brings cheer and strength to the sad, desolate heart.

If the commerce besotted world could only pause for a while and realize the sweet admonitions of the departed, the weary souls that are now sinking beneath their load of sorrow might take on new life and turn their faces toward the light of a better day.

As to your humble servant, the experiences of thirty years of work, and the cares and bitter sorrows of life have burned away the errors and follies of youth, and he begins to feel the ripeness of the harvest time. He hears the angel voices telling him the reason for those experiences and a lovingly acknowledges the "Divinity that shapes our ends, rough hew them as we will."

At the age of fifty-six, with renewed health and vigor, he feels that "men may rise on stepping-stones of their dead selves to higher things," and angelic whispers give him courage to take up anew the work of the spirit world, with the new argument which comes from age and experience.

I am now ready to answer calls for inspirational lectures in any part of the vineyard, and shall be glad to hear from those who may desire my services for lectures, debates, or any kindred work.

C. W. STEWART.

1020 West Scott street, Springfield, Mo.

BOOK REVIEW.

The Law of the New Thought. By Wm. Walker Atkinson.

The New Life. By Leroy Berrier. Whether one grasps and assimilates the whole of what is known as the new thought, or not, no one can read appreciatively the literature bearing this impress without spiritual quickening and uplift. The new thought harmonizes beautifully with the philosophy of Spiritualism, even when the new thought exponent does not recognize himself as distinctively a Spiritualist.

NATIONAL SPIRITUALISTS ASSOCIATION

Annual Report of the Secretary, Mrs. Mary T. Longley.

To the Officers and Members of the N. S. A., the Editors of the Spiritual Press, and the Spiritualists of the United States and Canada:

Esteemed Co-Workers and Friends:—It gives me pleasure to once again submit my annual report to you, as secretary of the National Spiritualists Association, and to assure you that the work of the past year of this organization and its officers has been arduous, conscientious and for the most part highly successful for the cause of Spiritualism. In this connection, I am happy to say, that no one individually, or as a body of workers, has attempted anything for personal aggrandizement, but that all have labored faithfully for the good of humanity and for the cause we represent.

Since my last annual report, the N. S. A. has chartered twenty-eight societies, one of which, the National Spiritualists Association, has been organized in the State of Ohio, and the remainder being local organizations, most of them were organized by our missionary, E. W. Sprague. Brother Sprague also organized several new societies in the State of Ohio, which he induced to join their state organization. At the present writing, applications for charter are in this office from State Association of Oregon, and from the Morris Pratt College, which are to be acted upon by the N. S. A. board at its meeting, prior to convention.

While on the subject of charters it may be in order to report that up to the present time, the N. S. A. has during its years of existence, issued three hundred and three charters. From statistics taken from our books, I find that of this number, ninety-three societies have either suspended their meetings or withdrawn from the National. Fifteen societies have joined their state associations, and eighty-three societies are in the best of standing with the N. S. A. The latter, however, include the sixteen state associations all of which are in good standing with the N. S. A. The remainder of the 303 societies that have been chartered, not mentioned here, are in a doubtful state; we have not heard from them of late, but expect them to wheel into line very soon. Of the seventeen state associations that have been chartered by the N. S. A., but one, Indiana, has allowed its membership to lapse. The outlook for the future in regard to chartered societies seems promising, and in many localities where the former societies disbanded, new ones with zealous workers have been established, that show intention to keep up the work for Spiritualism.

At the last annual convention, the work for the year was largely relegated to the N. S. A. board, and the report of president and secretary will show that it has all been faithfully carried out to the best judgment and according to the wisdom of our honored officers. In this connection, we report that our capable and valuable worker, E. W. Sprague, was appointed Historian at Large, for the purpose of collecting, arranging and compiling data and facts connected with the history of Spiritualism—its early workers and manifestations, etc.—and the sum of two hundred dollars was appropriated to him from the N. S. A. treasury to begin and carry on the work.

As the public and our members well know, the important matter of establishing and opening a home for our indigent and worthy mediums was brought to the attention of the board by our unfailing helper, Treasurer T. J. Mayer, and by the offer of Dr. A. B. Spinnery, of Reed City, Mich., to care for the sick and destitute at an exceedingly low price, also to donate a piece of land to aid in the work; and to that end, the board created a Mediums' Home, and Relief Fund, and appropriated the sum of \$500 to this name; two generous men added seven hundred and fifty dollars each, and a piece of property was purchased at Reed City, as the nucleus of a Mediums' Home. However as much more money was needed to make the home a surety of success, a call was made for contributions of fifteen hundred more. About five hundred dollars was gained by the efforts of our workers, and in sufficient to warrant the board in going on with the work of opening a home. As it became apparent that many of our mediums were suffering from the necessities of life, the executive committee decided, with the sanction of the full board, to select a few of the most needy cases and pay twelve dollars per month towards the support of each. Two aged and helpless mediums in Massachusetts and two others in Michigan were thus chosen, who have received their monthly payments, and are still our beneficiaries. One of these was the renowned Dr. Henry Slade, but of late, he has become such a confirmed invalid, requiring constant attendance, he has been removed to the Reed City Sanitarium, and because of special nursing and watchfulness, his expense to the N. S. A. is increased. The other three mediums are rehired and helpless ladies, one totally blind, and the other two more than seventy years of age. Any person who has helped towards the Mediums' Home, or any member of the Spiritual press, or of our chartered societies, who wishes the names of these ladies, can have them privately. In deference to the sensitiveness of these beneficiaries, we do not publish them.

