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C. Bailey, the Renowned Australian Medium.

We give, this week, the latest details in regard to C. Bailey, the Australian Medium, one of the most remarkable of the present age. His wonderful achievements as a medium read like a fairy tale, though no doubt true in all respects. The articles brought to his six seances are in possession of the Stanford University, of California, for inspection.

In Nos. 821 and 822 of The Progressive Thinker we published marvelous accounts of a medium known as the blacksmith Mahatma. The name of the blacksmith medium, sensitive or mahatma, as he is variously known, and about whom all this discussion is really centered, is C. Bailey, and these manifestations occurred in Australia. His work as a medium with the inhabitants of the astral world, his undoubted ability to perform seeming miracles and his record of accomplished phenomena are common knowledge among scholars of the highest thought everywhere. Lombroso believes in him and the Spiritualistic theory that he represents. So does Alfred Russell Wallace, collaborator of Darwin and the foremost living European naturalist. So does Professor William Crookes, inventor of the radiometer and the spectroscopist, fellow of the Royal Society in England and gold medalist of the French Academy of Sciences. So do Professor James of Harvard, Professor Hyslop of Columbia, Camille Flammarion, first among astronomers; Prof. W. F. Barrett, F. R. S. E., professor of experimental physics and dean of the faculty of the Royal College of Sciences in Ireland. So do a hundred others of like eminence.

For instance, one of the investigators would ask that an astral body, or control of the medium, should fetch into the circle something from a great distance. In less than a minute this was invariably done. Jungle sparrows from India, sitting in their nests and chirruping excitedly, were sometimes plucked down upon the circle. Coins of great antiquity and rarity were instantly produced, when asked for. Burmese rubies, a sacred turtle of Benares, contemporary coin from Ceylon, a sea creature still living, a foot and a half long, and encased in set with diamonds, sapphires, turquoises, all bearing the unmistakable evidences of having had their origin in past centuries—these offerings were common.

At one sitting, Stanford asked that a live bird should be brought from the air. It was on the table in ten seconds. Some other members of the circle then requested that the astral body control the medium should bring a fish from the sea. Instantly, or as soon as the lights could be turned on, those present saw on the table a shovelnose shark, a foot and a half long, and encased in set with diamonds, sapphires, turquoises, all bearing the unmistakable evidences of having had their origin in past centuries—these offerings were common.

To show how prolific was the ability of the ghostly messengers who sped on Bailey's errands, the following list is given of things produced at six successive sittings, a list which is submitted by those who were present at these sittings as being a true one, under oath.

- Articles Produced.
- One bird's egg from Ceylon.
- Four nests from Egypt and India.
- One Indian cap.
- Eighty-seven antique coins, sixteen of which were produced in full daylight.
- One newspaper in Arabic.
- One leopard skin.
- Four shrubs.
- One pair of antique slipper shapes.
- One blood garnet.
- Two spinifex rubies.
- Two green sapphires.
- Two chrysos.
- Two cinnamon stones.
- Six moon stones.
- Three turquoises in full daylight.
- Seven clay tablets, with inscriptions in hieroglyphics which were afterward translated, two of these tablets being produced in full daylight.
- One Egyptian scarabus.
- One bedouin woman's head-dress with sequins.
- One witch doctor's belt.
- Two live sacred turtles from Benares in full daylight.

Naturally, the news of these astonishing performances was received in Europe, where men of the finest type of scholarship are not afraid to proclaim their interest in such matters, with much enthusiasm and curiosity. A movement was soon set on foot, as a result of this feeling, to induce Mr. Stanford to permit Bailey to journey to Italy and repeat his demonstrations before a specially selected circle of investigators. These investigators, headed by Lombroso and Schiaparelli, included such famous names as those of Count Baudi de Vesme, Professor Falcomeri, Signora Virginia Paganini, the Florentine philanthropist, Professor Rossi de Guistiniani, and a score of others. Bailey went to Italy, repeated the phenomena of the Melbourne seances and convinced every one of these new witnesses of the genuineness of his psychic power.

