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What Does Spiritualism Mean? - Who Are These Spiritualists? What Is Spiritualism Doing for Humanity? What More Can It Do than Push Forward the Truth of Immortality?

These Are Some of the Questions that Are Discussed from Week to Week in This Paper. Are You at all Interested in Them? If Not, Why Not?

The Phenomena are all right, but the soul of man hungers for more light, seeks the Philosophy of the Phenomena, reads the truth from the occult side. These broad fields are searched by our scientific corps of writers every week, and if you wish to keep pace with the most advanced thought, you must read and study.

A SPIRIT MESSAGE.

Received by L. M. Cobb, Norwich, Ct.

Who are the honored dead whose graves are strewn with flowers to-day? It is they who have died for their country, who have been instrumental in freeing the slaves of the South and who compelled the states which wanted (in the sixties) to withdraw from the Union, to remain in the Union; these are the honored dead of to-day, at any rate that is the answer which you would receive should you ask that question.

Those who have fought upon the bloody battle field. This day has been set aside in memory of them.

But I have not come to-day to tell of the glories of the bloody wars, either of ancient or modern times, but instead have come to tell of a mightier war, which has been in progress for over 55 years, and which is still raging in your very midst; although you may not know it, it is true just the same.

But what of this war you might question me, and I would answer you, that it is the bloodless war between Spiritualism and the creed-bound non-thinking people of the world.

For ages it has been taught by the so-called holy church of God, that man was not made to think, that he was to be held down by fear of his master God, and that he must only accept that which the paid thinkers or clergy might tell him was right for him to do.

They told him how he must act in order to please God and in which way to serve him, and in which way not to anger him and what would be his reward for pleasing him; a life of happiness in the presence of God himself, would be their portion if they would only believe.

If they did not find favor with this God, they would suffer the torments of hell forever.

But this condition is doomed not to last, for the mighty hosts of the living, (not the dead) who inhabit a world which lies beyond the change which is called death, assembled and said that men and women were not made to be slaves to any deification or church, but that they should be free to think and act as they thought was best, and not to be compelled in order to gain happiness hereafter, to believe this or that creed of any church.

And so war was declared by the grand army of freed spirits against ignorance, superstition and the dogmas of the past.

The first shot which was fired in this mighty bloodless war was when in the Fox sisters' home, the tiny knock was given, and when messages came saying we live and there is no such thing as death to the soul of man.

Then it was when the masses of the people heard these things, that they became frightened for fear of the safety of their creed and church.

In order to save themselves and their creeds from ruin, united in a desperate battle to do away with the enemy, when its ranks were thin, for they saw not the mighty army which stood ready to reinforce the thin column of Spiritualists who dared to proclaim that that God was not an angry being, but that he was loving and merciful only justice to his children as were their just dues, that he sent none to hell because they differed in thoughts or in customs.

That the infinite spirit of his being existed in all and through all.

And so it was brought about, friends, by the aid of these mighty unseen forces that the attacks of the ignorant and superstitious people had no effect in their attempt to crush out the band of Spiritualists, for they withstood their attacks and slowly but surely advanced.

Year by year their thin ranks have swelled until to-day they stand not a few in numbers but a mighty army, determined to win the victory of the spiritual world to battle and finally conquer ignorance and superstition wherever it is found in the world on which you now live.

Its mighty power can be felt all over the world to-day.

Many preachers of the churches are being impressed with its mighty silent influence, although they may not dare to acknowledge it, still it is true.

It is all right to call it the work of the Devil so long as your home circle is unbroken, but when that change (called death) comes into your home, when you are not permitted to see some one's dear face or to hear their voice, then it is, when the bleeding heart is longing for that comfort, which no other religion gives, that they enter the ranks of the Spiritualists, for they know that the dear ones have only laid aside the earthly garment for one more beautiful, that they still live, and if they will only come where conditions are right they receive words of comfort from the land of spirit.

Friends, the warfare is still raging, but the soldiers (Spiritualists) with a courage that never falters, are bravely enduring the missiles hurled by the enemy.

Scatter flowers that will not fade (noble deeds for the uplifting of humanity), in memory of those noble pioneers who gave their life work for the advancement of that religion which will remove the fetters of creed-bound and down-trodden humanity.

"Then let each soul with all its powers, Forever seek to be As perfect in itself as flowers, Type of Divinity."

Received by L. M. COBB, Norwich, Ct.

The charities that soothe and heal and bless are scattered all the feet of man like flowers.—Wordsworth.

Pleasure soon exhausts us and itself also; but endeavor never does.—Richter.

The bigot for the most part clings to opinions adopted without investigation, and defended without argument; while he is intolerant of the opinions of others.—Buck.

What's gone and past help should be put by.—Shakespeare.

WE INVITE THE SPECIAL ATTENTION OF OUR READERS TO THE FOLLOWING ARTICLE BY GEORGE B. FERRIS, A PROMINENT SPIRITUALIST OF GRAND RAPIDS, MICH. THE EDITORIAL FROM THE NEW YORK WORLD SPEAKS IMPRESSIVELY IN FAVOR OF MUNICIPAL PURITY—PURITY IN THE ADMINISTRATION OF CITY GOVERNMENTS. THE COMMENTS OF MR. FERRIS ALSO SPEAK VOLUMES IN FAVOR OF PURITY IN CONNECTION WITH THE GRANDEST TRUTH EVER PRESENTED TO MORTALS—SPIRITUALISM. IF MUNICIPAL PURITY IS NECESSARY, IS NOT SPIRITUAL PURITY IN OUR RANKS, DOUBLY SO?

As set forth in an editorial in the New York World, some years ago Mr. S. S. McClure was selling light literature to newspapers on the syndicate plan. Finding himself in the way of securing regular supplies of interesting reading matter he started a magazine. For some time he conducted it on the usual magazine basis of entertainment and sugar-coated information and won success on that line.

Then Mr. McClure was struck with an idea. Perhaps it would be more accurate to say that the idea gradually took possession of him. It was the conception of continuous public service by the unbiased investigation and description of dangerous tendencies in American life. Of course every magazine from time to time had published able articles dealing with some phase of wrong and suggesting some needed reform. What Mr. McClure did was to make this work systematic and persistent, to describe realities with absolute frankness, to avoid preaching and to let the facts produce their own impression upon the public conscience.

The labor troubles of 1902 gave the first opportunity. The facts about the anthracite strike were laid bare in a series of articles, and these were followed by others describing such things as the career of Sam Parks in New York, the conspiracy of capital and labor in Chicago, the Labor Trust in San Francisco and the anarchy in Colorado.

In the autumn of the same year Mr. Lincoln Steffens struck the lead that has produced his blistering book, "The Shame of the Cities," and Miss Tarbell began that extraordinary History of the Standard Oil Company which gives us the same insight into the nature of trusts in general that the medical student gains of cancers from a scientific description of a typical case. Thus enlightenment has been proceeding along three distinct lines.

It is an interesting fact that while Mr. McClure and his writers have been educating the public they have been educating themselves. They did not start with preconceived notions of what they were going to find. When Mr. Steffens began to investigate corruption in St. Louis he thought he was on the trail of the "ward politicians" who are so widely supposed to have succeeded by some mysterious miracle in enslaving free American communities. He discovered to his surprise that these politicians were only the humble servants of the "substantial citizens" whose reluctance to enter the "filthy pool of politics" critics of our institutions are accustomed to deplore. When he realized the truth he told it unsparingly. "The business man," he said, "has failed in politics as he has failed in citizenship. Why?"

Because politics is business. That's what's the matter with it. That's what's the matter with everything—art, literature, religion, journalism, law, medicine—they're all business, and all—as you see them. Make politics a sport, as they do in England, or a profession, as they do in Germany, and we'll have—well, something else than we have now—if we want it, which is another question. . . . The commercial spirit is the spirit of profit, not patriotism; of credit, not honor; of individual gain, not national prosperity; of trade and dickering, not principle. "My business is sacred," says the business man in his heart. "Whatever prospers my business is good; it must be. Whatever hinders it is wrong; it must be. A bribe is bad; that is, it is a bad thing to take; but it is not so bad to give one, nor if it is necessary; it's my business." "Business is business" is not a political sentiment, but our politician has caught it.

Miss Tarbell's "History of Standard Oil" exhibits

this destructive, anti-social pressure for selfish advantage from another point of view, as Mr. Ray Stannard Baker's labor articles do from still another. It shows how men of the most exemplary personal morality and piety can act in business matters with the callous unscrupulousness of Dyak head-hunters. By the simple force of dispassionately stated facts it refutes every claim advanced for the trusts as instruments of social advancement.

It has been said, for instance, that the Standard Oil Company has been a great national benefit, because it has organized and developed a chaotic industry, reduced the price of oil to the consumer and promoted our trade in foreign markets. Miss Tarbell shows that all these processes were in full swing when the oil industry was free, that all the difficulties of the business had been conquered by the independent pioneers in the face of the most cruel hardships, that they had invented every important device for reducing the cost of production and transportation, that they had developed the foreign market "until it included almost every country of the earth—China, the East and West Indies, South America and Africa"—and that thirty-three years ago they had raised their product to the fourth place among the exports of the United States. And all this, they thought, was only a beginning.

Life ran swift and ruddy and joyous in these men. They were still young, most of them under forty, and they looked forward, with all the eagerness of the young who have just learned their powers, to years of struggle and development. They would solve all these perplexing problems of overproduction, of railroad discrimination, of speculation. They would meet their own needs. They would bring the oil refining to the region where it belonged. They would make their towns the most beautiful in the world. There was nothing too good for them, nothing they did not hope and dare.

Suddenly, at the very heyday of this confidence, a big hand stretched out from nobody knows where, to steal their conquest and throttle their future. The suddenness and the blackness of the assault on their business stirred to the bottom their manhood and their sense of fair play, and the whole region rose in a revolt which is scarcely paralleled in the commercial history of the United States.

How this revolt was suppressed and the business monopolized by methods ranging from strategy to crime is shown in exhaustive detail.

Mr. McClure has discovered that the first step toward curing an evil is to make it known. He has found that a magazine need not be confined to pink-tea entertainment, but can be as formidable an agent of reforming publicity as is a newspaper. "I am a journalist," says Mr. Steffens. "My purpose . . . was, as I said above, to see if the shameful facts, spread out in all their shame, would not burn through our civic shamelessness and set fire to American pride. That was the journalism of it." That was why he told of such things as the "joke" of the Philadelphia boddlers who "counted out the 'divvy' of their graft in union within the chime of Independence Hall."

The work Mr. McClure has been doing is one that any magazine or any newspaper might have been proud to do. It ought to have been done before. If it be true that some respectable corruptionists have resented it socially, their action is a medal of honor. They are the "Enemies of the Republic" whom Mr. Steffens has branded. Their hostility is an inspiration. It shows that something is being accomplished. Let us hope that the McClure idea will have many imitators.

The first step in the advancement of truth and knowledge is the removal of the erroneous opinions prevailing, the elimination of the false and misleading ideas that find acceptance, in order that they may not retard and prevent the acceptance of the truth.

The first step in the betterment of social and political conditions is the removal of the corrupt and incompetent officials from the control of governmental affairs, the exposure of the extent and manner of their corruption and incompetency; and then the substitution of honorable, intelligent and responsible officials in their stead.

The first and most important move in the advancement of true religion is the elimination of all false, misleading, or unverifiable doctrines; the removal of all untruthful, immoral, unprincipled and incompetent teachers and leaders; and the endorsement of

only the most indubitable doctrines, and the employment of only those workers and leaders whose integrity and ability are beyond question.

One prominent Spiritualist has recently made the statement that "Spiritualists should seriously ask if this hue and cry of fraud is not really detrimental to the best interests of the movement?" Proceeding further, he says: "Again, the majority of Spiritualists believe in the results of 'suggestions.' Does not this eternal cry of fraud suggest it to others? It certainly invites unscrupulous people into our ranks to try to foist off their fraudulent phenomena on us, and the speakers and press have been telling these people for years that it not only could, but was being done all the time. A standing invitation for them to 'come and do likewise.'"

It certainly must require a vivid imagination to accept the statement that the earnest desire for genuine phenomena, and the intense hatred and unequivocal denunciation of fraud will in any way suggest the practice of fraud to anyone, or attract the attention of undesirable characters toward our ranks. It would appear to me that instead of attracting frauds, the intense hatred of fraud and the desire for the truth alone, would, by mental influence, cause the frauds, such as were susceptible to such thoughts, to turn toward an honest means of gaining their livelihood; for when such thoughts as these entered the mind they would awaken every latent moral impulse and cause an intense repulsion of fraud and a desire for moral progression.

Nor would those who could not receive the mental impressions be drawn to this field of operation. The desire on the part of Spiritualists to expose fraud would prove to them that it would not only be unsafe but unavailing as well. And furthermore, it is safe to assume that every trickster who sees a Spiritualist paper is aware of the extent of the fraud being practiced, and silence on the part of Spiritualists would lead them to believe that we were unaware of the existence of fraud, and that consequently they would be in no danger of detection if they committed fraud.

Turn again to the above editorial from the New York World. Read it carefully once more, and note its application to the present conditions to be met with in Spiritualism. Can we not draw a valuable lesson from its consideration? "Mr. McClure has discovered that the first step toward curing an evil is to make it known." This sentence should furnish food for reflection for those who argue that the constant reiteration of "this hue and cry of fraud" tends to make matters worse; for what applies to cities is also true in connection with any business, cult, sect, or religion—if corruption exists therein, it should be exposed, for it will not disappear unless some persistent and intelligent effort is made to overcome it.