In addition to these cases, that of our beloved and valued co-worker in the field of Spiritualism, Mrs. C. W. Weatherford, who remained at her post of duty for humanity till the very last. Stricken with a mortal malady, and with two young daughters to support, she was obliged to give up the work and to seek for strength at other hands. Learning of her distress, the N. S. A. board voted to defray the expense of her care and nursing at the Reed City Sanitarium, where she remained a number of weeks; later, she passed to her heavenly home where she could pass to the heavenly life among those she tenderly loved. We were willing to have her do so. Dr. Spinnery sent a special nurse home with her, but in a few days the spirit of our tried and trusted sister passed to the Beyond. Only her two little ones, with no means but their own efforts by which to pay funeral expenses were left, and in consideration of the case, the grand work of Mrs. Weatherford, and that it was not charity, but a simple recognition of the life and labor of a faithful instrument of the spirit world, the board voted to discharge the funeral bills. This is the good work the N. S. A. is doing for humanity.

In the matter of will contests, the N. S. A. has been prominent. That of Wm. Case, of Lafayette, Ind., which was pending, a year ago, has been settled in favor of the defendants, and although the N. S. A. paid about a thousand dollars in its defense, H. L. V. Beck, of Bluffton, Ind., has secured a victory. It expects to realize more than enough from the will to cover all costs, and the triumph secured for Spiritualism is by no means to be despised. The case of Horace Butterfield, of Kansas, was lost to us, the N. S. A. had to pay a heavy bill, but the case had to be carried through, although it seemed unpromising from the first. The will case de-

fended by the First Association of Philadelphia—that of Mr. McIlroy—called for aid from the N. S. A., which was freely granted to the sum of two hundred dollars, with the promise of more if needed. Other will cases are pending, in which the N. S. A. has received legacies, and we are trying to determine the rights of Spiritualists to leave their property to whom they choose. In all these matters the executive committee has labored with conscientious fidelity to the cause, and for the best interests of humanity.

New literature in the shape of spiritual tracts by Geo. W. Kates and others of our spiritual workers have been published and freely distributed. The number of these, with leaflets before printed make up a fine assortment of spiritual literature for the reading of the investigator and student, who are interested in the subject. The cost to anyone, the N. S. A. even paying the postage, and printing and postage bills are large for this one branch of our work alone.

During the year, your secretary has written about twelve hundred letters in connection with the work of the N. S. A., many to individuals, as well as to our chartered societies; she has also sent quarterly circular letters to each chartered auxiliary. Frequent articles have also been sent to the various spiritual papers, and have been honored with publication, and we have here to extend again, our sincere thanks and appreciation to the editors of our spiritual press for their unfailing courtesy and generosity to the N. S. A. and its officers.

At the last convention, the secretary was requested to ask the chartered societies to not only fill the blank report sent them for annual statement, but also to write out a brief account of their doings, prospects, and possessions as societies, to be sent with delegates' report to the convention of 1902. This request was embodied in a circular letter mailed to each of our societies Aug. 1, but up to date, very few of them have heeded the request, as the usual reports alone are coming in. The Ways and Means Committee at last convention has suggested that subscription cards, for collecting money, be at once issued and given to delegates and others to take to their homes and circulate, the same to be returned to secretary with collections, during the year. These cards were printed and numbered, many of them handed to delegates and others, many delegates refused, however, to take them. Up to date, but one card and some money, that was sent, and was filled by the exertions of Mr. M. A. J. Skjoldal, of Washington, D. C., in a few weeks, and netted forty-five dollars and fifteen cents. The secretary has written for the return of these cards still out, but with no pecuniary response.

Because of many duties and humanitarian projects in hand, the N. S. A. board concluded that it could not stand sponsor for the worthy college at Whitewater, Wis., known as the Morris Pratt College, but being in hearty sympathy with such movement for the education of our people, the board unanimously voted to create an educational fund, and to make an appropriation to the same. From this fund the N. S. A. has donated the sum of one hundred dollars to the Morris Pratt College, with its expressions of good will and fraternal fellowship in its good work.

Our missionaries have done a grand work for the cause, the past year, not only President Barrett and Mr. and Mrs. Sprague been retained in the field, and made a grand record of their labors, but Mr. and Mrs. Geo. W. Kates, were also engaged exclusively as missionaries for the N. S. A. for the year, and these worthy workers have accomplished heroic labors. Our missionaries will report the year's doings for themselves, and your secretary only mentions them because they are worthy of your commendation and regard.

The N. S. A. Library has received donations of books from a number of generous authors and friends, and it is in good condition, having between six and seven hundred volumes of spiritual and liberal books that are freely loaned to those who come to our free reading room to read, or to take the books out on loan. This library is doing a grand, instructive work, and merits the aid and sympathy of all Spiritualists. It is in good condition and a credit to our cause. To all who have donated works to this association, most grateful thanks are rendered; and to Mrs. Carrie Twine, for the gift of twenty-five copies of her book, "Lisbeth," which is being sold in the N. S. A., our soulful thanks are due.

Convention of 1901 appointed Mrs. Sara Hallett and your secretary as fraternal delegates to the annual convocation of the Woman's Suffrage League, held in Washington, D. C., in February. I do not know how my associate was received by that league, but as secretary I am sorry to report that I visited the meeting of the league, bearing my credentials, and was most coldly received, no mention whatever being made in the meeting of the presence of the fraternal delegate from the N. S. A. As secretary of the N. S. A. I also sent official fraternal greetings to the past president, and others to the present president, and the Woman's Suffrage League, with absolutely no response or notice from the same. Your secretary feels that the N. S. A. affronted by this discourtesy on the part of the Woman's Association, and would most earnestly decline to be subjected to such affront any again.

During the year many mediums in different states of the Union, have been subjected to arrest and unjust persecution for the practice of their mediumship. Mediums in California and the State of Washington, have especially been persecuted, but as the sum of these state associations of these two great states have been loyal and helpful to them in a great degree. A mediums' law has been passed in the District of Columbia; Congress has determined that our mediums must pay a license of four dollars a year to be allowed to practice their calling; as professions and business are taxed here, the act cannot be prevented, but as the sum mentioned is merely a nominal one compared to that formerly exacted, we hear of no complaints against it from our mediums. But the difficulty comes in the fact that the power of deciding who shall be denied their applications for our mediums are denied the right to pay license or practice. We are attending to the matter, and if it cannot be adjusted among mediums recognized a test case of the same will be taken to the courts.