THE VERY LATEST ACCOUNT.
The San Francisco Examiner of September 25, says:
After all there is a chance for the strange, tablets, beads, birds and bits of jewelry torn from the tombs of ancient Egyptian and Assyrian monarchs by the astral body of Bailey, the Australian mahatma, at the request of Thomas Welton Stanford, brother of the late Senator Stanford, to find a resting place on the shelves and in the cabinets of the museum of the Leland Stanford Jr. University.
Dr. David Starr Jordan a few days ago requested Professor Rolfe, the Greek archaeologist, to thoroughly investigate the authenticity of the Bailey findings. However, Professor Rolfe

An Object Lesson. For Spiritualists to Carefully Consider.

LEGENDARY IN SPIRITUALISM.

It is becoming too frequent to be tolerated—It has to some extent, invaded the Roster with Bogus Tests! Taken Possession of the Materializing Cabinet, and Was a Prominent Factor at the Chesterfield Camp. Read the Following and See How It is Possible for Legendmain to Deceive Spiritualists—"Oregon Boot" Taken Off Quicker Than Put On—"How Did I Do It? Keep on Guessing"—Local Theatrical Man Removes Handcuffs Faster Than the Officials Can Snap Locks.

The Los Angeles Herald has the following:
The "Oregon boot," a heavy manacle used by officials in transporting dangerous prisoners, and hitherto thought to be of such a nature as to make it impossible to remove it, has been safely locked on one man's ankle and despite the fact that he was severely handcuffed, three pairs being used, he removed the "boot" and all three pairs of the handcuffs in just three minutes and forty seconds, and did it without the aid of a key or an instrument of any kind.

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Maurice F. Raymond, Seized With All the Ingenuity the Police Could Command.

The young man performing this wonderful feat was at the assembly room at police headquarters yesterday afternoon and gave a demonstration of his wonderful powers. He is Maurice F. Raymond, of New York, who is appearing at the Broadway theatre at present.

Removes "Oregon Boot."
Raymond not only removed the "Oregon boot" and the three pairs of handcuffs, but he also locked all of the manacles together and handed them back to the astonished officials who had placed them on him but a short time previous.

The "Oregon boot" is considered by police officials all over the country as the safest precaution against prisoners escaping in use. It is an immense boot made of leather, clamped with steel and at the top is a collar of steel four inches thick and weighing sixteen pounds.

This boot cannot be lifted from the ground but has to be dragged by the person wearing it. To chip away at the leather is impossible, as the steel is of a width of four inches and it would take an expert mechanic at least an hour to cut it in two with a cold chisel.



Mr. Raymond After Removing the Shackles.

slipping handcuffs but no one had ever been found who could remove an "Oregon boot" in the length of time taken by Raymond.
Detective Smith, who aided in locking Raymond in, said it was the most wonderful exhibition of its kind he had ever witnessed.
"I've seen some pretty slick individuals," said Detective Smith, "but this fellow has got him all beat. I don't see how he gets rid of the handcuffs in the first place, but to tackle the 'Oregon boot' and get that off takes my breath away." This boot has always been supposed to be of such a kind as to be impossible to get off of the foot. It beats me how he does it.

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Officers Jones and Plummer, who aided in the locking process, were equally as mystified and said they did not understand how Raymond managed to get the handcuffs off.

After the "Oregon boot" had been removed, Raymond appeared at police headquarters and said he could get away from any handcuffs that were placed on him the officials winked at each other and asked if he was willing to try on an "Oregon boot" and get rid of it. Raymond replied he could get out of anything and the boot was placed on his foot and locked.

It took the officers about five minutes to adjust the glove to Raymond's foot and they placed his hands behind his back and locked three pairs of handcuffs upon them.

Raymond asked to be led into a room and the door opened. This was done and he was placed in a room and the handcuffs placed on his wrists across each other and then locked together. This was done and he went into the room alone again. In just one minute and a half he had the handcuffs off of his wrists and all locked together, forming a string of handcuffs.

Keeps Them Guessing.
The officials at headquarters were astounded. They had known of persons removed Raymond asked that his hands be placed beneath his knees and the handcuffs placed on his wrists across each other and then locked together. This was done and he went into the room alone again. In just one minute and a half he had the handcuffs off of his wrists and all locked together, forming a string of handcuffs.

Morality of Case.
Raymond, when asked how he managed to get the cuffs off, said: "I'll have to keep you guessing."

"Do you ever take them off in public view?" was asked.