One dishonest official casts discredit on the entire community; one dishonest medium casts suspicion and doubt on all others, and especially on those in that particular phase wherein the fraud is discovered. And they are both allowed to exist for the same reason: because public opinion has not been aroused to the extent of giving approval and aid in the work of reform, and the minimizing of the danger has only caused matters to become worse and worse.

For thousands of years mankind has been kept in ignorance by designing and unscrupulous priests and rulers, and during all these years crime and fraud held uninterrupted sway, but with the education and enlightenment of the masses, there came the demand for honesty and ability in those who held positions of trust, and the only reason for the existence of so many frauds in politics and in religion is because the vast majority of people are not aware of the extent of their depredations.

"Of course every magazine from time to time had published able articles dealing with some phase of wrong and suggesting some needed reform. What Mr. McClure did was to make this work systematic and persistent; to describe realities with absolute frankness; to avoid preaching and to let the facts produce their own impression upon the public conscience. "Such has been the work accomplished in the field of social and political reform, and in religion the need for persistent and systematic effort for reform is just as great. What has been the result of Mr. McClure's efforts? Has the public conscience become corrupt through 'suggestions' received in reading of the criminality and fraud exposed? Instead of increasing the number of dishonest officials the effect of this work has been to cause honesty to be demanded; and

since publicity has not caused more corruption in business and government affairs, there is no reason to suppose that incessant effort on the part of Spiritualists to expose and eradicate fraud will do otherwise than cleanse and purify the moral atmosphere of the cause.

Social, political and religious progression can only result from earnest and industrious effort to separate truth from falsity, honesty from dishonesty. Allow frauds to flourish, silence every mention of their methods and the extent of their work, and you provide the exact conditions they need for the perpetration of their work. On the contrary, expose their methods, direct attention to their work and they no longer have the ignorance and credulity necessary for their operations. They know full well that if attention is directed toward them they will be obliged to turn their attention to other means of gaining a living, consequently they say: "Let the frauds alone; error cannot harm the truth. Search for honesty and you will not be troubled with the frauds. The heralding of the fraud only defiles the whole movement."

When Spiritualists learn to reason upon such statements, they will find them but a subterfuge for the purpose of diverting attention from the real issue. If the "heralding of fraud" defiles the whole movement, certainly the mere existence of it will do likewise.

What would have been thought of our government had it tried to "whitewash" the postoffice scandal instead of probing the matter to the bottom? What will be thought of Spiritualism if it tries to conceal the evidence of fraud in its ranks and does not determine the character of its exponents and demonstrators? Some fraudulent mediums have been exposed. We know there are more of the same class. What shall we do about it? Seek to hide the evidence of their work for the shame their exposure would cause?

Nations have gone down to decay and death because of the load of error they had accumulated; religions have done likewise. Spiritualism holds a vast array of truth; it also contains some error. These errors do not yet outweigh the truths; but is any effort being made to prevent them from increasing and gaining control at some future day? You say, "Error cannot harm the truth." What authority have you for this statement? You say that all the truths of past religions have carried down the ages and live at the present time. Grant that such is the case. What has become of the original systems? Gone down to decay while the gems of truth have been rescued from the rubbish to form the basis for new religions.

Spiritualism has absorbed the truth from every religion to which it has added more of its own discovery. All religions contain some truth and many of them hide it under a mountain of error. Spiritualism contains but little error compared with older forms of belief. It has not had time to accumulate them. But are we making any effort to prevent the spread of error? And furthermore, unless some effort is made to avoid the mistakes of the past, Spiritualism will follow in the path of dead religions, while out of its ruins the truth it taught will rise to be incorporated in new religions. This is the inevitable destiny of all organizations that do not answer the requirements of a progressive age. Every Spiritualist desires to see Spiritualism, as an organized religion, made as eternal as the human race, and the only method by which this can be accomplished is by carefully discarding all errors as fast as discovered, and by continually adapting itself to the requirement of an advancing civilization.

The work being accomplished by McClure's Magazine should furnish a valuable lesson for Spiritualists to consider. It can be copied with profit by the Spiritualistic press. Spiritualism will accomplish nothing more than an ordinary victory over superstition, ignorance and crime, until its progressive friends demand a high standard of social, moral and intellectual culture among its advocates, and permit and sanction the fearless discussion of all the various problems that are encountered. Let us have light upon the errors as well as the facts of Spiritualism. The mistakes of the past and present will lead to future successes if we avoid repeating them; but if, on the other hand, we refuse to consider them, and even deny their existence, they cannot do otherwise than lead us on to greater mistakes and ultimate ruin. By considering the present mistakes of Spiritualism we can insure its future success, make it as eternal as the race, and the accepted religion of all enlightened mankind.

Grand Rapids, Mich. GEORGE B. FERRIS.

To Put God in the Constitution For This Purpose "The United Christian Party" Has Been Organized in "Free America."

Upon this very important question opinion is divided. We find the following ringing patriotic words from the pen of Rev. Thomas B. Gregory, in the Chicago Examiner:

"Friends of God," and they are in a heap of trouble for fear that God will not get what belongs to Him.

"Recognize God" is their Constitution. It was old Dr. Sam Johnson, I believe, who said that while a man might be permitted now and then to say a foolish thing, he should not be allowed to insist upon people taking his foolishness seriously.

In imagination, while these radiant Summer days are on, we go out into the midst of a rich meadow. The tall grass human intellect—is, in the opinion of the waverable crickets, ants, grasshoppers, and other kinds of the bug tribe.

The leaders of the new party do not hesitate to say that the Constitution is immortal—yes, downright wicked.

They have a reason for such extraordinary charge, and that reason is this:—the Constitution does not recover

the splendor crowns every elod and grass blade and weed and flower, and the whole scene is one grand proclamation of the power and beneficence of the resplendent thing up there in the meridian!

And now, down at our feet, we notice a whole lot of grasshoppers, ants, crickets, flies, and other insects who seem to be in a great commotion. They are holding a convention. They are organizing a new party; they are getting ready to enter solemn protest against the wickedness and immorality of these crickets, grasshoppers, and other bugs that have neglected to "recognize" the sun.

These insects are the friends of the sun, just as the gentlemen of the new party are the friends of God, and they are justly afraid that the great source of light and life will be neglected, even as the new party folk are afraid that God will be.

But the sun does not ask for any recognition at the hands of the insects, any more than God stands in need of favors from the Constitution. God can get along fairly well without that Constitution. And—to speak the whole truth—the Constitution can get along very well without God.

A great many of the people of the United States are religious, but the Constitution is purely political. It is the instrument of men, not of religion, but of government.

The purely temporal affairs of the people of "United States of America."

It is neither religious nor irreligious; it neither affirms God nor denies Him; it simply affirms its business as the political chart of the great Republic.

"This is a Christian country," the new party claims. The claim is a false one.

It is probably true that the majority of the people in this country are Christians, but the nation is neither Christian nor Pagan, Catholic nor Protestant, Jew nor Mohammedan.

So far as the constitution is concerned religion is at the option of the citizen. He may have any kind he likes, or none at all, if he so pleases. In a word, the government of this country is a civil, not an ecclesiastical affair; an earthly democracy, not a heavenly theocracy.

With wisdom, I believe, our fathers concluded to separate the state from the church, and if we know what is well for us we will see to it that the separation is forever maintained.

Unless I am greatly mistaken, I think I can hear the mighty voice of the American people replying as follows to the crazy demand of this new party: "Under this flag of ours a man may worship as he pleases, or if he is so inclined, he may not worship at all; but, by the eternal 'Old Glory' shall never be permitted to throw its protecting folds over the fanaticism which would re-enact in our midst the horrors and brutality of the Dark Ages!"

A BEAUTIFUL POEM.

To the Editor: I cannot resist the temptation to occasionally send a product of my gleaming in the fields of poetry and song and spiritual melody. Here is another poem of Nature by Irving C. Showerman.

H. V. SWERINGER.

When the dew is on the roses
In the balmy days of June,
Verdure o'er the land reposing,
Birds and brooks in sweet attune;
Far away across the waters
Flashing bright, with silvery sheen,
Bathed in morning's radiant sunbeams
Lie fair fields of living green.

Swiftly flows time's ceaseless river,
And we linger on its verge;
Listening now, and listening ever,
For the ocean's distant surge;
And our eyes grow dim with watching
On the way that lies between;
Fairer fields there must be somewhere,
Where,

Meadows clothed in brighter green,
Ever green, the fields of childhood,
When we knew not cares or tears,
To our yearning sight returning
Through the misty vale of years,
Seem the fairest and the rarest.

That our eyes have ever seen,
And they live in memory's tablets
Dressed in robes of vernal green,
Fairer fields than we have dreamed of
Lie beyond the ocean's strand;
When we gain the mountain summits
Of fair Republic's border land.

All our sighing shall be over
As we view the distant scene,
For behold! the fields of Eden
Stand arrayed in fadeless green.

American Grange for Woman's Equality
The American Grange Bulletin and Scientific Farmer, the official representative of the National Grange, in a recent issue published "The Grange Declaration of Purpose" and in announcing its "Ideal of Womanhood," said:

"The Grange was the first of fraternal organizations to recognize woman's equality with man—a fact that is of lasting honor to the founders of the Order of Patrons of Husbandry. It is worthy of particular note that the right of woman to an equal voice and vote in Grange meetings was not formerly announced, but simply taken for granted. There was no struggle for rights; there was no demand for privileges; but as man and woman have equal responsibilities in the home, it was naturally and properly assumed that they should stand on a common level in an organization made up of the home-keeping people of the country." The position of the Grange, representing as it does the great body of American farmers, is the strongest possible assurance of the eventual establishment of woman suffrage. "My constituency," said General Jackson, "begins with the first cross-roads out of town." With the Grange and the Federation of Labor on the side of woman suffrage, success is only a question of time.

NEW YORK ASSOCIATION.

Annual Report for 1903-1904, of President H. W. Richardson.

In compliance with the requirements of our constitution and by-laws, it became my duty as president of the New York State Association of Spiritualists to submit to its officers and members assembled in this convention, my annual report of the progress of its affairs during the last fiscal year, and in the performance of this duty it gives me pleasure to be able to state that the year now closing has been one of progress. While the additions to membership and in auxiliary societies have not shown the increase we all would have been glad to see, still the increased confidence and esteem clearly indicated in the attitude of non-Spiritualists toward our association and our work augurs much for its permanency and future influence.

To persons who come in touch with thinking people it is clearly apparent that a larger number of persons are interested in Spiritualism, and are studying its phenomena and its philosophy, than ever before in the history of the movement, and the general public are giving the organized movement greater consideration, and I unhesitatingly assert that our influence as an organized body is greater than it was one year ago.

The opposition to organization, which was so strenuous during the early years of the life of the National Spiritualists' Association, has now practically vanished, and the Spiritualists now see that it is but an effort to unite our forces into a methodically working body along business lines, and to make it a strong fortress of defense for our cause in every possible direction.

Missionary Work.
In accordance with instructions from the state board, which I have endeavored to carry out, Mrs. T. U. Reynolds was engaged as state missionary, and while I have not studied her report, which she will herself present to this convention, I believe at least one-third part of the year has been devoted by her especially to this work. Mrs. R. W. Barton, of Birmingham, was engaged for one month, and served faithfully during that time. She will presumably present her report to the convention.

Besides this, Mrs. A. G. Atchison, of Buffalo, has under my advice and cooperation, materially assisted in promoting the interests of the association, as well as the cause in general, by her untiring efforts in the western part of the state, in her generous sacrifices and untiring efforts in the Niagara Falls society, she has shown that her love for the cause counts for more to her than can be measured in dollars and cents.

All of these noble workers have, in my opinion, done faithful service for the state, and while the result in added societies is not so great, the way is paved in several places, and it judiciously follows that, in my opinion, results in the addition of several good working societies, in the near future.

We have continued the policy of refraining from organizing societies unless we believed they were strong enough to hold together and do good effective work. It looks glittering to see reports of societies organized over the country with two or three days' work by the missionaries, but the trait of weeks that usually follows such glittering reports makes the last state worse than the first.

We have endeavored, in so far as was consistent, to assist the weaker societies, and in my opinion, the missionary work done this year has been effective, and of lasting benefit to our cause, in the Empire State.

Camp-meetings.
State days were granted our State Association, at the City of Light Assembly, or Lily Dale, and at Freeville camp.

At the former place the state association was represented by Mrs. T. U. Reynolds, Mrs. Duh, of Elmira, and myself. At the latter place, we were assisted by several state workers, and new interest was awakened in our organized movement among those present.

At Freeville camp, Mrs. Reynolds and myself were booked to speak, but illness prevented my presence, and Mrs. Reynolds was the only representative of the state board present. Nevertheless, the meeting was held in every way, and several individuals were brought to our state association were received. Mr. Coston, Mrs. Travis and others rendered substantial service to the state on State Day at Freeville.

At North Collins, the "Friends of Human Progress," the oldest Spiritualist camp association in existence, a successful meeting was held in June, and again in September. At the latter meeting I assisted by contributing to the fund in carrying out the program, and the meeting was, I believe, a profitable one.

Arrangements have already been made for a State Day at Freeville the coming summer assembly, and your humble servant has consented to be present and assist in the exercises on that day.

Mass-Meetings.
A very successful mass-meeting was held in Buffalo January 15, 16 and 17, 1904. The array of talent included Dr. F. Austin, Lyman C. Howe, Editor of the Buffalo Courier, our State vice-president and missionary, Mrs. B. U. Reynolds, F. Gordon White, the test medium; Mrs. A. G. Atchison, Chas. F. Hulbert of Buffalo, your humble servant, and others. Financially a goodly sum was netted to the state treasury, and the cause was given new impetus in that city.