In Massachusetts, the mediums are considered by their stringencies and regulations; recently one of the best of our magnetic healers has been misused; a test case is to be made before the supreme court, and the Massachusetts State Spiritualists Association is at the front of the work, backed by the N. S. A. If it should transpire that the aid of the latter is required.

The National Spiritualists Association was turned over to the N. S. A.

At the last convention, together with the small amount of funds in its possession. During the year we have been unable to do work in this direction. The N. S. A. board could not see the way clear to pay missionaries for lyceum work alone, nor could it find opportunity for advancing the much needed work of our schools, aside from the regular lyceum. For the lyceums were registered with the N. S. L. A. at the time it was accepted by the N. S. A. None have been added since. A donation of \$25 from its auxiliary has been received from the St. Louis, Mo., lyceum. The regular dues of the chartered lyceums to the National Lyceum is \$2 per annum; on recommendation of the former secretary of that body, Mrs. Mattie Hull, no dues have been asked of those lyceums this year. Your secretary has written each chartered lyceum requesting them to send a report to the next convention. This is as far as we have to report on the lyceum work, so much of apathy exists on this question, that your secretary recommends the disbanding of the National Lyceum at convention of 1902, unless at that time new impetus, new enthusiasm, and plenty of financial aid is given—not promised—to it.

As is its custom, the board of the N. S. A. granted fifty dollars to your secretary for clerk hire during the year; that sum a little over ten dollars remains for the N. S. A.; the faithful and willing service of Miss Agnes Wink, in this office, has enabled the work to go on without a larger expenditure for outside aid, and without a good part on your secretary, who has been honored with publication, and we have here to extend again, our sincere thanks and appreciation to the editors of our spiritual press for their unfailing courtesy and generosity to the N. S. A. and its officers.

On the part of the general public there has been a decided increase of interest in matters spiritual during the past twelve months. This is evidenced by the call for psychic novels and items of the occult press. Clergymen and scholars have given the subject special attention at frequent intervals, and have led many people to investigate for themselves along original and independent lines. Our literature, too, has been in demand to a greater extent than in past years, the call for the works of Andrew Jackson Davis being very noticeable and encouraging. In addition to the above, the N. S. A. has been in hand to do so, and further aid sought from the N. S. A. This has been promised by your board of trustees to a limited amount, reserving the right to contribute an additional sum in case of necessity. I recommend that this action of your trustees be approved by this convention, and ask that this case be made the subject of special discussion on the part of the delegates. Further recommendation of this case be carried to the highest court in the land, we yield one jot or tittle of our rights as freemen to the enjoyment of life, liberty and the pursuit of happiness.

It gives me pleasure to report that in the State of Nebraska, where one of our mediums was on trial for some alleged infraction of the law, the court held that the Spiritualists mediums were teachers and ministers of religion, hence were not liable under the statute as alleged. This one victory, almost as hope in the desert, yet it gives us the basis for similar victories ahead for us if we as a people will work unitedly together to achieve them.

Wills.

Four will cases have been brought to the attention of the N. S. A. during the past year, in three of which, the National body was directly interested. The first of the three was the will of our late brother William Erpenmuller, of Los Angeles, California, who bequeathed a small amount outright, and a further sum under certain conditions. Those conditions have been settled in favor of the N. S. A., and our organization will receive both sums when the property is divided at the end of the year required by the law of California for probating estates. There was no contest over this will and the N. S. A. will receive its dues less the inheritance tax that must be paid, to the State of California.

The second will was that of the late Horace Butterfield, of Lebanon, Kansas, who endeavored to bequeath certain properties to the N. S. A. His will was contested by his daughter, and despite the fact that the N. S. A. made a loyal fight for its rights in the case, the religious prejudice of the jury was too great to be overcome, hence the case was not done and the Spiritualists lost their just cause. The N. S. A. made an earnest effort to secure a verdict in harmony with the law and evidence, but was defeated through bigotry and prejudice. The expense connected with the case cannot be considered wholly lost, as it has educated the Spiritualists on the question of will-making as nothing else could have done. The action of Mr. Butterfield's daughter is a strong argument in its favor, as it is a strong argument in the hands of the Spiritualists for the tenets of Spiritualism from the cradle up to the years of maturity.

The third will is that of our late Brother William Case, of Lafayette, Indiana, who bequeathed a few thousand dollars to the N. S. A. This will was fiercely contested by distant relatives of our ardent brother. The cause of the N. S. A. was significantly strengthened by two of Mr. Case's nearest relatives who refused to join in the contest, and stood by the N. S. A. in the defense of the will. It gives me pleasure to report that after a hard fight of more than thirty days, the will was sustained and the N. S. A. will ultimately receive its share of this estate. It was a costly suit, but the bulwark on the part of the N. S. A. was perfectly justifiable in view of the importance of the case, and our great victory establishes a precedent that can be relied on in future contests of the same kind. It will serve a good investment in the end, although the expense does seem large at the present time. I regret to report that the two relatives of Mr. Case who stood by the N. S. A. in the contest have been victimized by those who sought to destroy the will, and will lose nearly all they were to receive from the estate. The fault is not theirs, nor that of the N. S. A., yet in view of their financial losses, I recommend that this matter be looked into by the N. S. A., to see if something cannot be done to save for our allies and friends the stipends they were to receive. One of these friends is a widow with a large family of children and cannot afford to lose her share. The N. S. A. stands for justice, and justice should be rendered those who stood for the right.