"I do sometimes, but even then it is so quick that no one sees how it is done."

Raymond is a native of New York and has been in the theatrical business all of his life. He appeared on the stage at the age of six months, being carried on a part that required the presence of a baby. As soon as he became old enough he took up the profession. He has been working his handcuff and other tricks for the past seven years.

And Mr. Raymond posed as a materializing medium, hundreds would have testified under oath that they recognized their spirit friends emerging from the cabinet. "Few realize the part which legendmain plays in our ranks. But thanks to the angels, a brighter day dawning on our stage."

There is food for reflection in the above. If Mr. Raymond had posed as a materializing medium, he could have coined money off the gullibles that can be found in nearly every large city, and they would have testified to the genuineness of the wonderful "spirit" manifestations, given through him.

The rope tying of materializing mediums amounts to nothing as a test; they can loosen themselves from the same without the least difficulty, and then materialize from 30 to 60 "spirits" during one evening. It is not about time that legendmain ceased being a factor in Spiritualism?

Every "spirit" so far grabbed when standing outside of the cabinet has proved to be the medium dressed in artificial togery of various kinds. No exception to this. Shall such disreputable affairs cease, or must they be regarded as factors in Spiritualism?

Read carefully the wonderful exploits of Mr. Raymond; they afford a splendid object lesson for Spiritualists everywhere.

In the consideration of the fake and fraud question, the discussion of which very naturally excites much interest and develops strongly worded sentiments pro and con, it should not be lost to sight that an important principle is at stake; INVOLVING THE WHOLE CHARACTER, THE STATUS, AND THE FUTURE WELFARE OF SPIRITUALISM AS AN ORGANIC BODY.

The question involved amounts to this: Shall the functional part of Spiritualism be delivered over into the hands of unprincipled tricksters in the guise of mediums, and the Cause take on the features of its status and character before the world, of an unmitigated, fraudulent conglomeration of fraud, chicanery, charlatanism, deception; OR SHALL SPIRITUALISM STAND WHOLLY AS A SYNONYM AND EXPONENT OF A PURE PHILOSOPHY, NOBLEST AND PUREST ETHICS COMBINED WITH GENUINE TRUE MEDIUMSHIP AND REAL NOT FICTITIOUS—PROOFS OF SPIRIT CONTINUITY, SPIRIT RETURN AND MANIFESTATION?

When two masters disagree, we can not serve both. When two principles are opposed, we can not hold fast to both.

What congenial union can exist between light and darkness? What union between truth and falsehood? What harmonious concord can exist between honest mediumship and lying deception in the name of mediumship?

The question is up to Spiritualists: What shall Spiritualism be? Shall it, as an organism, be in part, or in any particular the embodiment of fraud, trickery, deception, falsehood? Or shall it stand before the world AS THE SOLE EMBODIMENT OF PURE AND NOBLE PRINCIPLES, THE ACME OF MORAL ETHICS, THE EXEMPLAR AND ADVOCATE OF GENUINE MEDIUMSHIP, BRINGING REAL PROOFS OF CONTINUED LIFE BEYOND DEATH, AND SPIRIT

SPIRITUALISM AND THE OLD PYRAMIDS.

Dr. Peebles Tells Interesting Experiences in the Land of the Pharaohs, in a Lecture Delivered Before the First Spiritual Church of Baltimore, Md. Dr. J. M. Peebles lectured last night at the First Spiritual Church upon the Pyramids, Palestine and Spiritualism.

He said in part:
It has long been a question as to which was the oldest and first peopled country, Asia or America. No scholar believes now that the world is only 6,000 years old and was originally made out of nothing. It is certain that the oldest range of rocks—the Laurentian—is found in the northlands of this continent, and while the oldest rocks, there would naturally be the oldest settlements, and hence the oldest or first inhabitants. At that remote period the Northern Arctic regions were tropical.

"The largest pyramid, now a mound made of sun-dried brick in Southern Mexico, the discovery of a negro obelisk skull 16 feet under the ground, Palenque and a great number of ruins in Yucatan, with phallic symbols; the Uxmal pyramid, with the reported sinking of the Atlantis Isle some 11,000 years ago, all suggest that Egypt's pyramids may have been patterned after those upon this continent."