In July I was invited to West Potsdam, the home of our worthy trustee, Mrs. Laura A. Holt, where an all-day grove meeting was held. State missionary, Mrs. Reynolds and myself gave of our thought and inspiration, and all seemed to feel that the meeting was a grand success. That faithful, loyal representative of Northern New York on the state board, Mrs. Holt, seemed to think the meeting, which was really a Northern New York mass-meeting, would result in helpfulness in her efforts to uphold our state association in that part of the state.

An all-day meeting was held at Niagara Falls in the month of January. Brother Lyman C. Howe, Mrs. T. U. Reynolds, Mrs. Atchison and myself comprised the array of talent. Several Spiritualists were present from Buffalo, Akron and surrounding towns. Bro. George Jones, from Akron, was present the entire day, and his presence contributed largely to the success of the meeting. The feast of song and inspiration gave new life to the work in that city.

Elaborate preparations were made for the holding of a five day mass-meeting, in the city of New York the first week of May, in this year, and a grand meeting would no doubt have been the result, had it not been for the sudden and severe illness of our resident test medium, Miss Marie Fitzmaurice, who had charge of the arrangements. Because

Interesting Clairvoyant Revelations.

Spirit Scenes and Conversations Graphically Portrayed at the Meeting of J. Clegg Wright.

The third Sunday in March the First Society of Spiritualists of Washington, D. C., met for their regular service. Mr. Wright was the speaker. Previous to the lecture the Sunday-school or lyceum met for the usual lesson given to the various classes. As the adult class was forming a circle in the back part of the hall, a class of children near the piano were singing, "Then Scatter Seeds of Kindness, for Your Reaping By and By." I remarked that the thought just expressed in the song was a good text for our consideration. One gentleman said, "Don't say text, it savors too much of the orthodox churches, and we have had enough of them."

Mr. Wood, the president of the First Society, said, "Mr. May has given a sentiment that might be well for us to consider. Is it well to antagonize the denominations? Have not they given much that has been a benefit to the world, and given all their light enabled them to give?"

"That set the ball to rolling, and as there were a number of very intelligent ladies and gentlemen present, and several spirits spoke through controlled mediums, the result was many thought waves were set in motion, and the vibrations carried beyond the power of mortal understanding.

We must not lose sight of the fact that Spirit lives are controlled by mental laws. Mortals are infants in their understanding of mental science, compared with those who have been in spirit life a few hundred, a thousand, or even a few years, and sought to learn the conditions and higher laws of their life.

At the close of the Sunday-school the people took their seats to listen to Mr. Wright's guide's able lecture. All expected the usual treat. I happened to sit between two mediums who are very scientific in their development. Both saw a little of what I saw, and a third medium in another part of the house was conscious of certain influences coming in and causing the demonstration all were witnesses of. He said he knew there were Catholic spirits there. I speak of these three mediums as a proof that others beside myself can testify that these things are true.

While Mr. Wright was talking, giving a short address before going under control, he said: "No man has ever seen God; no man ever will see God."

Just after he made that statement I saw coming down the center of the hall a company of spirits, a man, two women and a band of children. The man carried a black banner on which were the words in letters of fire, "There is a God." They passed to the platform, and formed a half circle around the front, each dropping upon the knees as if kneeling before an altar. I got the sense of a strong religious feeling of devotion coming in with them, and while they were kneeling an altar rose around the front of the platform with all the paraphernalia belonging to a Catholic church.

The kneeling ones crossed themselves, and said to me, "It is our custom." Much to my surprise, because of the display of the semblance of their church, they said, "We know you think there should be no creed or denomination in our sphere of life, but we feel more at home with what we have been accustomed to. It is only a form, but it harmonizes our feelings."

I saw that they had the power to create, to build up anything they desired through laws at their command.

The children remained kneeling till Mr. Wright finished speaking, and as a gentleman went to the piano to sing for us, they rose, faced the audience and began singing. The man stood at one end of the altar, erected a crucifix beside him. The children formed a group in front of the altar, and the two sisters, who had been nurses in some public institution where these orphan children had been cared for, and from where they had passed to spirit life, stood near them. The children were singing and the priest said to us: "We do not see God any more than he does, but we have Christ, who died for truth," and he pointed to the crucifix.

The children said, "Yes, we sing his praise." They all seemed so much in earnest, so truly devotional, so in harmony with that which is a spiritual light to the world, seeking to reform and elevate the mortal lives. They manifested themselves to me, they said, because I was with my guides working along the same lines, and seeking to give Christ's teachings to the world in its true meaning. The priest handed one of my guides a white banner with the word "Truth" in gold letters as representing our work.

Mr. Wright went under control, but talked only a short time, when he sat down, and spirit John Shaw announced that the guide first speaking could not go on with the lecture, but that he would try to take the same thought and continue it, but the medium would not be able to stand while he was speaking. After a few moments spirit John Shaw was unable to speak farther, and Mr. Wright was assisted from the hall in a weak and faint condition, and the mediums who were to give messages used up the remaining time of the morning service.

The priest was a man of strong mental powers, had been a magnetic force carrying all with his will powers, and still wielded the scepter as a leader of a certain circle in the realms of spirit life.

I cannot give you the conversation between him and my guides, but they represented themselves as work-

ing in harmony with the good influences in life, so I was a little surprised when Mr. Wright was unable to go on with the lecture, and they showed me that this band of Catholic spirits had caused the condition.

Soon after one of the mediums began giving messages, I was conscious of new elements coming into the hall, and looking up I saw a company of spirits come in. A very beautiful young woman carrying a young babe in her arms came down the aisle to the opposite end of the altar from where the priest stood, and kneeling, erected a crucifix, and laid the child before it. The agony of her life was all expressed in the beautiful face, and in the thought-pictures that came like a panorama for me to read. The pure young girl whose life was laid at the foot of the cross given to God, had been forced to yield more than life itself to see the infant life crushed out of her innocent child; its existence hid. The agony expressed in all she told I shall never forget, and facing the priest she said: "You bring these here to show your work, these from your public institutions, but I come to show the hidden life of your inner sanctuary."

The strong man of iron will stood there trying to be calm while he faced the results of his past life, which he had been trying to hide under later work in the public world, and still clung to the belief, or claimed to believe, that Christ redeemed him, at the same time the thought pictures he gave out revealed the fact that he knew he must reap as he had sown, must bear the result of every act of his life. He could not help thinking, and the laws not only forced his thoughts from him, but made them readable to all in the same condition of life as himself, as well as to a developed medium.

Again I cannot take the space to tell all I saw and heard, but could you have seen and heard all I did, you would know that the lake of fire, the hell of the Bible is only an illustration, and that God, nature, or whatever you call the power that has made the mental laws, makes that hell equal to the illustration.

The book of life was truly open for all to read, and try to hide the past as he would, each thought pictured itself on the atmosphere, and showed how his sins haunted him, and while he still tried to appear as working righteously with these pure women and children, he stood over a gulf from which leaped flames of fire scorching him at all times.

He was working to eliminate the past, but it confronted him at every turn.

He stood alone in the great hereafter; no love, sacred and holy, gladdened his life; no child honored him with the name of father. He had to meet parenthood, but, oh! the horror of it, as it confronted him!

I saw another company of spirits come in and distribute themselves in various parts of the hall, but one man walked to the side of the priest and stood there, as strong in his mental powers as he had been when he defied death, for he was one, he said, of many, whom the Catholic church had burned at the stake, and he threw out an influence which caused the banner the priest held to drip with blood, the letters of fire showing through, proclaiming, "There is a God."

During the week I was conscious of strong mental vibrations coming to me from many personalities, expressing strong interest and emotions, and I knew there would be a sequel to the Sunday revelation. Saturday evening as I sat in my room I suddenly felt the presence of some one just come in; a strong magnetism touched me. I looked up and recognized Swedenborg's father, the Bishop of Skara, and welcomed him as a guest. I saw him with my guides that night, and the next morning he was still with them. I could see them sitting at the table conversing, and he had a large Bible before him, and told me that he would help me to teach it to the world as he now understood it. He said he would teach me to understand the Psalms. He went with us to the hall, telling me there would be other guests there. I sat during the lecture beside the same two mediums who were beside me the previous Sunday, knowing they made a good battery for me to work with. I saw many of the followers and friends of Swedenborg and his father. A crowd of spirits had assembled, composed of those powerful mental and magnetic forces while here as mortals, and with their higher attainments as spirit beings, they were indeed a power in their realms of life.

There were others, crusaders, they said, and truly the aisle was filled with soldiers in the armor of the Crusade Knights. I saw sitting on the platform where she had knelt the Sunday before, the same beautiful young woman, with the babe smiling in her arms. The motherhood that had been denied her in mortal life, she found and enjoyed in the spirit world.

When Mr. Wright came on the platform I saw others as plainly as I saw him. He was surrounded by a guard, among them were Egyptians. One stepped to the front and told me he was an Egyptian priest, and at once a temple appeared on the platform, which from descriptions I have read, I recognized as belonging to the history of Egypt thousands of years ago, and the intelligence which spoke through Mr. Wright was the priest of that temple.

I told the friends sitting with me that it was an Egyptian priest speaking, but as Mr. Wright was almost a stranger to me I did not learn till a few days ago that one of his guides was an Egyptian priest, claiming to have lived in that capacity thousands of years before Christ. The lecture was grand. There was in the hall a sense of peace and quietness noticed and mentioned by many as a beautiful condition.

Washington, D. C. MRS. MAY A. PRICE.

One field of labor which appeals to me as worthy your consideration is that of the distribution of literature. We have favorable avenues for such distribution through our several auxiliary societies, and through our individual memberships, and such literature as goes out under authority of the state Association should be selected and edited with greatest care, and its proper preparation and selection would require the good judgment of those who have had wide experience in this work. I recommend the appointment of a committee of three, whose work shall be done under the general supervision of the incoming president, and kept within such lines of expenditure as the board of trustees may decide can be legitimately spared from the treasury to be used for this purpose. I would like that committee with authority to solicit contributions to a fund to be used for that special purpose.

One could have them equipped with a full list of names and addresses of individual members, and the officers of the auxiliary societies. I fully believe that a competent, conscientious and enthusiastic committee could do much in this line of work for the promotion of our cause, and the growth of our movement.

Life Membership.
At our last annual convention several life memberships were taken at \$25 each. And I bespeak your earnest consideration this afternoon in behalf of this organized movement. Is it not worth your while to invest in a life membership? It assures you of constant connection with organized Spiritualism in the world and mankind, and with the National Association, and without annual dues or further financial demands. Do you not feel that it is a privilege that you could enjoy to thus assist in laying permanent and lasting foundations for our state association?

As a token of your life membership—a beautiful certificate will be presented to you which will serve as a reminder of this worthy action. If you do not feel that you can take a life membership the opportunity presents to become an individual member by the annual payment of \$1. Supporting me should receive five thousand or even ten thousand individual memberships.

to be obligatory in all subordinate state associations in the granting of ordination certificates.

I had expected to be able to lay before each delegate a printed copy of such ordination service and requirements, but was informed by the National secretary that the N. S. A. board had postponed the date when such regulations would take effect until September 1 of this year, and also deferred the printing of this matter.

In my opinion this ordination service and regulations, as adopted by the National Association, were of that conservative character which will be a safeguard to our cause, and will tend to strengthen our movement, and give it standing with candid thinking people.

We have with us Brother Harrison D. Barrett, president of the N. S. A., who was chairman of the committee who formulated the ordination service, as adopted, and who can give this convention much light on this important subject, and will probably be asked to do so at some time during the convention. That committee of which he was the chairman, made a most exhaustive study of the whole subject, and of the laws bearing on ordination in each of the several states, especially as they relate to marriage by ordained ministers; and it was believed that this system, as adopted, will place the ministers of Spiritualism on the same basis, with the same rights and powers, as are enjoyed by ministers ordained by any of the other religious denominations.

Ordination.
This is a question that may well engage the most careful consideration of every Spiritualist in this land. How can ordination best be regulated so that only persons who are qualified by education, or assignment, or spiritual gifts shall receive endorsement of this kind.

There are ordination certificates in this country that are not worth the paper upon which they are written. Something over a year ago a person claiming to be a Spiritualist, wrote me from a western state, saying she was endeavoring to effect, or else secure control of a state charter in that state, and that she had some papers in position to issue ordination certificates, remarking that plenty of people would pay \$25 to be ordained, and that the business could be made a lucrative one.

Such a state of things as indicated could not exist in a state which had a good, true state association, working as auxiliary to the National Spiritualists' Association. Here is another argument in favor of extending and perfecting our organized movement.

The National Association has very wisely taken the stand that ordination legitimately belongs to state associations, and, as I have elsewhere set forth, at the last National Convention adopted regulations to govern the action of state associations in certain respects, in the exercise of this very important function. With this system of uniform requirements, the states, the certificates issued would carry with them not only the weight of legal authority to marry, but would also carry a wholesome influence which would command general respect and confidence. Under such a system there would be no more question as to the legality of marriages performed by regularly ordained ministers of Spiritualism than there is now, as performed by ministers of any other denomination.

Our state association has always aimed to be conservative in its action on ordinations, and I think it wise that the incoming board co-operate with the National Association in every legitimate way to carry out and put in force this system of ordination, revised if need be, but always conservative, efficient, and uniform in the several states. I recommend that this convention instruct the incoming board of trustees to amend the state rules of ordination that they will harmonize with and conform to the regulations adopted by the National Association, with certain amendments thereto by the N. S. A., which I believe will be adopted at their next convention.