The fourth case is the will of the late Alexander McIlroy, of Philadelphia, Pa., who bequeathed quite a sum of money to our loyal auxiliary, the First Association of Spiritualists of that city. This will was contested, was sustained by the Probate Court, was then appealed and ordered to a jury trial, tried in March last, and declared invalid. Our auxiliary made a gallant fight for its rights and when its own means were exhausted, appealed to the N. S. A. for aid. The National Association responded promptly and sent two hundred dollars for the defense of the will. As this bequest involves about thirty thousand dollars, it is too important to be overthrown without a further effort to carry out the wishes of the testator on the part of the Spiritualists of the nation. The case has been appealed to the Supreme Court of Pennsylvania and will be heard by the full bench in the near future. I recommend that the incoming board of trustees be instructed to render our auxiliary in Philadelphia such financial aid as will enable it to defend its rights before the tribunal in question. I also recommend that they be instructed to take the case to the Supreme Court of the United States, should justice be denied the Spiritualists in Pennsylvania.

Charitable Work.

At the close of our last annual convention the necessity of engaging in the work of caring for aged and indigent speakers and mediums was found to be imperative. Dr. A. B. Spinnery, of Reed City, Mich., called the attention of the trustees of the N. S. A. to a house and lot adjoining his sanitarium at that place, saying it would make an excellent nucleus for a mediums' home, when taken in connection with his institution just mentioned. This property was purchased by the N. S. A. for a nominal sum and estimates were obtained from practical plumbers as to the probable cost of fitting the building for occupancy. The expense was found to be greater than the N. S. A. could meet at that time, whereupon two noble-hearted, philanthropic Spiritualists at once donated seven hundred and fifty dollars each toward a home fund, stipulating that the Spiritualistic body in the nation should raise the sum of fifteen hundred dollars to meet that which the donors had given. Appeals were published throughout the country, but the returns were very meager, and the donors were encouraging to the projectors of the fund. Only five hundred dollars were sent in to meet the contributions of the gentlemen mentioned above. They determined to allow their donations to remain in the treasury of the N. S. A., in connection with the other offerings to be drawn upon monthly for the support of the needy ones among our workers. This has been done for the greater part of the past year, and several worthy mediums have received aid from this source.

Too much cannot be said in praise of this work. It is an evidence of the willingness of the N. S. A. to broaden its sphere of usefulness whenever means are at hand to enable it to do so. Great credit is due the philanthropists who gave the bulk of the pension fund, and they should be held up as examples of practical Spiritualism in their good work. This fund should be enlarged as rapidly as possible so that the income from it when invested will yield sufficient returns to care for the sick and needy. Four persons are now on the N. S. A. pension roll, and one other was promptly aided in her time of need, but she has now gone to the higher life. I ask that special consideration be given to this topic and recommendation of action on the part of the delegates.

In this connection I am constrained to state that the Michigan State Spiritualists Association has purchased a home for mediums in Lansing. It is said to be a very desirable building in many respects, and is held to be a most excellent place of refuge for worthy mediums when in need of a home. This purchase establishes two homes of the same character in Michigan. The state association felt that the N. S. A. home was not centrally located, hence decided to purchase at another point, rather than unite with the N. S. A. in making the one at Reed City ready for use. It is but just to state that the property in Reed City is well worth the sum paid for it, and that the N. S. A. will not lose on its investment whether it is ever used as a home or not. I leave this matter to the consideration of the convention without recommendation. I have placed this matter before the delegates, and you can in your wisdom decide what action, if any, is to be taken. I cannot emphasize too strongly my hearty sympathy with the pension fund, my earnest appreciation of the generosity of its chief donors and my loyal support of the work that fund is doing.

Missionary Work.

The N. S. A. doubled its working force in the missionary field during the past year, and good results have been obtained from the labors of those who have been sent out to carry the good news to the people of America. Mr. and Mrs. E. W. Sprague and Mr. and Mrs. G. W. Kates have been actively at work as missionaries throughout the year. They have rendered faithful service and the results of their labors will be made known to this convention through the written reports they will render later in its proceedings. We have these four devoted friends of our organization have labored, they have exerted themselves to establish the principle of co-operation as a vital factor in the evolution of spiritual truth. They have served us well and are entitled to the grateful thanks of all Spiritualists for their excellent work. Your president also served as one of the missionaries of the N. S. A. for a period of four and two-thirds months. More than one-half of this time was spent in camps, meetings, while the balance was put in the western states.

From personal experience and from information derived from interested parties it would seem as if a change in the methods of doing missionary work should be made. No one has cast any reflection upon the labors of the devoted missionaries who have served us so faithfully in the past, all praise is in terms of praise of their labors. The idea seems to be that there could be an economy of energy by limiting the labors of those employed as missionaries to a smaller extent of territory. This would save expense in railroad travel and would enable the missionaries to build up strong local societies through frequent visits. Another suggestion has been made to the effect that missionary work should be left to the state associations wherever they exist, and that the N. S. A. should make small appropriations to the states to aid in the work. Wherever state associations are wanting it is proposed to have the N. S. A. establish circuits and place competent persons in charge of them with instructions to establish live working societies.

One visit or two visits during the year from the president of the N. S. A. or its missionaries, does a local society very little good, especially so when it is struggling for an existence. In some instances the members of some societies seem to feel that the only interest that the N. S. A. has in its auxiliaries is in the size and frequency of the collections taken up in its behalf. One or even a half dozen visits accompanied by earnest appeals for money each time seems to create a feeling that the socie-

The N. S. Association.

Annual Report of the President, Harrison D. Barrett, for the Year Ending

October 24, 1902.