"The largest pyramid of Egypt, nearly 500 feet high, was not built alone for a king's tomb, but rather upon mathematical and astronomical principles; in a word, science. When down at the bottom of the shaft leading into the king's chamber I could look up and see stars at noontime, but not the poles, which was visible when the pyramid was built, some 5,000 years ago. In the king's chamber, on the fifth tier of stone, is one solid granite block, estimated to weigh 900 tons; and yet there is no granite quarry within 70 miles. How this block was brought and there placed is a profound mystery. In the center of the chamber is the mysterious cofferstone supposed to be Egypt's standard of national measurement, which measurement was transferred to the Jews, the Greeks, the Romans, to England, and ultimately to this country."

There is a legend, the ancient Egyptians could transfer color through glass—could harden copper as hard as steel and chemically mix a mummy solution defying time—these are all arts lost to us.

"Having with me on the summit of this great pyramid a remarkable psychic he was entranced by a vision of old pyramid builders and the address was grand and uplifting beyond description."

"Egypt was called in the Old Testament Mizraim. Steaming down the Nile from Cairo to Alexandria, where has been a great number of ruins, a pyramid of 600,000 volumes, was shipped for Joppa, finding here a very poor harbor. Palestine, like California, has but two seasons—the dry and the rainy. Securing an outfit of Arab horses and guides we chose to ride from Joppa to Jerusalem, a journey of 100 miles, which was a most arduous and seemingly very barren. Spending a few weeks in Jerusalem and its suburbs we passed over to the Dead Sea; by the River Jordan to Snowy Hermon; over by Jacob's Well to Bethlehem; down the Jordan where shepherds were watching their flocks, and then appeared a sung of peace on earth and good will among men."

"Angels were the spirits of human beings. Angels and spirits are often used in the Bible synonymously, and they have appeared to mortals in all ages—to Socrates, to Dante, to Joan of Arc, to the 'Box' sisters at Hydesville, N. Y. The Scriptures abound in spiritual manifestations. Paul, referring to them, mentions 'the discerning spirits'—that is clairvoyants. Neither God nor his laws have changed. Ancient and modern Spiritualism are in perfect accord. Many of the most eminent men today, after critical investigations, have become Spiritualists, such as Sir William Crookes; Alfred Russell Wallace, pensioned by Queen Victoria on his great scientific attainments; W. T. Stead, of the London Review of Reviews; Professor Hyslop, of the Columbia University."

"I once had the pleasure of sitting in a spiritual seance in Paris with the illustrious Victor Hugo. The distinguished late T. J. Hudson, in his 'Law of Psychic Phenomena,' page 206, says: 'The man who denies the phenomena of Spiritualism today is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him.'"

"Spiritualism gives us a present and positive demonstration of a future conscious existence, assuring us that this life is but the beginning, or condition of the next stage of existence. The purer and more Christ-like in this life are the happier in the next. And pure Christianity and true Spiritualism must stand or fall together."

LOOKING AHEAD.

The thrush has flown from the wood-land.

And I do not hear her sing.

But I comfort myself with the knowing That she will return next spring.

The rose has gone from the garden.

She withered and died too soon.

But I comfort myself with the knowing That she will return next June.

The daisy has fled from the meadows

And the uplands are brown and bare.

But I comfort myself with the knowing The daisy will come next year.

—Exchange.

RETURN TO COMMUNE WITH MORTALS?

Upon the moral status which Spiritualism assumes depends its future prosperity or adversity, its progress or its failure. NO ORGANIC SYSTEM CAN ALLY ITSELF WITH, OR BE DOMINATED IN PART BY, FRAUD, AND NOT MEET DISASTER IN ULTIMATE CONSEQUENCE THEREOF.

An honest mediumship is the potent factor in the upbuilding of Spiritualism; fraud and deception are always sources of weakness and destruction, creating distrust, unbelief and antagonism on the part of honest investigators, who would have been convinced by genuine work; unmitigated fraud.

As care and attention to a garden is rewarded with choice flowers and fruit, so the care, love and attention given to a wife gives us choice children and happier homes.—"Brick" Pomeroy.

Moses and the Prophets.

Theological Germany is greatly agitated at present by the claim that Moses and the Prophets got their inspiration from Egyptian and Indian Mythology. So says a writer in the Chicago Tribune.