Registration of Ordained Ministers.
Heretofore the National Spiritualists' Association has had in force a system of registration of ordained ministers of Spiritualism. Such registration to be made annually at a nominal cost.

I have not studied the workings of that system, but it occurred to me that other than that system or some other that may be formulated could with profit be adopted and put into effect in the New York state. Such a system, rightly conducted, ought to be of assistance to the local societies in securing suitable persons as pastors and speakers.

I recommend that a special committee be appointed to deal with this question, which committee shall report to this convention, so that action may be taken on their report before the convention adjourns.

Committee on Literature.
One field of labor which appeals to me as worthy your consideration is that of the distribution of literature. We have favorable avenues for such distribution through our several auxiliary societies, and through our individual memberships, and such literature as goes out under authority of the state Association should be selected and edited with greatest care, and its proper preparation and selection would require the good judgment of those who have had wide experience in this work. I recommend the appointment of a committee of three, whose work shall be done under the general supervision of the incoming president, and kept within such lines of expenditure as the board of trustees may decide can be legitimately spared from the treasury to be used for this purpose. I would like that committee with authority to solicit contributions to a fund to be used for that special purpose.

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from the thousands of Spiritualists in this state. You, add to the present receipts \$10,000 annually and have ten thousand more persons interested in our state work and what a work could be done and what a power for good it would make our state association.

When I received my life membership certificate I framed it and hung it upon the walls of the meeting-place of our local society. I wanted people to know that I was a Spiritualist and that I felt a deep interest in the organization movement. I suggest to the incoming board that more strenuous efforts be put forth for the increase in both life and individual membership.

Children's Lyceums.
I regret that I am compelled to report the seeming lack of interest in children's lyceums in so many of our local societies.

To be sure there are in the state several good strong lyceums, which are doing a noble work with the children and with the young people. But we wish such lyceums might contain more of our local society. Young blood is as essential to the healthy growth of Spiritualism as to any avocation in life.

Some of our heads are sprinkled with the frosts of many winters and we shall soon graduate to the spiritual realm from whence all travelers may return, but our work in the physical will have been finished.

Younger men and younger women will the nature of events soon be called upon to fill the depletion in our ranks, and the children's lyceums are the very best places in which to train up spiritual workers to fill our places. The National Association has appointed Brother John W. King as National Lyceum Superintendent and he is striving to arouse interest in this work.

He is sending out the Progressive Lyceum, which is an interesting and useful sheet for the children.

I recommend that each and all of our local societies open correspondence with Brother John King, of Galveston, Texas, and become imbued with a little of his enthusiasm and absorb some of his ideas regarding lyceum work. I bespeak the careful consideration of this question by the delegates here assembled, and trust that some practical, judicious means may be discovered and put into operation whereby our lyceums may be put on a solid and substantial basis—the numbers and membership largely increased.

I sincerely hope that this convention will take some definite action on the question.

Responsive Readings.
The National Association at its last annual convention took up the question of the adoption of a system of responsive readings that societies could use if they so desired.

A committee had been appointed to formulate these and they were presented to that convention and discussed at some length, but were laid on the table to be considered at some future convention. With the responsive readings suggested were a marriage ritual and a burial service. The adoption of these and sending them out under the authority of the National Association does not make their use obligatory upon any society or individual. I mention this subject to call attention to what has been done, and will probably come up in the future in this direction—but will make no recommendation at this time. I would say, however, that there has been some inquiry for a marriage and burial ritual.

What Spiritualism Stands For.
In secular affairs Spiritualism stands for Peace, Universal Peace, and for arbitration in lieu of war in the adjustment of all differences.

For equal rights and privileges with all people regardless of sex and color.

For the enfranchisement of women, placing them on an equal footing with men at the ballot box.

For the same standard of purity for men and for women alike.

For equity, justice and truth at all times and everywhere.

And let us strive diligently to promote a realization of these lofty ideals for no more laudable principles can engage the attention of mankind.

Status of Local Societies.
During the year I have visited several of our local societies, especially in the western part of the state, and in many instances I find them weak financially as well as numerically; and I have queried to myself whether it could be possible that belief in a literal hell of fire and brimstone was a necessary adjunct to a religious movement in order to open the pocket-book.

Can it be possible that fear of hell is more potent than faith, justice and equity in the commandments of God, which is so essential to the life of this, or any other movement? Our cause is worthy of liberal financial support, and I appeal to all Spiritualists to support our movement, and enter into this work with a will and an enthusiasm that is worthy of so noble a cause.

Another drawback that confronts the state officers is the friction and discord which frequently come in and interfere with the success of our local societies. Instances could be cited where local societies with local talent have been doing a good and efficient work, and things have been running smoothly for a year or more, when all at once another speaker drops in and proposes to purify things; contention and discord are at once stirred up, trouble begins, and many of the most spiritually-minded Spiritualists seek some place elsewhere, generally in the churches. Perhaps the society is broken up, or possibly meetings continue with diminished attendance and membership.

What a pity it is that these reformers of reformers cannot see that no matter how good their intentions, they are doing more harm than good to our cause, by rending societies in this way.

We have in another section of our report considered the question of the adoption of a system for the registration of ordained ministers of Spiritualism in the office of the secretary of our association. With this system in force and such information as would naturally go to the secretary and to the members of the board therewith, would not our local system be in position by availing themselves of such information, of avoiding some of the breakers which have heretofore been so prolific in causing trouble to them? But in reality, fellow Spiritualists, the remedy for all this is to cultivate spirituality, subdue jealousy and curb self.

We might as well try to grow corn in a snow bank as to grow spirituality in continuous discord and inharmonious. Let us learn to govern "self-control" our thoughts and words, and cultivate a thought atmosphere in our meeting places, which will be so full of harmony and so permeated with love that there will be no room for discord or contention.

Let us get our hearts right and contention will depart from our midst, our pocket-books will be converted, and Spiritualism will assume its proper relation in the world and mankind will be doubly blessed by its coming.

This, my fellow Spiritualists, is in my opinion the real salvation for Spiritualism.

We have the proof of immortality.

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The course treats on the fundamental principles of universal law, and depends on individualized concrete matter, giving the "evolution of the individual" to its highest attainment of consciousness. It contains a more complete course on hypnotism than any other course, and manifests a new era in the study of practical psychic philosophy.

The regular price of this unique course is \$25. We have decided to let a limited number go at \$5. Those desiring this course can buy it at the price mentioned if purchased within the next four months. Address all orders to

MISS NETTIE WINTER,

466 LaSalle Ave., Chicago, Ill.

We have the grand spiritual lessons that come across the borderland of the two worlds. We claim our movement to be identical in character with that earlier movement, the primitive Christianity of 2,000 years ago, and if we are wise enough, and good enough and strong enough to hold to the true landmarks, we can cause the power for good which will elevate and spiritualize the races.

I feel that I am not alone in the sentiments herein expressed. The tendency of Spiritualism and Spiritualists is in the direction I have indicated.

Our meetings partake more and more of the devotional features. There is less of materiality and more of spirituality apparent in our work and with our words.

Hence I feel that there is more for encouragement than discouragement for the workers in our local societies, and I would say, brothers and sisters, press on, do not be disheartened or discouraged, do your whole duty, but do it in harmony and in love for every child of God.

H. W. RICHARDSON,

President.

Condensed Report of the Ohio State Association Convention.

The sixth annual convention of the O. S. A. convened at the Chamber of Commerce Auditorium, Columbus, Ohio, May 27, 28, and 29, 1904. President Mrs. Carrie Florence Curran, of the chair, all officers present except first vice-president, Mr. S. McHaffey, of Coshocton.

The first day's proceedings were of a business nature, consisting in reports of the officers—president, secretary and treasurer, and appointing of committees.

There were 22 local societies represented by the delegates this year, an increase of six societies over last year. Every delegate brought out an individual report. The missionaries, Mrs. E. Schauss of Toledo, and Mrs. A. E. Baird showed by their reports that they have been doing great work in the past year in assisting President Mrs. Curran to put Spiritualism on a higher standard, with a zeal seldom equaled.

In the month of March the above named sisters with the assistance of President H. D. Barrett, held 25 mass-meetings in the city of Columbus, Ohio, and the same was tendered them by the convention.

This convention was the most harmonious ever held from a spiritual standpoint. All officers and members were greatly elated over the grand success achieved; all promised to double their efforts in spreading our glorious truth. Saturday morning the Ritual as passed by the N. S. A. was adopted with the recommendation of the amendment. By-laws were amended.

All ordinations were laid over until after Sept. 1, 1904. The delegate to the National Convention, Mrs. C. F. Curran, made her report and received a vote of thanks from the convention. Secretary R. C. Baird received a vote of thanks, also the spiritual papers for their kind assistance.

Open meetings were held May 27 and 28, and the meetings Sunday.

Excellent programs were prepared, consisting of vocal and instrumental music furnished by the West and East Side Societies of Columbus, and others.

The lecturers were Mr. H. D. Barrett, the N. S. A. president; Dr. G. B. Wane, president of the Ill. S. S. A.; Mrs. Laura G. Fiken, vice-president Ill. S. S. A.; Mrs. C. F. Curran, Mrs. E. Schauss and Mrs. A. E. Baird.

The above speakers made soul-inspiring addresses and carried their audience by storm.

The message mediums were Mrs. O. F. Curran, Mrs. E. Schauss, Mrs. A. E. Baird. They brought many glad tidings from the spirit friends.

MY EXPERIENCES

A Glean of Sunshine Amid Darkness and Gloom.

Forty years ago I was married to a most estimable young woman, she being 20 years of age and I 25. For 38 years we lived and loved together through all the varying vicissitudes of life, when she was suddenly taken ill and passed away. My grief was such that no one can know but they who have passed through a like experience. For eleven days my grief was intense, well nigh unbearable, when on the night of the eleventh day after she had left me, just after I had retired for the night, I suddenly felt a presence near me, invisible but real, and a moment later a gentle voice whispered, "Don't grieve. I am still with you. We are not separated."

The thrill of joy that passed through my whole being no language can describe, and I arose on the following morning cheered and comforted, still feeling sure that my dear one was still alive and could come to me and we could converse together.

The next night I expected another visit, but she came not, and the following night she did not come, and I felt disappointed and a little downcast; but I thought this is a proof that she really was with me the other night, for if it had been a delusion, why should it not occur every night when the conditions were just the same.

The third night I had just extinguished the light and had lain down, the room being not quite dark, when, lo! a human face appeared about two feet from me in front of my face; it was the most beautiful face I had ever looked on. It was the face of a young woman, and I could easily recognize it as that of my dear wife when she was young—about the time we were married—only more beautiful. It was spell-bound. It only remained five or six seconds, then melted away smiling.

Tears filled my eyes, but they were tears of delight, and never, never shall I forget the vision of that beautiful face; but it has never been repeated since.

After that she would come at intervals, but invisible, for about eight months, when on the night of November 2, 1902, she came very distinctly and remained a long time.

She said: "Now I am going to be serious with you. You know that we are now free from our marriage vows, and our thirty-eight years of companionship have been very happy, but it is now over, and we are free, and if you wish it, I will leave you now and return no more."

I said, "Oh, no—a thousand times no. I can never be happy without you."

Then she came very near and seemed to enter my very organism, closer, as some one has said, than hands or feet. It seemed as if heart beat to heart, life to life, and she said: "Then let us pledge ourselves to each other for the spiritual world, and as long as we love each other supremely nothing can ever separate us." We did then pledge ourselves for the spiritual world. Then she said: "Now I will take an oath on conditions, whatever they may be, and I will never leave you until you are ready to come, and we will go away together."

From that time I consciously realize that she is always near me. All I have to do is to think of her, and I instantly feel that she is at my side, and I am more under her influence now than I was when she was with me in the body, for I feel that now she knows me more fully than ever before, knows all I do, say or even think, and many a time she checks me in some little thing that is not quite right.

The other day I felt tempted to smoke a cigar, but she interposed and said, "Please don't," calling me a familiar name. "I hate the smell of tobacco smoke as much as I ever did." That was enough. I always give in, for I would not do anything to displease her or cause the least shade of separation between us. I am only too happy to keep her near me.

Now, then, is all this really true, or is it only imagination, delusion, or the subjective mind replying to the objective mind? Well, that may mean, and very comforting. Now I, in common with very many others, believe that my dear companion is not dead, but that she still lives, is still herself, the same individuality that she was before she left the body, and that her individuality or selfhood is made up of various characteristics, such as intelligence, mind, self-consciousness, character, memory, experience, likes and dislikes, and love, that mighty power which is only another name for attraction—deathless, indestructible love.

I no longer fear physical death. I no longer regard physical death as a calamity, but as an event of transcendent nature, by means of which we are again united to each other in the spiritual world.

THEODORE SIMPSON.
Vancouver, B. C.

THERE IS NO DEATH.

The skies above so loving bend,
The stars look out from depths of blue;
We cannot feel death is the end,
The whole world pleads it is not true.

Our faith so fair we have no fear!
We feel that life is more than breath,
And Love and Light doth dry our tear,
For well we know there is no death.

The change that comes in every clime,
Gives to the soul a fuller view
Of endless joys and truths sublime,
Beneath the arch of bending blue.

The loved ones gone are yet still dear,
As when we felt their pleasing power,
And when we feel their presence near,
Is fond memory's sweetest hour.

For laws of love no bonds will break;
And realms of joy abide all space!
At deathless dawn all souls awake
Bathed in love and bounteous grace.

To cheer and cherish souls desire,
To live the life the good soul lives,
Must constant lead our hearts aspire
To gain the goal which glory gives.