To the Spiritualists of America, and Officers and Delegates of the Convention, Greeting:

Again it is my duty and privilege to submit for your consideration my report as president of the N. S. A. for the twelve months past. In complying with the rules and regulations of the N. S. A. that require a detailed statement of the business affairs of the association, its general and special work, and its growth during the year, as well as a glance at the conditions of our cause as a whole, from your president, I am pleased to announce that the tide of popular favor has been turning decidedly forward in the direction of co-operative effort among our people, and the N. S. A. itself has been enabled thereby to accomplish far more than it has done in any previous year of its history. I congratulate my brethren everywhere upon this sign of progress, and bespeak their hearty co-operation to make it even more apparent one year hence.

Spiritualism in General.

On the part of the general public there has been a decided increase of interest in matters spiritual during the past twelve months. This is evidenced by the call for psychic novels and items of the occult press. Clergymen and scholars have given the subject special attention at frequent intervals, and have led many people to investigate for themselves along original and independent lines. Our literature, too, has been in demand to a greater extent than in past years, the call for the works of Andrew Jackson Davis being very noticeable and encouraging. In addition to the above, the N. S. A. has been in hand to do so, and further aid sought from the N. S. A. This has been promised by your board of trustees to a limited amount, reserving the right to contribute an additional sum in case of necessity. I recommend that this action of your trustees be approved by this convention, and ask that this case be made the subject of special discussion on the part of the delegates. Further recommendation of this case be carried to the highest court in the land, we yield one jot or tittle of our rights as freemen to the enjoyment of life, liberty and the pursuit of happiness.

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Four will cases have been brought to the attention of the N. S. A. during the past year, in three of which, the National body was directly interested. The first of the three was the will of our late brother William Erpenmuller, of Los Angeles, California, who bequeathed a small amount outright, and a further sum under certain conditions. Those conditions have been settled in favor of the N. S. A., and our organization will receive both sums when the property is divided at the end of the year required by the law of California for probating estates. There was no contest over this will and the N. S. A. will receive its dues less the inheritance tax that must be paid, to the State of California.

The second will was that of the late Horace Butterfield, of Lebanon, Kansas, who endeavored to bequeath certain properties to the N. S. A. His will was contested by his daughter, and despite the fact that the N. S. A. made a loyal fight for its rights in the case, the religious prejudice of the jury was too great to be overcome, hence the case was not done and the Spiritualists lost their just cause. The N. S. A. made an earnest effort to secure a verdict in harmony with the law and evidence, but was defeated through bigotry and prejudice. The expense connected with the case cannot be considered wholly lost, as it has educated the Spiritualists on the question of will-making as nothing else could have done. The action of Mr. Butterfield's daughter is a strong argument in its favor, as it is a strong argument in the hands of the Spiritualists for the tenets of Spiritualism from the cradle up to the years of maturity.

The third will is that of our late Brother William Case, of Lafayette, Indiana, who bequeathed a few thousand dollars to the N. S. A. This will was fiercely contested by distant relatives of our ardent brother. The cause of the N. S. A. was significantly strengthened by two of Mr. Case's nearest relatives who refused to join in the contest, and stood by the N. S. A. in the defense of the will. It gives me pleasure to report that after a hard fight of more than thirty days, the will was sustained and the N. S. A. will ultimately receive its share of this estate. It was a costly suit, but the bulwark on the part of the N. S. A. was perfectly justifiable in view of the importance of the case, and our great victory establishes a precedent that can be relied on in future contests of the same kind. It will serve a good investment in the end, although the expense does seem large at the present time. I regret to report that the two relatives of Mr. Case who stood by the N. S. A. in the contest have been victimized by those who sought to destroy the will, and will lose nearly all they were to receive from the estate. The fault is not theirs, nor that of the N. S. A., yet in view of their financial losses, I recommend that this matter be looked into by the N. S. A., to see if something cannot be done to save for our allies and friends the stipends they were to receive. One of these friends is a widow with a large family of children and cannot afford to lose her share. The N. S. A. stands for justice, and justice should be rendered those who stood for the right.

The fourth case is the will of the late Alexander McIlroy, of Philadelphia, Pa., who bequeathed quite a sum of money to our loyal auxiliary, the First Association of Spiritualists of that city. This will was contested, was sustained by the Probate Court, was then appealed and ordered to a jury trial, tried in March last, and declared invalid. Our auxiliary made a gallant fight for its rights and when its own means were exhausted, appealed to the N. S. A. for aid. The National Association responded promptly and sent two hundred dollars for the defense of the will. As this bequest involves about thirty thousand dollars, it is too important to be overthrown without a further effort to carry out the wishes of the testator on the part of the Spiritualists of the nation. The case has been appealed to the Supreme Court of Pennsylvania and will be heard by the full bench in the near future. I recommend that the incoming board of trustees be instructed to render our auxiliary in Philadelphia such financial aid as will enable it to defend its rights before the tribunal in question. I also recommend that they be instructed to take the case to the Supreme Court of the United States, should justice be denied the Spiritualists in Pennsylvania.

Charitable Work.

At the close of our last annual convention the necessity of engaging in the work of caring for aged and indigent speakers and mediums was found to be imperative. Dr. A. B. Spinnery, of Reed City, Mich., called the attention of the trustees of the N. S. A. to a house and lot adjoining his sanitarium at that place, saying it would make an excellent nucleus for a mediums' home, when taken in connection with his institution just mentioned. This property was purchased by the N. S. A. for a nominal sum and estimates were obtained from practical plumbers as to the probable cost of fitting the building for occupancy. The expense was found to be greater than the N. S. A. could meet at that time, whereupon two noble-hearted, philanthropic Spiritualists at once donated seven hundred and fifty dollars each toward a home fund, stipulating that the Spiritualistic body in the nation should raise the sum of fifteen hundred dollars to meet that which the donors had given. Appeals were published throughout the country, but the returns were very meager, and the donors were encouraging to the projectors of the fund. Only five hundred dollars were sent in to meet the contributions of the gentlemen mentioned above. They determined to allow their donations to remain in the treasury of the N. S. A., in connection with the other offerings to be drawn upon monthly for the support of the needy ones among our workers. This has been done for the greater part of the past year, and several worthy mediums have received aid from this source.