Where did Moses and the prophets get their holy scriptures? Did they scribble from Egyptian mythology? Is a large part of the "Old Testament" a reshuffle of ancient Egyptian sagas? All theological Germany is astir over a book, "Egypt and the Bible," which Herr Voelter, a German professor, has just published, wherein he draws striking parallels between what he terms, "the alleged history of the new age of the Jews" and the most ancient legends current in the land of the Pharaohs. In these latter, he declares, are seen the counterparts of Adam, Abraham, Isaac and Jacob, of Esau, Joseph, and other "Old Testament" characters.

Moses, it is declared, found his basis and inspiration for his writings in the traditions and sacred books which he had studied in Egypt, which were in their turn, largely revivals of Hindoo legends on God and creation; instituted priests, prescribed sacrifices and their manes, and in a few civil and religious laws laid the basis of the new age of the Jews, a Hindoo emanation passing through Egypt, Egypt, from its geographical position, was necessarily one of the first countries to be colonized by Indian emigration, and one of the first to receive the influence of that antique civilization which has made even today, in her eastern languages, laws and literature Egypt was one vast emanation from India, mother of the human race, cradle of all our traditions.

Moses Traced Back to India.

Moses himself is traced in name to India. The philosopher who gave to India her political and religious institutions was named Manu. The Egyptian legislator who learned of him received the name of Manes. A Cretan visited Egypt to study the institutions, which with much wisdom he copied into his country and history, preserves his memory as Mines. Lastly, the liberator in Egypt of the servile of Jew founds a new society and is named Moses.

Manu, Manes, Mines, Moses; their similarity, he betrays the identity of derivation from Sanscrit with slight variations of different periods and of the different languages in which they were written.

To begin with the beginning of Moses' story, he announced that "in the beginning God created the heavens and the earth," then, "the earth was without form and void, and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters."

The Vedas, the four oldest books of the Hindoo religion, say "The supreme being, Brahman, afterwards was the universal darkness; and in the following age lived Adigarta, the grandson of Valvasvata, who is credited with suggesting to Moses the story of Abraham. His wife was the beautiful Parvady. Their herds were the largest and best tended; their harvests of rice, of small grain, and of saffron, were always the finest.

"But one thing was wanting to their happiness. Parady had given him no child. Vain her pilgrimage to the sacred waters of the Ganges, vain her numerous vows and prayers.

"When one day Adigarta took a young goat to graze in the forest, and went to a desert mountain to sacrifice it to God, as with flowing tears he prayed. As he lay with his face to the earth, groaning and imploring God; a voice which sounded from the clouds made him tremble, and he distinctly heard these words: 'Return to thy house, Adigarta, the Lord has heard thy prayer, and has had pity on thee.'"

"The child received the name Valvasvata. Parady had afterwards many daughters who were the ornaments of the house for their beauty. But God gave her no more children. As the child approached its twelfth year his father resolved to proceed with him to offer commemorative sacrifice on the mountain where the Lord had before granted his prayer.

Starts to Sacrifice His Son.

"Having reached the mountain they set about gathering wood for the ritual pile; but while so occupied the goat, which they had tied to a tree, broke its rope and fled. Then said Adigarta: 'Behold here is wood for a pile, but we have no longer a victim; and we have no more what to do, for they were far from any altar, and the Lord would not return without accomplishing his vow.'"

"The voice of Brahma was heard as it said: 'Thou shalt immolate the son that I have given thee on this pile—such is my will.'"

"On hearing these words Adigarta was seized with profound anguish; but sat himself down upon the sands, and tears flowed abundantly from his eyes. 'O Parady,' he exclaimed, 'what wilt thou say when thou shalt see me return alone to the house and what can I answer thee, thou shalt demand of me what has become of thy first-born? And then he bemoaned himself until the evening, unable to resolve on accomplishing the grievous sacrifice. Nevertheless he dreamed not of disobeying the Lord. Having gathered the wood and kindled the pile, with a trembling hand he bound his son, and raising his arm with the knife of sacrifice, was about to cut his throat when Vishnu, in the form of a dove, came and sat upon the head of the child.

"O Adigarta," said he, 'cut the victim's bonds and scatter the pile; God is answered, and thou shalt see thy son by his courage hath found grace before him. Let the days of his life be long, for it is from him that shall be born the virgin who shall conceive by divine germ!'"