From star-strewn skies the light shall gleam,
To tell life is more than breath,
The light of love, and joys supreme,
To make us feel there is no death.

J. W. NIGH.

M. V. S. A. Camp, Clinton, Iowa.

Again we call your attention to the Mt. Pleasant Park camp-meeting which opens July 31 and closes August 28. Each day is a revelation in the varied preparations for the meeting this summer. The grounds are in the best condition, and paint is making old buildings new. "No price is set on the lavish summer, and nowhere can be more delightful, healthful and invigorating spot be found than on this park. Attracting cottages, lawns, tennis, croquet, and other amusements, a spacious dining hall, the reasonableness of the charges and the attention given to the smaller details, are the wonder of all visitors.

The afternoon teas, the musicals, the athletics and dances are all pleasing

Brilliant Thought Scintillations.

"HE THAT WILL NOT REASON IS A BIGOT; HE THAT CANNOT REASON IS A FOOL; AND HE THAT DARE NOT REASON IS A SLAVE."

There are no miracles. "Truth is stranger than fiction." "The laws of nature are the laws of God." Whatever man does is arbitrary—mechanical; whatever God does is natural. Every creature and atom of matter is endowed with intelligence according to its needs and environment. Prof. P. Braun says, "So-called matter is not dead matter but mind in different degrees of development; in other words that consciousness is in matter. Huxley acknowledged that 'Thomas Edison declared himself utterly unable to conceive of an atom than conscious and intelligent.'" Again Prof. Braun says, "Certain insects, bugs and worms are preyed upon by birds while other insects similar in form and size but distinctive because of their peculiar markings or color, are distasteful and so are left unmolested. The little insects whose lives are in danger, soon learn the distinction, and when liable to exposure they assume the self-same color, markings and all, of their unmolested neighbors."

In many instances the senses of the brute creation are more sensitive and acute than human beings. "The vibration of light is everywhere. The owl sees in the dark. That shows it is there. But man cannot see it. For man that vibration is only visible in the lamp, in the sun, in the moon." The instinct of animals is sometimes a surer guide and prophecy than the logic and reasoning of men.

A legend, sanctioned by ages, often proves to be more truthful than history.

History is written by a human hand and no writer is without bias and prejudice.

The richest veins of ore lie deeply imbedded, and mixed with slag and recrement. Pure superstition, belief in myths, and fabled gods and heroes, have served their purposes in the world as well as doctrines founded upon solid facts and reason.

Opium produces just as beautiful oratorical and literary gems as genius. The most current coin contains some alloy.

There is a grain of superstition in every faith, a weak point in every armor.

The Catholic believes in an infallible church and the Protestant in an infallible book.

In the deepest sense there is no such power in the world as evil; no such thing as sin. Ignorance is at the base of all the ills that befall mankind. But you might as well undertake to catch up with a ray of light; overtake to-morrow, or photograph thought, as to undertake to weed out the superstition in man's belief or the cringing, servile element inherent in his nature. He bows before deities, kings, saints and heroes. There is no measure of beauty, or form of ugliness he has not worshipped. His deity changes with climate, age and intelligence. Strange as the sentiment may sound thousands of people would worship their fellow-men more and their imaginary God less. God can get along without our sympathy, our aid, or attention, but our fellow-man cannot. The man whose faith leads him to believe that whatever sin he commits there is a being able and willing to forgive him will not be as careful in his acts as the person who knows that no violation of either a physical or a moral law can be wiped out and that the record as made forever will stand.

The effect of the slightest cut through the bark of a tree, or the laceration of the skin upon the body of the person can never be eradicated. The wound will heal but the scar remains. Superstition and bigotry often pass for piety, while selfishness and ambition have been known to masquerade in the garb of philanthropy and patriotism. Never will an old Jewish Pharisee, when he stands, dismantled before God, stripped of his hypocrisy, be more astonished at his selfish and unworthy life than many at the present day who posing as saints, will in the final accounting find themselves to be flagrant impostors and arrant hypocrites.

The most opinionated and disagreeable persons I have ever known, were the most scrupulous as to form and tenacious as to creed. They would turn a spiritual oasis into a desert. People's idea of Christianity is often a misconception; it covers no ground. They stake all on a man, a book, or a symbol. They rely upon architecture, rites, rituals and relics to intensify their piety and stimulate devotion. The Mohammedan has his temple, the Catholic his saints, images, beads and crucifix; and the Protestant his Bible. Religion has always been the greatest civilizing factor in history. The highest thought of a people, at length becomes embodied in a book, crystallized into a religion, a creed, a life guidance. And yet there are laws higher than any man, more commanding than any creed or book.

No system of philosophy can be deemed perfect, no system of religion can be received as an ultimatum to the world. The most of our science is based upon theory and not upon knowledge. What we know about astronomy is largely a guess. All advancement is from the simple to the complex; from the crude to the well digested thought. Slang words in time become good English; phrases that originated in the slums finally are woven into classics. First the hut, then the house, then the hamlet, village, city, metropolis. First the individual, then the family, then the tribe, state, empire or republic. Let us keep our minds open and expectant. Every day comes a new revelation, every morning a new creation. Old things continually pass away. The old fashioned church, the old fashioned school, the old fashioned way of farming, are all things of the past. We could not bring them back if we would. The simplicity of life, business, manners, customs and activities of all kinds which our forefathers practiced and enjoyed have forever become obsolete. It is said that the hands of the dial of time never move backward. The past fifty years have revolutionized scientific, philosophical and religious investigation. Dr. Lyman Abbott, speaking of the change in religious thought and of his own experience said: "My experience has been the experi-

ence of many. It is a mistake to think this change is minor or unimportant; a still greater mistake to attack the faith which we believe we have outgrown. I respect it, although I myself hold it no more. I think of God not as one dwelling apart from nature, but in nature its dwelling force. There is only one law and force—God. There are no vital energies, no great first cause, but one great underlying cause. There is no longer a radical distinction between the natural and supernatural, and the supernatural is natural. I have come to think of the creation as a continuous process. Every spring is a new creation. As I think of God as universally and continually creating, so I think of Him as not ruling over creatures, but in them. He was always in history, but not more truly guiding Moses than that other great statesman, Gladstone.

"So a miracle is not a manifestation of extraordinary but ordinary power. Forgiveness is no more the remission of penalty, but taking away sin. I no longer look forward to a great day of resurrection. We are all in processes of resurrection. Death goes from the cradle to the grave, and resurrection along with it."

The longer you tread in a beaten path the narrower and deeper it grows. The belief of the multitude is never the belief of the elect few.

A man's religious views neither makes him honest or dishonest. It may for a time check the outward action but not the inward desire or intention. All the education a boy gets at the academy applies to the surface of life—not to its depths. No man was ever made great by the schools; neither was he ever made good by a creed. The love of truth and justice must be borne in the heart, else no set rules or formulated belief will be of any avail. There is nothing real or vital in rites, liturgies or dedicated phrases of worship; neither is it essential under what title we worship, nor the name that is inscribed upon our banner.

"The name of the bush that blazed before the wondering eyes of Moses in the wilderness is of little consequence. Enough it is to remember that through its kindling light came a message."

Thousands "groping in the darks of Thought Touched the Great Hand and knew it not."

Whatever is vital and true to nature and life in a belief, doctrine or dogma will never lose its hold on the hearts of the people—all else will change and in time be winnowed out. This can only be done by the widest liberty of thought, speech and action. There are microscopic animals which live in a drop of water, but the leviathan of the deep must have the ocean for a home. There are men who live and die contented, without ever leaving the vicinity in which they were born, but there are others that the earth itself is not large enough for their ambition.

Each individual thing feels, believes and acts according to his mental and physical bias and environment. The careful observer reads the purpose of every person as he passes along the street. The well trained eye of an Indian sees the meaning in the disturbance of a leaf, a twig, a blade of grass and reads a history in a sound. The poet sings and the prophet foretells, far beyond what the most learned and observant can solve by reason and logic. They see a word and it unfolds a chapter. They read a sentence and it suggests a volume. "Truth has always dwelt with the few" and in time the world learns to recognize them. Even the dumb brute knows its master. A herd of cattle, a drove of wild horses recognize their leader. Men instinctively make way for the master mind. "In the presence of the Alps all false greatness perishes."

Through the ages men have contended over definitions, wrangled over symbols, asserted propositions they neither comprehended or understood, but to-day science, philosophy and religion are seeking common ground. As scholars now teach the unity of nature, that there is really but one substance in the universe, so to-day the world is working more and more into harmony and concert of action, thought and feeling. Instead of the brotherhood of a people the watchword has become the brotherhood of mankind. It is claimed that the English-speaking people already control the destinies of the race; and it has been prophesied that the English language, in some distant future, is to be the universal dialect of all peoples, nationalities and tongues. The trend is towards one universal prayer to pray, one universal psalm to sing, one universal creed for all men, nations and times. It is claimed in ancient history that whatever road you took it finally led to Rome—so whatever scientific or theological view we entertain it leads to God—but

"Each in His Own Name."

"A fire-mist and a planet, a crystal and a cell—
A jellyfish and a saurian, and caves where the cave-men dwell,
Then a sense of law and beauty, and a face turned from the cloud—
Some call it Evolution, and others call it God."

"A haze on the far horizon—the infinite tender sky—
The ripe, rich tints of the cornfield, and the wild geese sailing high;
And all over upland and lowland, the charm of the goldenrod,
Some of us call it Nature, and others call it God."

"Like the tide of a crescent sea beach when the moon is new and thin,
Into our hearts high yearnings come welling and surging in,
Come from the mystic ocean, whose rim no foot has trod,
Some of us call it Longing, and others call it God."

"A picket frozen on duty, a mother starved for her brood,
Socrates drinking the hemlock, and Jesus on the road;
And millions who, humble and nameless, the straight, hard pathway trod;
Some call it Consecration, and others call it God."

Norwich, Ct. HENRY MORRISON TEFFT.

to the old and young. The conference meetings each morning are of the greatest interest, and to the many friends, lecturers, ministers, etc., that have expressed a desire to be "one of us" during their summer vacation, we will say every subject that will break the long rule of sorrow and pain—that will elevate and spiritualize the human family is here discussed at length. Each one has the privilege of expressing the heart's intensest longing, believing that after many days good will return to them.

Come friends, an outing will make your homes all the better, your inspiration all the greater. It is well, sometimes, to change the vibrations by getting away where we can gather new thoughts, new ideas and associations with which we may decorate and enrich our homes after our return.

The Diamond J line has granted one fare transportation for the round trip on their magnificent steamers plying between St. Louis and St. Paul. These boats are trim, swift, commodious, and

have a gallant crew to steer you safely from port to port. The trip by water, gliding swiftly among nature's most factored harbors, passing through intricate channels and by innumerable isles is one of exquisite delight.

The Western Passenger Association has kindly granted the rate of fare and one-third for the round trip upon the certificate plan from points in Minnesota, Wisconsin, Iowa, Illinois and Missouri, going tickets to be purchased on July 25-30 inclusive and on each Tuesday and Friday thereafter during the continuance of the camp session. Where the journey is made over more than one line it is necessary for the passenger to purchase separate local tickets of each road. Study this carefully. Buy your ticket, taking a certificate from your agent, board one of these swift, flying trains, "shake

All burdens from the heart,
All weary thoughts away,"
and before you have time to fully comprehend it you are landed at Clinton.

THE MYSTERY OF MYSTERIES.

As Comprehensively Revealed to R. E. Flection, M. D.

Among our early psychological studies involving occult intelligence, was the following: April 16th, 1904, E. M., 304, as I was leaving the tea-table, our caretaker, Miss Anna L., said: "I think Madam and I will go out and see spirits tonight."

"Well," said I, "if you are all to go out and leave me alone, I think I will try and materialize some myself."

To which she replied, laughing: "Why, Doctor, if you should see a spirit you would be frightened."

"That remark," said I, "reminds me of what a colored man said away back in 1879. At that time I was dean of the College of Physicians and Surgeons of this city, and advertised for a janitor. A great big burly colored man applied for the position. I asked him if he would not be afraid to handle the dead in the dissecting room? He replied: 'No, massa; I see nether 'frail ob de dead; it's de livin' Ise 'frail of de'."

Soon after tea that evening while at the Outfit board, the name of Berry McIntosh was spelled out. I said, "I don't remember you, Berry. Did you know me while on earth?"

"Yes," was the reply.

"Where did you live?"

"123 South Division street, Buffalo."

"How long since you passed out, Berry?"

"Fourteen years."

"Did I doctor you then?"

"No."

"Why did you come to see me tonight?"

"I heard what you said to Anna as you left the tea table."

"What did I say?"

"Just what I said to you when you employed me as janitor at the College of Physicians and Surgeons."

"I can't imagine my surprise for I had never heard that spirits were all around us and could hear and comprehend our conversation."

"Oh!" I said, "then you were a colored man?"

"Yes, I was colored while on earth, but I'm white here."

I asked him if he knew anybody there that knew me. "He did not know," he said. I asked him if he knew Col. Ingersoll?

"No," he said.

"Well, Berry, you go to Fred Douglas, whom you must know, for he spent years here as an anti-slavery orator."

"Yes," he replied quickly.

"I will tell you the story he told me many years ago about the Colonel, and he will introduce you to him."

The story was as follows:

Douglas said: "Once I was in Peoria, Ill., and could not get a place to sleep. I had money, and did not starve. I was almost disheartened. Finally I asked a policeman what I should do. He said, 'Go to No. 1 street, and you will find a man who is very kind to you people. I went there, rang the bell, and a great, large, fine-looking gentleman came, and after hearing my story said, 'Come in, sir. Have you any supper?' 'Yes,' said I, and can pay for a bed, etc. I staid all night and longer, for that man was Robert G. Ingersoll."