Too much cannot be said in praise of this work. It is an evidence of the willingness of the N. S. A. to broaden its sphere of usefulness whenever means are at hand to enable it to do so. Great credit is due the philanthropists who gave the bulk of the pension fund, and they should be held up as examples of practical Spiritualism in their good work. This fund should be enlarged as rapidly as possible so that the income from it when invested will yield sufficient returns to care for the sick and needy. Four persons are now on the N. S. A. pension roll, and one other was promptly aided in her time of need, but she has now gone to the higher life. I ask that special consideration be given to this topic and recommendation of action on the part of the delegates.

In this connection I am constrained to state that the Michigan State Spiritualists Association has purchased a home for mediums in Lansing. It is said to be a very desirable building in many respects, and is held to be a most excellent place of refuge for worthy mediums when in need of a home. This purchase establishes two homes of the same character in Michigan. The state association felt that the N. S. A. home was not centrally located, hence decided to purchase at another point, rather than unite with the N. S. A. in making the one at Reed City ready for use. It is but just to state that the property in Reed City is well worth the sum paid for it, and that the N. S. A. will not lose on its investment whether it is ever used as a home or not. I leave this matter to the consideration of the convention without recommendation. I have placed this matter before the delegates, and you can in your wisdom decide what action, if any, is to be taken. I cannot emphasize too strongly my hearty sympathy with the pension fund, my earnest appreciation of the generosity of its chief donors and my loyal support of the work that fund is doing.

Missionary Work.

The N. S. A. doubled its working force in the missionary field during the past year, and good results have been obtained from the labors of those who have been sent out to carry the good news to the people of America. Mr. and Mrs. E. W. Sprague and Mr. and Mrs. G. W. Kates have been actively at work as missionaries throughout the year. They have rendered faithful service and the results of their labors will be made known to this convention through the written reports they will render later in its proceedings. We have these four devoted friends of our organization have labored, they have exerted themselves to establish the principle of co-operation as a vital factor in the evolution of spiritual truth. They have served us well and are entitled to the grateful thanks of all Spiritualists for their excellent work. Your president also served as one of the missionaries of the N. S. A. for a period of four and two-thirds months. More than one-half of this time was spent in camps, meetings, while the balance was put in the western states.

From personal experience and from information derived from interested parties it would seem as if a change in the methods of doing missionary work should be made. No one has cast any reflection upon the labors of the devoted missionaries who have served us so faithfully in the past, all praise is in terms of praise of their labors. The idea seems to be that there could be an economy of energy by limiting the labors of those employed as missionaries to a smaller extent of territory. This would save expense in railroad travel and would enable the missionaries to build up strong local societies through frequent visits. Another suggestion has been made to the effect that missionary work should be left to the state associations wherever they exist, and that the N. S. A. should make small appropriations to the states to aid in the work. Wherever state associations are wanting it is proposed to have the N. S. A. establish circuits and place competent persons in charge of them with instructions to establish live working societies.

One visit or two visits during the year from the president of the N. S. A. or its missionaries, does a local society very little good, especially so when it is struggling for an existence. In some instances the members of some societies seem to feel that the only interest that the N. S. A. has in its auxiliaries is in the size and frequency of the collections taken up in its behalf. One or even a half dozen visits accompanied by earnest appeals for money each time seems to create a feeling that the socie-

SORE EYES CURED.

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating diseased eyes has been discovered whereby all tortuous and barbarous methods are eliminated. This wonderful treatment takes the form of a "Pencil Battery" and is known as "Actina." It is a new and safe treatment and self-administered. There is no risk of exposure, thousands of people have been cured of blindness, falling eyelids, cataracts, granulated lids and other affections of the eye through the treatment of "Actina." It is a wonderful discovery which has been discovered by the inventor, Dr. A. B. Spinnery, of Reed City, Mich. It is a new and safe treatment and self-administered. There is no risk of exposure, thousands of people have been cured of blindness, falling eyelids, cataracts, granulated lids and other affections of the eye through the treatment of "Actina." It is a wonderful discovery which has been discovered by the inventor, Dr. A. B. 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VILE MEDICAL FADS

Thoughts on the Toxin and Antitoxin Craze.

Few are aware of the amazing extent to which the "antitoxin" are being introduced into medical practice. Those who have interested themselves in the value of vaccination for smallpox, have come to a knowledge of the so-called "vaccine farms," where scores of "healthy" cows are infected with virus, and in their fevered blood the "poisons" are dipped ready to puncture the veins of the victims of compulsory vaccination laws. It was reported in the newspapers that one of these "healthy" cows from whose blood, hundreds and thousands of citizens of Boston had been vaccinated, died or was finally slaughtered for market, and was found to be in the last stages of tuberculosis. And the doctors express surprise at the spread of consumption! But the "vaccine" culture is not to be compared in magnitude with the "antitoxin" culture. There is a firm in a western city from whose special advertisement I have taken the following facts, that has one of the many "laboratories" for manufacturing the new remedies which are claimed as specifics against the most dreaded and malignant diseases. Not wishing to advertise this firm, we briefly say that it is one of the largest wholesale manufacturing and dealing houses in the United States. From this catalogue we learn that the stables contain one hundred and fifty horses subject to the treatment by which the serum is obtained. These horses are assured as selected for their healthfulness, and given extraordinary care. They are first treated to an injection of tuberculin, as a test for tuberculosis (consumption). After recovery from the fever, the animal has a dose of antitoxic serum injected into its veins. This is a test for tetanus or lock-jaw. After recovery from the disease this produces, the main treatment for the production of the desired serum is begun by injecting virulent toxin, in small doses at first, and increasing until there is no reaction. Thousands of guinea pigs are kept to test the strength of the toxin, that the quantity may be known and not enough be given to kill outright. A raging fever is set up by this blood-poisoning, corrupting and disorganizing the blood.