"Adigarta and his son offered long thanksgiving to the Lord; then, the night having come, they retraced their homeward way, discoursing of these wonderful things, and full of confidence in the goodness of the Lord."

When proofs in detail, such as these, are taken as evidence of the conclusion that all ancient traditions had common origin, of which the substructure should be sought in the myths of the extreme East. To study India, according to Voelter, is to trace humanity to its sources.

Peace is the virtue of civilization; war is its crime.—Victor Hugo.

Vedic Version of the Deluge Like Ours.

An abridged Vedic version of the deluge reads that "according to the Lord's prediction the earth became peopled and the sons of Adima and Heva grew so numerous and so wicked that they could no longer agree among themselves. They forgot God and his promises and ended by wearying him with the clamor of their bloody quarrels. The Lord then resolved to inflict upon his creatures a terrible chastisement, which should serve as a warning to survivors and to their descendants."

Valvasvata, a virtuous man, was then warned of the disaster by a fish. "The globe is about to be submerged, and all that inhabit it shall perish, for behold the wrath of the Lord shall breathe upon the clouds and the seas, to charge them with the chastisement of this corrupt and wicked race, who forget their origin and the law of their God. Your fellow creatures can no longer contain their pride, and even dare to defy their creator, but their offenses have reached the foot of Brahma's throne and Brahma is now about to show his power."

"Hasten then to construct a vessel in which you shall embark with all your family."

"You will take also the seeds of every plant and a couple of each species of animals, leaving all such as are begotten of vapors and rottenness—for their principle of life does not emanate from the great soul."

"And you will wait with confidence."

Valvasvata's Voyage Like Noah's.

Valvasvata hastened to obey his instructions and shut himself with his family in the ship, together with the seeds of plants and pairs of all animals. When the rain began to fall and the seas to overflow a monstrous fish, armed with a gigantic horn, came and placed itself at the head of the ship, and Vishnu, having attached a cable to the horn, the fish started forth to conduct and guide the ship in the midst of all the unchained elements.

And after days and months and years, when the work of destruction was completed, and the elements were calmed, the voyagers, always guided by their mysterious leader, landed on the summit of the Himalayas.

"It is Vishnu that has saved you from death," said the fish, on leaving them. "It is at his prayer that Brahma has pardoned humanity—go, now, repopulate the earth and accomplish the work of God."

Was Adigarta Hindoo Abraham?

According to the Hindoo chronology the deluge occurred at the end of the Treta-Yuga, that is, the third age of the world's existence, and in the following age lived Adigarta, the grandson of Valvasvata, who is credited with suggesting to Moses the story of Abraham. His wife was the beautiful Parvady. Their herds were the largest and best tended; their harvests of rice, of small grain, and of saffron, were always the finest.

"But one thing was wanting to their happiness. Parady had given him no child. Vain her pilgrimage to the sacred waters of the Ganges, vain her numerous vows and prayers.

"When one day Adigarta took a young goat to graze in the forest, and went to a desert mountain to sacrifice it to God, as with flowing tears he prayed. As he lay with his face to the earth, groaning and imploring God; a voice which sounded from the clouds made him tremble, and he distinctly heard these words: 'Return to thy house, Adigarta, the Lord has heard thy prayer, and has had pity on thee.'"

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"Having reached the mountain they set about gathering wood for the ritual pile; but while so occupied the goat, which they had tied to a tree, broke its rope and fled. Then said Adigarta: 'Behold here is wood for a pile, but we have no longer a victim; and we have no more what to do, for they were far from any altar, and the Lord would not return without accomplishing his vow.'"

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THE ONLY WAY TO SUCCESS.

An Exceptionally Interesting Lecture by Spirit John Pierpont, Through the Mediumship of Mrs. M. T. Longley, Delivered Before the First Association of Washington, D. C.

"There is but one way from ignorance to knowledge, but one way from error to truth, one way from discord to harmony, from hate to love. There is only one way over the highways, through the fields, or over the mountain heights toward that which is supreme.

"We may ask, What is the way? Is it high and broad and grand and straight? or, is it narrow and hedged about by such restrictions and conditions that only a few can find it?"