The next morning, April 10th, while trying to get some rest, I was called to the Outfit board. "BOB" was spelled out. "Hello, Colonel; glad you've come. I am going to tell you a story." And at this juncture he crowded me out and said: "You had a colored man to see you last night by the name of Berry McIntosh. He came to me with Fred Douglas and told me all you said, and we had a good visit."

Now I would like some "know-it-all" critic explain what I have detailed. Certainly I had not heard of the death of the janitor, nor thought of him since he left the college in 1881. If such demonstrations do not give evidence of spirit return then my name is not

R. E. FLECTION, M. D.

Buffalo, N. Y.

Experiences in Spiritualism.

To the Editor:—I saw in The Progressive Thinker of June 4, a question by R. E. Anderson, then request by the editor, so I will give a few of my experiences.

To-day is the twelfth anniversary of the Junior Order of American Mechanics; they are celebrating in grand style, with four bands, grand parades in uniforms, etc. This morning I went to my daughters. Before I got in the door I saw lying on the hat across the room a new banana hat with a raised veil across the crown, the brim turned up at back and sides, but dipped in front. I crossed the room, looked at the hat and said: "I saw that hat about three weeks ago."

My daughter said, "It is Bert's, to wear in the parade."

I found that the time that I saw the hat corresponded with the time that the lodge decided what kind of hat to wear.

About one year ago I was visiting at one of my sons, about seven miles from my own home. One night I saw a grand parade, a great many different lodges. Among them was a very big lot of Indians. I was asked at their antics. The next evening my daughter-in-law received a letter from her mother living nine miles from where I was, saying that my son's family should come to Franklin next Saturday a week to see the big time. I afterwards learned that I saw then exactly what occurred about ten days later, the Order of the Red Men being the Indians I saw.

I will now give a different kind of experience, but first let me say I am a member of the National Developing Circle. In the latter part of October, 1902, I was spending the evening with a friend who was also an N. D. C. member. While chatting I saw a flag; above about four inches was a large black star, then below the flag appeared a big black metallic coffin; across the coffin was a gray robe thrown. After a few minutes my friend and I saw the coffin on a peculiar truck of some kind, we couldn't tell what, for it appeared to be after night. I got the name Frank. Well, we wondered a great deal about that, for the next five or six weeks.

Now the postmaster at that time was Frank McGowan (he had traveled with President McKinley for three months, taking down speeches, etc., during the campaign of McKinley's election). About five weeks after we saw the coffin Mr. McGowan was stricken with black smallpox; he was passed on to the mortal body, he was placed in a big black metallic coffin, he was buried after night, the coffin was taken to the cemetery on a pair of bobbeds. To say it cast a pall over this city is putting it mild. SALLIE E. STIVER.

Miamisburg, Ohio.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be captivated and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. B. Cogger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. A spiritual and practical book, presenting advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents.

A REASONABLE REQUEST.

An Open Letter to W. F. Jamieson.

Dear Friend:—For a number of years you have been before the spiritual world, denying the fact of spirit return and communion with mortals, without making any investigation, so far as I know. You will pardon my plain, blunt language in addressing you, for I assure you it is in the most friendly spirit.

The most indubitable proofs of spirit communication have been publicly offered to you by writers who veraciously you would not question, but whose statements you ignore, still claiming that you can explain the phenomena on mundane principles.

Your failure to explain is reasonably ascribable to your inability to do so; but there are many who are pleased at your denial of the genuineness, and that your own object in the course you are pursuing could not be better accomplished.

Now you propose to prepare a few articles for The Progressive Thinker on the "Weakness of Witnesses." Would it not be a little wiser to strengthen your own position before the spiritual public? Real strength is in the doing of what one says, he can do. Your strength consists in words, words, something on the Falstaffian order.

To a logical mind the verity of spiritual communion does not depend on witnesses at all. Let me illustrate. I was never in the city of New York, but I am as certain of its existence and of its position on the globe as I am of the fact that I held a claim against a man there, and seeing an advertisement of one whose business was to collect accounts on commission, I sent him my claim, and in due time I received a check for the amount minus the commission.

Again, an acquaintance of mine, in conversation with me, spoke incidentally of having lived in Boston, and named certain streets and places in regard to that city. He had no thought of convincing me of its existence, for there was no motive. A few years later, another acquaintance, in another part of the country, an entire stranger to the one above mentioned, spoke of the city of Boston, and incidentally mentioned the same streets and places, assuming my knowledge of its existence. Then I heard a number of others speak of that city, and lately I received a paper, The Banner of Light, published in Boston. I was never there, but have not the least doubt of its existence. This we call mutual evidence.

Now the fact of spirit return and communion with mortals is subject to the same kind of evidences. I know, and so does every intelligent Spiritualist, that spirit manifestations have arisen sporadically, so to speak, all over the country, without any knowledge of these manifestations elsewhere; and of course without any intention of proving their genuineness in that way. There were no witnesses here, and the proof is as unquestionable as that in regard to the existence of New York or Boston.

Now let us examine your "mermaid" case. For a long time there were witnesses to prove that all the so-called "mermaids" were fraudulent. It was proved by intelligent witnesses, even professors of medical colleges, that the raps were produced by knee-joint motions; and numberless witnesses proved that the raps were produced by toe-joint movements. Now you prove that there are no mermaids because of the weakness of the witnesses, and you propose to prove their existence by genuine spirit manifestations by means of "weak witnesses," and yet, you admit the existence of the manifestations, but affirm that spirits have nothing to do with them.

Again: One begins the study of chemistry. A text book is put into his hands and he is assigned to read the most definitions are given and the principles upon which the science is founded are formulated and clearly set forth. He pursues his studies until manifestation in the laboratory is required. When he is ready to enter into experimental work he is as well satisfied as to the verity of chemical science as he is afterwards. One without any intention of proving their genuineness in that way. There were no witnesses here, and the proof is as unquestionable as that in regard to the existence of New York or Boston.

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Now let

Whom the Angels Name Lenore.

"Why she should come to me I know not: I only know she is here. I do not know her spirit name. I fancy it is no longer Fanny. In dreaming of her I always think of"

"That rare and radiant maiden
Whom the angels name Lenore."

"And so I have grown to call her Lenore. As I first remember her she was a bright, dark, laughing little thing, with short curls that tumbled in bonny, riotous fashion about her altogether charming head."

"And now she is my guardian angel! I did not love her then, but I knew she was pretty, and I can see her bright, piquant face, as she appeared in the years gone by, more distinctly than I can that of the radiant creature who meets me to-day on the threshold of my Land of Dreams and comforts me and encourages me and helps me bear the burden of the hour."

"She has the same dark eyes, and the curls are there, but always she comes in robes of filmy, misty white, and her presence fills the room with a soft radiance, not so dazzling as that of the sun, but tender, like that of the moon, a light that flickers and glows as the fire-light does at times. And resting on the dark curls, always I see a star; and when she fades from my sight in this, my heavenly, Land of Dreams, always the vision of the star lingers longest, shining oh, so softly; surely with the light that is neither on land nor sea, for there is nothing to which I might liken it that would give you the faintest conception of its beauty."

"My first recollection of my intimacy with Fanny stands out so plain that were I an artist I could paint you every detail of the creature: A small, rebellious creature, little more than a baby herself, compelled to sit for hours, holding in her arms, and rocking to and fro, this precious Fanny, singing, meanwhile, such tender ditties as her limited musical training had allowed her to master. Oh, don't think I adhered to the words, or even to the spirit, of the few songs I knew—no, indeed—no more than I did to the tunes thereof. Fanny went to sleep, when she finally consented to close those dancing eyes of hers, to words like these:

"Go tell your mother,
Go tell your mother,
Go tell your mother,
I wish that you were dead!"

"I often wonder what parents think when they get to a point where they behold their past lives in the flood of divine radiance that must sometime illuminate these souls of ours, of their treatment of the little ones entrusted to their care. Not as tender souls struggling to the light did they view them, but as little machines wound up for the owner's pleasure, as lifeless balls of putty to be pressed into this shape or that—and sometimes, alas, even as little burdens and curses sent to harass and blight."

"The world can never hold for you again an injustice so blasting, a cruelty so stinging as that you suffered in your childhood at the hands of those you were supposed to honor and obey, who did not understand, who had not even the desire to understand."

"Oh, the surprise and indignation a little child can feel at the sudden thrusting aside that so often is its lot with the coming of its first little brother or sister. Can you realize it, parents? No explanation; no apology, but all at once a door is shut in your face and you find yourself shut out in the cold, as far from the love and light and the warmth as though you stood, hungry-eyed, in a far country where the feet of man had never trod. And so, at times, I hated this innocent little Fanny with an intensity I could not now feel toward mortal man were he to take the life of my nearest and dearest or to crush within me all the hopes and aspirations that make my life worth the living."

"But one day, in play with a group of little cousins something happened. A childish treble called out in tones of terror:

"Sanny's sollowed a button! Sanny's sollowed a button!"

"It was true. Fanny's rosebud mouth had spread to unheard-of and apparently undreamed-of dimensions, and a big horn button had disappeared, never again to see the light of day. Whether as a direct result of this gastronomic feat, or because of a severe illness that immediately followed, I cannot tell, but Fanny was never again the same, mentally or physically, after that. Then the divinity that had hedged this young person around became indeed a flaming sword that turned in all ways and against which we were powerless. I say we because as time wore on two others came to join the circle, but the flaming sword was there at the time of their entrance upon the scene and I doubt if they ever fully realized the true value of the Eden from which we were barred but in which Fanny reveled, enjoying a freedom not one of us would have dared attempt on peril of our lives."

"Poor Fanny! As I look back now on her clouded vision and troubled mind I am filled with remorse at my attitude toward her, although I know in my heart of hearts that I was no more responsible than is the tree for growing as it is bent and twisted and nailed and bound."

"Time passed and one day, just as Fanny stood on the threshold of girlhood, she laid down the troubled burden of her mortal existence and joined that idolizing-father and mother, who had already passed through the Gates of Gold. And there angel hands smoothed the troubled brow into peace and swept away forever the mists that had obscured the mortal vision."

"That was many, many years ago, and why to-night, as I write, do I feel the presence, as of a guardian angel, of this beautiful vision of maidenhood?"

"This rare and radiant maiden
Whom the angels name Lenore."

"And why am I moved to write this story? Shall I tell you? I believe it is because that father and mother desire it. It is because, with their clearer vision, they can look into some heart that needs the lesson they learned in after life—and they know this message will reach that heart."

MABEL BURNHAM PACE.

They Have a Good Thing.

The Episcopalians of Missouri know a good thing when they have it, and they don't propose to throw it away. The diocese of Missouri, late in session at St. Louis, by a vote of 21 to 45, decided against the use of the Revised Version of the Bible in the prescribed church services. They showed good business sense in doing so, but not moral honesty."

The Revisors, one of the most learned body of churchmen assembled in modern times, appointed by a Convocation of the Church of England, whose labors were completed at Westminster Abbey, July 10, 1884, say in the margin of the revised edition, Mark 16:

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

With this fact, then an honest Revision makes nugatory all that portion of Mark 16 after the 8th verse, which is clearly an interpolation after the original was written. What would be the effect of such exclusion? Why the loss of that invaluable text, so necessary to make converts to the faith:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

On this interpolated text the whole superstructure of missionary work is built. Admission into the church by baptism is made an absolute necessity to salvation; and "belief in the story told of Jesus is the only way to escape damnation in hell."

Every revivalist the world over, has won his laurels by whooping up a burning sulphurous hell for all it is worth. Give up that false text and the church is abandoned to destruction."

Gross Misrepresentation.

Dr. Chas. C. Hall, President of the Union Theological Seminary New York, in a late address at the Art Institute in Chicago, is reported to have said:

"It is a matter of consternation and deep concern to us that the moral standard of American life is deteriorating. In the hands of the majority of our people we have a world of activity we have astonished the world, but, morally, we are rapidly going down."

Is that statement true? We think not. The churches are losing power, and their teaching of dogmas are in ill-repute; but there has been no other period in American history when crime, in proportion to population, was less frequent than now."

Those offenses upon which the church warred for ages, such as Sabbath-breaking, non-attendance on church service, disbelief in Bible teachings, and skepticism generally, have ceased to be offenses. Their observance constitutes no part of good morals."

The real crimes of the age are outgrowths of war. They engage in the indiscriminate destruction of life and property, when relegated to private life, are quite liable to forget the rights of mine and thine."

Reforms in this direction may not be expected from the church. They will come quickest by education, and by avoiding those great national calamities which are parents of crime, as was intemperance a hundred years ago. If criminal statistics could be accurately taken it would be found that churchmen, they who make the loudest professions to morality, are, in fact, as guilty of the great crimes as are the non-practicing who take no stock in faith, or in the atoning blood of a crucified God."

Severe on Flunkeys.

The Associated Press dispatches from Rome, of June 1, announce that hereafter all persons visiting the Vatican, will be required to kneel and kiss the Pope's hand. Formerly they were expected to kiss his toe, thus showing a direct submission to the Holy See. The custom, Del Mar tells us in his "Worship of Augustus Caesar," was inherited from this original "Son of God," who for 600 years was worshipped as a Junior God, Julius Caesar, his uncle, being adored as the real Father."

The new order is said to have been issued because some Americans, within a few weeks have declined to kneel when the pope appeared."