After it has run its course and repeated injections are better without return of the fever, the animal is said to be ripe for the gathering of the coveted serum. A canula is inserted into the jugular vein and as much blood taken as the animal can spare and remain alive. When he recovers more is taken repeatedly by his inhuman tormentors.

This blood is set away for the clot to separate. The liquid portion (serum) is then drawn off, and such as is to be a filter, and a preservative added. It is now drawn into glass bulbs and hermetically sealed, and is ready to be sent out to the physicians who introduce it into their practice. Thus prepared it is claimed to be an absolute cure for diphtheria. Under varying manipulations there are remedies for tetanus, consumption, cancer, etc., the serum being sold as antitubercular, antitoxic, antitubercular, antitoxic, etc. How is the toxin with which the horses are poisoned obtained? Jars of beef soup are prepared as a culture basis, into which germs of the bacilli of putrefaction are planted. These jars are placed in a warm room or "incubator" and after three weeks the germs have multiplied, the soup emits a horrible stench, its surface is covered with a scum. The germs have thrived on the soup, and have developed a virulent poison, "toxin," which is held in the solution. This product of rotting flesh, a poison comparable only to the virus of the viper, or that with which the savage tips his arrows, is now ready to be injected into the veins of the horse, to set up another putrefaction process.

All the practices connected with the production are intended to have concocted in Dante's Inferno. Over six thousand animals, dogs, cats, guinea pigs, cows and horses are kept in this one establishment for "experimentation." Some brave creatures, such as the guinea pig, are kept for testing its "healthful quality," to use the words of the advertisement. The sufferings of each one of these by the raging fevers set up by injection of toxins, no words can express. It is all, however, under the management of leading doctors, men at the head of their profession, and not a word of sympathy or pity is elicited.

There is another consideration even more appalling. The product "harvested" from one hundred and fifty horses (continually maintained at that number) is enormous. The glass bulbs contain an exceedingly small quantity, and the serum of a single horse must fill thousands. It is made to be sold, in solid or its liquid form, and is continued. The salesmen are the doctors scattered all over the land. It is for their interest to sell it, for they make extra money, ranging from ten to twenty-five dollars, according to their conscience.

Many of the ablest physicians have strongly expressed their opinion that the diphtheria antitoxin is not only a failure, but a dangerous agent. There is always the liability of heart-failure and collapse when it is administered. The danger from the agent exceeds that of the most malignant form of the disease.

Is it not a strange physiology or pathology that teaches that the most corrupting blood-poisons will restore health? For hundreds of years orthodox medicine has taught that the poison drugs that will kill a healthy man, will heal a sick man! This antitoxin fad is another form of the same doctrine. The "anti-toxin" is not at all "anti" or less poisonous. It is so much more poisonous that it is supposed to neutralize the toxin already disorganizing the blood of the patient.

The physician meets in his practice a case of sore throat, which a hot compress would remove. He cries tragically "diphtheria," and at once rushes into his medicine case for the antitoxin, and injects it into the subject's veins. In a few hours the patient is relieved, it collapses from heart failure does not end the farce in a tragedy. Great is antitoxin! The doctor instead of a paltry fee for a visit, pockets five to twenty-five dollars, as his conscience may allow.

An instance directly under my notice: A physician of wide reputation was called by her son to the bedside of his widowed mother who was suffering from erysipelas. There is a special antitoxin for its cure, or supposed to be. The doctor said curly to the son, "There is one remedy, and one only, that will save your mother's life; it is antitoxin, but it will cost you seven dollars, and I will not give it until I am paid."

"Willingly will I pay you, but I have not the money by me."

"I have not the sum, and how can I get it away on the farm in the middle of the night?"

"Very well," said this "toxin doctor," he began to put up his case ready to leave, "Let your mother die then, if you so will."

The son, half crazed with grief and fear, pleaded with the doctor to stay, while he ran across the field to a neighbor's and procured the money. When he had placed it in the doctor's hands, that embodiment of selfishness and rapacity, proceeded to inject the tube of antitoxin into the mother's blood. She became almost a lunatic, immediately raving, and for two days had to be held and guarded. Almost miraculously she lived and recovered in spite of erysipelas, antitoxin and the doctor. He is one of the honored of the profession.

I give this instance not only as an illustration of how the antitoxin is sold, but the character which is developed in physicians who are taught in the colleges where the inhuman barbarities of vivisection and inoculative experimentation are made subjects of laudation.

The celebrated Pasteur method of treatment of hydrophobia rests on precisely the same foundation. It neutralizes the poison of the bite by another toxin, a culture. Eminent physicians have expressed grave doubts as to its value, and it has not been proven to have saved a single person. It is, on the contrary, well known to have infected many with a new and horrible form of rabies. It is, however, a mine of wealth, widely advertised without cost, the fee is exorbitantly high, as is must be, for the local doctor who sends a patient who comes to him to dress a wound from the bite of cat or dog, to the Institute, gets a nice percentage!

The blood of a cow, or horse is made worth many times its weight in gold, to the manufacturer, and the doctors who use the preparation make a far greater profit. The ignorant or confiding patient suffers the agony, and pays the extortionate charges, or dies and his heirs pay it for him. And these are the men who have in most of the states established the most tyrannical of all tortures, and are constantly seeking to make it more exclusive!

HUDSON TUTTLE.

IMPRESSIVE ADVICE.

To Strike, and to Strike Hard, is the Advice.

To the Editor:—Your questions are timely and I trust they will be thoroughly discussed, and will not attempt to answer them, but the one now before me, in all your correspondents are heard from the subject will be sufficiently illuminated to show what changes should be made.

I favor state associations for the reason that within a limited territory the authority seems nearer and more potent. This is true of other organizations, why not of ours? Then the National Association would be reduced to much labor and confusion. The auxiliaries should be subject to the state, and the state represented in the National body. If possible the states should be organized on a uniform plan.

Individual membership might render the organization unwieldy; I would therefore favor the delegate plan—one delegate (voting) for a certain number of members of an auxiliary society.

I think the responsibility for missionary work in a state should rest upon the state association although the National and state bodies might co-operate in the case of a weak state, if working in perfect harmony.

It is my opinion that one representative from each state on the board of trustees is sufficient; then each state, large or small, would be equally represented.

I certainly favor the publication of the reports of the National Association prior to the annual convention, because the delegates, having read them would be better informed as to the condition of the association and thereby be the better prepared to expeditiously dispatch the necessary work.

The seventh is an important question and there should be no division among Spiritualists. The true man or woman cannot defend or silently submit to fraud and trickery in any of the relations of life. If Spiritualists make the proper effort to eliminate fraud from their ranks it is evidence to the ordinary investigator that they have the genuine; but if they are silent while the secular press, or outsiders expose the trickery there is a large class who will conclude that all manifestations are spurious. If the bills of a bank are spurious, the business man critically scrutinizes every bill presented to him, taking only the genuine; but the masses, knowing there are counterfeiters, and being unable to distinguish the true from the false, refuse to accept any of them. I think I understand the position of those who oppose the exposition of tricksters. They think as the trickster poses as a Spiritualist, an expositor would be damaging to the cause. This is a mistake; their premises are wrong. A society will grow and prosper under outside persecution and condemnation, but if there be fraud, deception, falsehood and hypocrisy within the organization it is doomed. The teachers of Spiritualism are pure; we are searchers after truth and we profess to demonstrate to the world the reasonable and philosophical truths we promulgate. Let us then purify our ranks that our light may cast no shadows. Let the Spiritualist papers and all true Spiritualists act in harmony in this important matter.

Eliminate all semblance of fraud by which the credulous are deceived and the true Spiritualist is discouraged. We have no room for fakes who live off the over-credulous. We have scores of genuine mediums by and through whom we can demonstrate to every reasonable, unprejudiced man and woman the glorious truths of immortality and spirit return. And there are other scores of honest, intelligent mediums not known to the general public, many of whom keep silent because of the cry of fraud. Adulterated food may destroy the health, but adulterated Spiritualism will blight the soul. Strive for purity in this matter.

Argos, Ind. S. W. GOULD, M. D.

"Discovery of a Lost Trail" By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale at this office.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents.

"Astrology." By J. H. Hill, M. D. For sale at this office. Price 51

THE PSYCHIC FACULTY.

Some Important Information in Regard to It.

"The soul has its roots in the soil of matter."—Hudson Tuttle.

Brain-students assert that 43 different faculties have been discovered, each having its own history of discovery, and its own distinct function. The brain-student writes and speaks of the faculty of "Spirituality" as being the psychic faculty, and have located the "Psychic centre" in the middle frontal convolution of the brain. They claim that this mental faculty, when it is strongly developed, causes a person to take interest in psychic science, occultism and in spirit philosophy. This is also true. All kinds of psychic phenomena cluster around this mental faculty. Through it, a person becomes interested in the noble and uplifting philosophy, Spiritualism. Through it, a person becomes interested in automatic writing, trance speaking, inspirational writing, etheric writing, etherization, transfiguration, vision, trance travel in the spirit lands, levitation, table turning, psychometry, clairvoyance, spirit control, clairaudience, clairvoyance, psychometry, spirit photography, apparitions, mediumship, magnetism, hypnosis, hypermesia, illumination, hypnotic healing, electrology, psychography, Swedenborgian philosophy, free thought, spirit communion, spirit guidance, and all kinds of psychic phenomena.

This faculty is "the sixth sense," the mind-student and the door of inspiration. It deals with that force or principle called life, spirit, mind, soul. It causes man to study the expressions of life, the soul of man and the spirit of the universe. It is interested in the finer forces. It studies the soul (life) of matter. It throws man in contact with the living, acting and pulsating forces of the universe, and enables him to commune with beings that his material senses can not perceive. Through it, he feels that the universe is an ocean of living and pulsating beings, although he can not see them. Through it, he becomes, in a measure, able to control the material world. It is the soul principle and to commune with his spirit friends. This, however, he can not do before he shall have acquired a knowledge of the psychic laws, for each and every gift or talent must be trained and educated. The man who builds and operates a machine must understand more than an hypothesis and the laws of motion, and must conform to these laws, else he will not be successful in his mechanical operations. So also with this faculty and with the psychic laws. These laws must be understood, and the person must conform to these laws before he will be successful.

When a person has this faculty developed, he becomes a materialist, a scientist, an athlete, an "expert" of the medium, worldly minded, secular and spiritually blind. He feels that "all is matter," he studies "the philosophy of mud." He takes a corpse into the dissection room, and studies its tissues in the laboratory, thinking that he is studying man, the expressions of life and the laws of life; forgetting, however, that he is studying a corpse from which the life force has been removed. The psychic faculty is weakly developed the person becomes a matter student rather than a soul student. Then, he does not believe in psychic phenomena nor in the spirit principle of the universe. Then, he will say as the matter-student Darwin said after he had finished his "Origin of Species," (a work on religion and spiritual life), "I am a materialist." 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Gen. Francis J. Lippitt passed to spirit life, lately at his home, 1308 Nineteenth street N. W., Washington, D. C., aged 90 years. He was the oldest living alumnus of Brown University.
Gen. Lippitt was one of the fourteen founders of the first Episcopal church

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