Now "watch a little out" for flunkeys.

Has Caught On.

"It is time to start the old libel about the increased attendance at Sunday schools. The picnic season is at hand. This from a Pennsylvania secular paper, edited by an old-time Methodist, whom we knew in more youthful days. It would seem he has learned the tricks of his sects when neglect of the Sunday school, and non-attendance at church show the decline of faith. When a few weeks have declined to kneel, when the pope appeared."

The Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

The readers of The Progressive Thinker are already acquainted with character of this book. It is intended to furnish a compendium to the student of psychic laws and manifestations. It has been more than thirty years in preparation and contains all that has been received by me through inspiration and research during that time on the subjects it treats. Few questions will arise in the minds of investigators that are not answered in its pages. Price, \$1.25 postpaid.

Address all orders to HUDSON TUTTLE, Berlin Heights, Ohio.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

"Healing, Causes and Effects." By E. P. Phelan, M. D. Price 50 cents.

An Investigating Committee

Theodore J. Mayer, the Spiritualist Philanthropist, comes forth in ringing words in behalf of genuine mediums. He fully realizes that there are frauds in our ranks, and says: "We have to depend on ourselves, and after having been taken in half a dozen times, we have our eye-teeth cut, and are able to take care of ourselves against every fake and fraud." Mr. Mayer is a philanthropist in heart, word and deed, and he has done incalculable good to mediums and our Cause generally.

To the Editor:—The subject of the advisability of the N. S. A. forming an Investigating Committee whose duty it shall be to summon mediums and speakers for an examination of their claims as mediums and speakers, and to pass judgment upon their merits for the work of the spirit world, has been mooted by some of our Spiritualists. I have been appealed to for my opinion on this subject, which I herein unhesitatingly express. I am utterly opposed to the formation of any such examining committee, and I believe that should the N. S. A. board of trustees or its executive committee volunteer to act as such, it would be the death blow of that institution. My reasons for the opinions are as follows: Mediumship is a God-given gift; it cannot be acquired by hand work or industrial methods like learning a trade, such as watch-making, engineering, etc. A medium is born, not made, particularly a speaker, but if a person is not a medium from birth, you might as well try to make a silk purse from a swine's ear, as to make a genuine medium, or a bridge between the two worlds, out of a person not born with mediumistic qualities."

It is almost impossible to do justice to mediums at all times; sometimes the medium might appear before the examining committee and give beautiful and convincing tests; at another time, he or she might utterly fail because the conditions are bad. Outside forces and persons throw their shadows over sensitive or over one of the members of the committee, and absolutely destroy for the time being all possibility of getting satisfactory proof of the genuineness of the medium and of his or her powers. There are very few Spiritualists and scientists who are qualified to act on an examining committee, for very few people understand mediumship and its wonderful subtle forces. It took me years of close study and observation to learn the why and wherefores of certain manifestations and expressions and controls of certain trances mediums, whom it was my privilege to have in my employment, just for the purpose of investigating Spiritualism in its various phases, and I confess truthfully that many times during the first years of my experience, I, the would-be investigator, who thought he was doing the wise thing, was actually assisting evil-inclined spirits to destroy or hinder the true intention of the work of the spirit bands of the medium, instead of assisting them in their good labors as I meant to do."

Most Spiritualists think they know all about Spiritualism, when the fact is, that ninety per cent of them hardly know the first letter of the alphabet, and in their conceit they will never realize it until they pass

from earth and see the grave mistakes they have made."

The executive committee of the N. S. A. board of trustees is too busy a body to be hindered with the work of playing examining committee for speakers and mediums. I for one have no time to give for such work, and if I had I would decline to serve, because it seems to me like an inquisition and an insult to every genuine medium, the most of whom would disdain to report for examination, and justly so, because many of them are but poorly paid at best, and to demand them in the midst of their many burdens to prove their innocence of imposture, and that they are what God made them, messengers between the two worlds, would be adding insult to injury. Besides, honest mediums are not beholden to the N. S. A. for their patronage; they can make their living independent of any institution, and they are by no means obliged to submit to dictum or authority of such an association. We want no examining committee for mediums; all the need is, for Spiritualists and investigators generally, to use their own common sense, as we have to do in all the business affairs of life; let them keep their eyes and ears open, and see and listen for themselves, and not let little children asking for protection against being abused and imposed upon. We have no right to ask for protection against the fraudulent medium, any more than the "hayseed" has to ask for sympathy when he buys a "gold brick," or the speculator who buys a salted mine."

Let Spiritualists be men and women of common sense and judgment, and not whine when they learn that they do not know everything. Don't ask a committee to do what you should do for yourself, test the spirit. It is cowardly and selfish to ask others to do for you what you can do for yourself, and especially, as you can educate yourself at the same time."

It strikes me that some of the good people who are crying to the N. S. A. to appoint investigating committees, are of the very class who never donate even a dime to the good work and the worthy objects of the National Association, even as some of the greatest talkers at our conventions, promise great things, but never redeem their word. But to go on."

I do not wish it to appear that I am excusing fraud, or condoning trickery, far be it from my desire. I know that frauds and impostors are in our ranks, but I cannot see that the proposed remedy will fit the case. Kindly show me any religion or profession which holds no frauds among its advocates, and yet we mingle with them every day and wrestle with them in business transactions, but we do not, and cannot ask the Government to appoint committees to protect us in our daily walks of life. WE HAVE TO DEPEND ON OURSELVES, AND AFTER HAVING BEEN "TAKEN IN" HALF A DOZEN TIMES WE HAVE OUR EYE-TEETH CUT, AND ARE ABLE TO TAKE CARE OF OURSELVES AGAINST EVERY FAKE AND FRAUD."

No sir, I am most positively not in favor of an examining committee. It will not reduce the number of fakes in mediumship, but it will be an affront to our honest workers, who, knowing the truth of their mediumship, would disdain to appear before such a body. You might get a lot of frauds to appear, for they would have much to gain and nothing to lose by their appearance, for if they made a favorable showing by hoodwinking the committee, they would be indorsed, and if they were proven to be frauds, they would simply change the scene of their operations and their names, and go on as before. THEODORE J. MAYER, Washington, D. C.

AN IDEAL SPIRITUALIST SOCIETY.

An Illustration of the Grandeur of Harmonious Work.

By the request of a prominent Spiritualist we republish the report of "An Ideal Spiritualist Society." The report was made by Mrs. Laura G. Fixen, a prominent lecturer, whose sentiments are always to the point, and very impressive. She says: "In visiting the societies of this and other countries and finding some flourishing while others are struggling to maintain an existence, I have tried to diagnose the most prolific causes which spell success or defeat. The plant must have proper soil, climate and conditions in order to grow, so we must have favorable surroundings in order to develop our best; the great variety in individuality is caused largely by the different environments."

Even so Spiritualist societies must have favorable conditions in order to insure a healthful prosperous growth. Harmony is one of the greatest, in fact an absolute necessity. Social surroundings are a great inducement to growth and he who possesses social qualities has a great price. I have never seen these facts exemplified so strongly as when visiting the First Spiritual Society of Seattle, Washington. It was my pleasure to deliver a course of lectures there on April 10, the first Sunday I spent in America after my return from Australia. Rev. Lole F. Prior is the founder, pastor and central thought of this exemplary body. Mr. R. H. Little is the president; Mrs. A. Swan, secretary and Mr. George Campbell, treasurer. Mrs. Prior secured a charter for them under the National Organization seven years ago. Last June she returned and found that they were still in existence with a few members. She became the pastor of the society and it now has 175 members and holds public meetings every Sunday afternoon and evening in the K. P. Hall, the finest in Seattle."

The afternoon meeting is a general conference in charge of the officers and made especially interesting because so many take part in the discussions. At the close, the conference resolves itself into six or eight large circles, presided over by the different reputable mediums in the city, and thus another hour is spent."

They have a lyceum, founded by Mrs. Prior, which has over 50 children; also a large social club which meets every Monday evening, and a dancing class of over fifty members, who pay one dollar dues, which is turned into the building fund, as the teacher gives her services free. The Ladies Aid Society has 47 members, presided over by Mrs. Lapworth; they pay five cents dues weekly. The Psychic Educational Class meets every week at 217 Denny Building, and is presided over by Judge L. Williams or Mrs. Prior."

At her Sunday evening meetings she delivers an inspirational lecture, followed by tests, and every seat in the hall is always taken at this meeting. This society is indeed alive; the committees active, and each member doing his share. Some persons are earnest workers themselves, but to find one who is not only a hard worker but who has the enviable quality of inducing everyone else to help, this is rare indeed. What a power such a society is not only to Spiritualism, but to the city where it is located. This is loyal citizenship. Any pastor who can induce in

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Success, And How to Win It.

A little book with the above title has just been issued by its author, Rev. B. R. Austin, which is published in the library, but more particularly in the hands and open to the eyes of every young man and woman. Indeed, the more advanced in years would profit much by its perusal. It consists of a series of lectures and lessons given to his pupils on "Success, and How to Win It," in the First Spiritual Church, Buffalo, May 9, 1904, and published by the request of those who heard them. They are nuggets of pure gold from Mr. Austin's rich cerebral mine. It is well printed in clear type upon first-class paper, and costs only 25 cents. H. V. SWERINGEN.

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SATURDAY, JUNE 25, 1904.

The Venus of Milo and the Forger.

The Venus of Milo, familiar as a piece of ancient statuary, with her arms broken off near her shoulders, is the subject for a nice brochure from the pen of Hon. Alex. Del Mar, which we have just read, and been greatly instructed. He informs his readers that the statue was found in February, 1820, near the village of Castro, on the island of Milo, in the Grecian archipelago, by a peasant working in a field on a mountain side. The ground carved in a cavity was disclosed, and a shrine or temple was revealed, in the interior of which was found this statue. When visited by the French consul in March he found the statue about six feet in height, with two small statues and a lot of broken arms, legs, and parts of other statues; also the head and fractured limbs of a child.

A Catholic monk had visited the ruins immediately following their discovery, and it is believed the mutilation of the Venus came partly from his hands; for reasons very transparent to those familiar with the frauds and forgeries which characterize the history of the Catholic sculpture to destroy."

Without entering into details, the statue was bought at a large price with venetian interference by ecclesiastics, and reached the Royal Museum in Paris in February, of 1821, where it remained a long time before it was exhibited to the public. During that period the forger pilied his art. A part of the left breast was removed; the left arm was broken off at the socket; alterations were made in the navel; the hips were cut out and replaced by new ones; the head was cut out and restored. The left shoulder and back are much damaged."

Says Mr. Del Mar: "It seems abundantly evident that above the goddess' head was something, and in her left arm something else, which it was the determination of the Greek priests to mutilate, and of the Catholic sculpture to destroy."

Passing the fine description of this perfectly developed woman's form as it came from the hands of the Hellenic artist, seemingly warm with every semblance of life; then we have an account

of its patch-work appearance, followed by the statement that Frank Paloma, born in Washington, D. C. in 1868, a distinguished sculptor, now residing in London, studied this statue with an artist's zeal and eye, who expressed surprise that the true pose, notwithstanding its mutilation and attempts of Catholic artists to deceive, was not discovered at once, "because the muscles of the right arm, the raising of the left side of the body, and the posture of the left knee, all combine to prove that the Venus must have sustained a heavy weight upon her left arm. The weight could have been none other than the Holy Child."

The brochure before us, price 50 cts., has a restored figure of the mother and child, with the lost arms in place, and the reason for its disfigurement are clearly apparent. Again and again, why these forgeries, alterations of mural inscriptions, defaced and simulated coin, interpolations in books, whole libraries destroyed, huge volumes of false history written, and the merciless slaughter of the best and wisest men through all the centuries because they did not subscribe to a Catholic creed, and credit the fabulous tales of the monks? There must be a reason for all this. What is it?

Valuable Historic Facts.

Perhaps no writer of any age has given evidence of greater learning or more diligent research in the earlier history of the human race than has our learned American author, Hon. Alex. Del Mar, author of "The Worship of Augustus Caesar," lately noticed at considerable length in these columns, and of numerous other volumes along the same line of thought, of which "Ancient Britain," and "The Middle Ages Revisited" are specimens. Reading the latter the other day we were forcibly impressed with the following facts, from pages 4 and 5 which seemed good enough for some of our scholarly readers, who love to go down to the bottom of things."

Mr. Del Mar was discussing the Messianic idea which culminated in the worship of Augustus Caesar, fifteen years before our present era, and continued throughout the Roman empire as the state religion, by order of the Roman senate, for more than 600 years. He says:

"There can be no doubt the Messianic theory originated in India, where it developed, probably before the Mahabharata wars, in the ten incarnations of Issa, or Vishnu."

The idea seems to have been that there were great cycles of time which, when completed, the entire system of the universe was renewed, and a new era was begun. This era was marked by the appearance on earth of Brahma, or Jesus, the Creator in a new form. When ten such manifestations were complete, it was believed the earth would be destroyed and mankind would be brought to judgment. After reciting at length facts, and quoting authorities, the author goes on to say, substantially:

The remotest period of this messianic theory is traced to the Mahabharata war. It antedates Gotama, other Buddha; then:

"Monuments, letters, language, dates, popular customs, religious rites and festivals, calendars, zodiacs, and numerous other evidences still extant, combine to prove the Indian origin of the messianic theory, the Divine Year of 658 common years, the Earth's Journey, and the various doctrines that grew out of these conceptions. That they flowed

out of India westward into Persia, Babylonia, Egypt, Greece and Rome, can be demonstrated so overwhelmingly that the cosmogonies which refuse to recognize this great fact will either have to suffer revision or fall into contempt."

The Babylonians and Assyrians imported almost all their religious materials from India. Their heaven and hell are both Indian. The Babylonian Messiah, Nara-Sin, is the fourth incarnation of the Indian Vishnu; the Manion of the Assyrian seals and cylinders is his Indian Zodion (the man who knew his father). The Babylonian cross and zodiacs are Indian. The Syrian gods, patriarchs, religious cycles, year of Creation and names of the months are all Indian. The Egyptian worship of mother and child, the cup and sacred heart, the steple, cross, bell, rosaries, altars, censers, holy water, rite of baptism, soul's journey to purgatory, etc., are all Indian. The Babylonian cross and zodiacs are Indian. The Syrian gods, patriarchs, religious cycles, year of Creation and names of the months are all Indian. 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..GENERAL SURVEY..

THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is not a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly, with ink on white paper, or on a typewriter, and only on one side of the paper.

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

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

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

Dr. Green, secretary of the Missouri State Spiritualist Association, with headquarters at 518 Commercial building, is arranging a World's Fair Parliament of Advanced Minds. Dr. Green is well known as a student and lecturer on spiritual, occult, new thought and brotherhood topics. His original plan was to have a world's international convention of Spiritualists, but this has been abandoned with a view of making it more general to a Parliament of Advanced Minds. The meetings will be held in the auditorium tent at the Canvass Cottage City, north of the World's Fair. Dr. Green has been corresponding with the advanced thinkers and a large gathering of these bodies is expected.—St. Louis Post Dispatch.

The Philosophical Journal says: "Mr. W. C. Hodge's lecture on 'Mediumship' was a lucid exposition of the wide spread characteristic of those through whom the phenomena of the Modern Spiritualism are presented, as well as showing the unscientific control or guidance to which many if not all of those who are not looked upon as mediums are subjected. It is a great mistake to think that only those we know as mediums are subject to the control of spirits, others are as susceptible to control and because in their case it is suspected, is oftentimes more potent than would be the case if it were exercised with the knowledge of the individual."

Emily E. Philp writes: "The Englewood Spiritualist Union will hold on Saturday evening, June 25, an ice-cream social at Mrs. Hurlbut's, 6320 Wentworth avenue. We anticipate a very pleasant evening, and hope to see our many friends. There will be cards for those who care for them, and other amusements. Come and have a good time. The social is for the benefit of the society. Admission, 25 cents."

Alarmed by the rapidly increasing number of amateur hypnotists among the boys attending the public schools of Aurora, Ill., Professor Barriwell, superintendent of the East Aurora high schools, issued an order forbidding the boys to practice their hypnotic spells. The order met with a good deal of indignation among the devotees of the "science," but will be strictly enforced, under penalty of expulsion from school. The students are the flock of nearly every boy in Aurora. Books of instructions on hypnotism, advertised for sale in some of the cheaper magazines, suddenly made their appearance and school books have been neglected. Roy Raut, a paper carrier, is high priest of the hypnotists. Raut has a pair of eagle eyes, which his followers believe are endowed with unusual hypnotic powers. Raut held a big meeting at a large crowd of boys and girls and many other people gathered to witness the demonstrations. Boys were made to do all kinds of queer antics by the hypnotist, and the program lasted for two hours or more. One boy was put under the spell so strongly that when he was released he fell headlong to the ground exhausted. Another was made to go to a neighbor's house and beg for something to eat while other wept like babies, rocked supposed infants to sleep or did equally grotesque things for the amusement of the audience.

Geo. H. Ely writes from St. Croix Falls, Wis.: "Within the last few days this village has had a treat. Mr. Will J. Erwood, of LaCrosse, president of the Wisconsin Spiritualist Association has come and gone, but in his brief stay he scattered seeds of truth to insure a good yield when he visits us again. He to a large extent overcame prejudice and doubt. His off-hand readings at the close of his lectures have been declared correct in nearly every respect. To understand Spiritualism is to understand Christianity. They should be understood as the same thing."

Hereafter the home address of Oscar A. Edgerly will be 42 Smith street, Lynn, Mass.

Henry Truro Brax writes as follows to the Chicago Examiner: "I cannot help admiring your paper for the manner in which it speaks of the Japanese in the present war. The 'expert' on an other paper tells us that it is inconceivable that a European especially a Christian, could desire victory for the Japs. He is the kind of Christian that has filled the world with blood that has said to all others who has differed with him, 'I am the way and there is none other.' It is a pity for him that Jesus happened an Asiatic, for had Christ been born a European he might have made such an accident the occasion for an oration against the 'yellow races.' As it stands, however, it is a fact that the purest morals and noblest ideals have come to the world through the 'yellow races'; instance Buddha, Confucius and Mencius. This 'expert' sees all good in Russia. Ask the Poles; the Finns, the Russians, the thousands of

When writing for this paper use a pen or typewriter.

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

Mrs. Maude Lord Drake, the famous medium and author, well and favorably known in Chicago and elsewhere, is now in the city, stopping temporarily at the residence of Mr. Norton, No. 7340 Kimbark avenue. It is probable that she will remain in the city and hold sances for a time, and then go to the Lily Dale camp. She has a host of friends here.

itor: "It taxed credulity when we published the fact that when the police broke up a nest of tramps and outlaws in an abandoned building and subjected them to examination it was found that a large proportion of them were college graduates. But even more startling statistics come from Philadelphia, where it has been found by the Sunday Breakfast Association, which provides a meal Sabbath morning, for the outcast and hungry, that out of 150 of these unfortunate, 90 per cent had been instructed in religion when young, and had had Christian parents; 75 per cent had been enrolled in Sunday school, and 75 per cent had fallen through intoxicating drink, and 98 per cent would urge the young not to walk in their way. It has always been believed that the power in religion, that mere education could not be depended upon to keep one in the path of right, but what shall we say of this mournful fact that nine-tenths of these fallen men and women were graduates not of colleges, but of Christian homes, and that three-fourths of them came from Sunday-schools?"

Peter J. Loeb writes from Brooklyn, N. Y.: "The Church of Sacred Communion will hold its closing service on Sunday evening, June 26. This church has done splendid work, many being reached through our pastor, Miss B. C. Resch, our young and gifted medium. May God and the angel guides keep her well and strong and bring her back safe to us at the opening of our church season."

Max Hoffmann arrived in the city last week. If large and enthusiastic meetings are an evidence of success, and they generally are, then Max has achieved a great triumph. He seems to have been enthusiastically received everywhere, and his tests in an audience flow in one uninterrupted stream, given mostly to skeptics and investigators. From here Max went to Milwaukee, Wis., then goes to the camp at Winfield, Kansas; then to the Clinton camp, Iowa, where he has a cottage. He was lately at Des Moines, Iowa, and the Daily News spoke of him as follows: "A man who claims to be clairvoyant, between six and seven years of age and was resurrected on the third day thereafter; that when but nine or ten years of age his parents imagined that he was possessed of the devil and had him cast into a dungeon, where he remained sixteen months; that he has prophesied fires and accidents, among them being the big Davison hotel fire in Milwaukee last June; and who, moreover, was elevated to the position of a man in four different states as testaments of belief in his abilities, is Max Hoffmann, spirit medium and lecturer, who will give a demonstration in Yeomen hall to-night. Straight from clear eyes shot the unfaltering gleam of natural intelligence of this man, who has a most strange story, as he talked of his awful past to a News reporter last night. To doubt his story was impossible. There was nothing but a natural tenor of his voice, the shudder as he related the story of the terrors of the maniac's cell into which he was thrown by parents who thought him a witch, to denote falsity or the impostor. 'Here,' he said, 'is a small gold ring that was presented to me together with 5,000 shares of mining stock, by a man for whom I discovered a gold mine. Here is a letter from a man whose stolen horses and harness I discovered, whose sons I said were guilty of the theft. They were afterwards proven guilty. I have predicted fires and accidents by this power which came to me when I was languishing in the insane asylum. It was here I first saw spirits and followed their directions. They freed me.'"

Mrs. W. G. Bosworth, 335 Sixty-first place, was rescued by her husband from almost certain death by drowning under most remarkable circumstances. Mr. Bosworth is connected with the "Brotherhood of the World," a company, was absent from his home on a trip across the lake and his wife, arising early, decided to take advantage of the fine morning by rowing out on the lake near her home, with fishing tackle. A few minutes after she had left the shore a sudden gust overturned the boat and Mrs. Bosworth was lucky enough to grasp the gunwale and support herself in the water. It was the morning boat, strolled along the beach on his way home and saw the woman in the water. Hurriedly securing a boat he rowed out and rescued her and it was not until he was lifting her into the boat that he recognized his wife. "It was telepathic influence that made me take that little walk on the beach before going home," said Mr. Bosworth.—Chicago Examiner.

Mr. Andrews is arranging for the camp meeting of the association to be held in this city August 21 to Sept. 11, 1904. For eleven years the association has held annual meetings at Marshalltown. This is the first time it has been held in any other city. The association brings a large gathering to Waterloo and the visitors stay the full time of four weeks. Very prominent speakers have been secured and the gathering promises to be one of great interest. Waterloo is fortunate in securing it.—Waterloo Reporter.

The Westminster Review, treating the drink question from an evolutionary point of view, remarks: "Drink is an important selective influence in the course of evolution. It is true that in a high state of civilization undesirable are not left to die off; they tend rather to be preserved and reproduced. But, nevertheless, the defective organization of the drunkard is much less amenable to the preservative influences of civilization than are other forms of physical weakness, where the accompanying mental and moral deficiency is less marked; and along with the improvement in the race, may expect to observe the disappearance of the drunkard."

Licking postage stamps has cost Miss Sylvanale, assistant postmaster in Norfolk, Ct. part of her tongue. A few weeks ago Miss Sylvanale's tongue began to swell and physicians diagnosed the trouble as blood poisoning due to the mullage on the stamps. Miss Sylvanale went to the Hartford Hospital, where an operation for the removal of nearly half of her tongue was performed yesterday. The young woman is expected to recover, but there will be an impediment in her speech.

H. F. Coates writes: "The marriage of Miss Agnes Janette Brown to Mr. Clarence E. Fry took place Sunday afternoon, June 12, at the church of Spiritualism, 4308 Cottage Grove ave., Rev. G. H. Brooks officiating. It was a pretty affair. The bride party was led by Miss Genevieve Hobbs, while Miss Ethel Marriott was maid of honor. Mr. and Mrs. Fry will reside at 5317 Washington avenue."

G. Major Taber writes from Los Angeles, Cal.: "I take a good deal of interest in your valuable paper, and many of your correspondents are well known to me, as I have been interested in the cause for many years."

Don't forget the social and benefit test seance given in Hall B, No. 77 Third-street, Wednesday evening, June 22, as a splendid time is anticipated. Messages by Georgia Gladys Cooley and others as well as fine literary and musical program, including refreshments and dancing—all for 25 cents.

The Ram's Horn is confronted with some startling statistics. Says the ed-

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

and holds her sances in the light—IN SUNSHINE if you desire; and when your friends come, and converse with you, they appear so near and are so consoling to the believer. We were very sorry to have her leave our town so soon. I do hope I may see her again. She gave me a fine communication as I received through Mrs. Maggie Vestal."

J. L. Merritt writes from Los Angeles, Cal.: "At the morning meeting of the Truthseekers' Spiritualist Society of this city, June 5, 1904, spirit Carlyle Petersilia inspired Sister Pennington, the vice-president, to suggest the raising of funds to erect a temple, and so much enthusiasm for the project was evoked that in a short time \$680 were guaranteed. At the meeting Sunday, June 6, the amount had increased so much that Bro. E. W. Allen, president of the society, agreed to raise the sum of \$1,000. Several others agreed to stand by the project, one brother promising \$500. The ladies of the various societies are not idle, but already substantial plans for raising adequate funds to procure a pipe organ, chairs and other necessary furnishings are already well under way. Sunday the society passed a resolution providing for the appointment of a building committee. The present plan under consideration is to erect a building at a cost of about \$3,000, and with a lot on First street already owned by the society, together with \$1,000 now guaranteed and all enthusiastic for the plan, the project seems a feasible one and comparatively speaking, easy of accomplishment. The writer was present at the Saturday evening last at the tent services of the Jumpers. The officiating preacher who is very outspoken, yet misleadingly, assigned all Spiritualists, Theosophists, palmists, fortune-tellers, together with most preachers and their devoted members along with whom, murderers, liars and drunkards, to an awful future of torment. He did not really assert that the future of his language was derived that the Jumpers would be reserved for the abode of bliss. What a lonely endurance that will be with nothing to do but to jump up and yell, halaluhai! But the preacher landed fairly in the ranks of the liars for he misquoted and tortured the meaning of scripture to bear out his hellish creed."

Frank Collins writes from Ohio: "If ever our cause receives a new impetus to advance on higher lines, it will be given through the home circles. I am glad you advocate the home circle as a good test medium. Interesting meetings will be held morning, afternoon and evening of each day. The best of music both vocal and instrumental, will be furnished by students of the Morris Pratt Institute of Whitewater, Wis. A small admission will be charged at the auditorium gate to defray expenses. Light refreshments can be had on the grounds. The best of car service from the city to the park will also be provided. Dr. Geo. B. Warr, president of the Ill. S. A.; Clara L. Stewart of the Morris Pratt Institute; Will J. Erwood, president of the Wis. S. A.; Laura G. Fixen, vice-president of the Ill. S. A.; Madam Brunswick of Dixon, Ill., and Georgia Gladys Cooley of Denver, one of the greatest platform mediums in the country will be present for three days, and a number of other good test mediums. 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