There is but one way from ignorance to knowledge, but one way from error to truth, one way from discord to harmony, from hate to love. There is only one way over the highways, through the fields, or over the mountain heights toward that which is supreme.

WHAT IS THE WAY?

We may ask, What is the way? Is it high and broad and grand and straight; or is it narrow and hedged about by such restrictions and conditions that only the few can find it?

In olden times it was said, "Broad is the way that leads to death," but while this was interpreted as meaning the death of happiness, of goodness, of all that belongs to eternal existence, and we were told that the road to everlasting life and happiness was narrow and hedged in, yet in the present day we learn and realize that the road to death is only the road to eternal life—death of things physical—death of things carnal—the dissolution of that which belongs merely to the material state dissolving into the elements of nature; realizing that which is eternal, abiding, spiritual; giving it freedom to rise upward to other states, to higher fields of exploration, to grander spheres of unfoldment, to beautiful conditions of advancement and mental and spiritual growth.

Broad is the way that leads to such death as that, the death or dissolution of all that binds and cramps. But such a road must be found through self-effort and self culture, and the growth of that which is of the spirit, else the entity will not find the highest and the purest of all things in life. The one way or one road to that which is highest and best must be found by every individual for himself. Others may assist in the work, others may give a little guidance and advice and information how one may grow and how the true pathway may be found, but the journey must be made by every individual for himself; no one can take him over that pathway; no one can bear you as a burden along the road; each must so unfold in his perceptions and his consciousness of that which is fitting and good and true as to make himself strong to perceive the road and powerful enough to pursue it for his own advantage and in order that he may find the goal.

ATTRACTIVE OF THE WAY.

Sweet and beautiful are the flowers that grow along the way; bright is the light that streameth downward upon that path. It is the path of right. It is the path of study, the path of self-improvement; that which with all that it has to show and to give to the eager student, to each who desires to do right, will bring to the unfolding spirit such pleasures and treasures of the soul, such treasures for heart and brain, as will compensate him for every step which he may take.

Perhaps the way may prove devious and winding to your feet; it may at times be beset with thorns and briars, with sharp stones, and it may lead over rugged places, but as you go on and on making new efforts to overcome the obstacles, to reach onward through the jungles and the briars, you will find more of sweetness in the path, more of satisfaction, that which will appeal to your mind and to your soul life.

As you go forward you perceive new truths gleaming upon your mentality; you behold new pleasures of heart life coming with enduring affections to strengthen and brighten the way. You find that it is after all a beautiful road, this road of right doing, this road of right living.

Traveling that pathway, you ask for truth. You do not wish to be deceived upon any subject, upon any point that appeals to your nature, so you seriously and earnestly ask for truth; you seek for it; you desire that the error shall flee from your mind and that only the true things shall be revealed to you. As you go forward in the path, more and more of truth is perceived. You ask that error may be banished, that folly may flee from you, and, as you press onward in the path of right, folly does flee, it is left behind you, and ignorance is banished, its shadows are removed, for you are walking in the light.

WALKING IN SPIRITUAL LIGHT.

By walking in the light of this right living and right doing; receiving the rays of illumination from spiritual sources on high; you are indeed gaining in knowledge; you are acquiring wisdom, and it is becoming a part of your nature. The true way, the only way through which one may profit by his experiences and gain the best of unfoldment for himself and by which he may help his fellow men, is by walking in the light, the spiritual light which

"never was on land or sea" as a demonstration of physical power; the spiritual light not revealed through external senses and by material methods but borne in upon the spirit from the great sea of light and splendor in this universe.

WALKING IN THE SPIRITUAL LIGHT YOU ARE ABLE TO INTERPRET MANY MESSAGES WHICH COME TO YOU THROUGH THE AVENUES OF LIFE THAT CANNOT BE EXPLAINED IN ANY OTHER WAY.

Sorrows and trials come to the soul and press heavily like burdens upon the human heart in its passage through this material world. Tribulations and anxieties, cares and responsibilities, various states of suffering come to mind and body while traversing this plane of mortal life and unless one can learn to walk in the path of right—right thought, right deed, right perception and aspiration—he will not be able to understand why these experiences so press upon him; but when he enters the pathway and perceives mentally and spiritually with the inner sight, with the natural intuitions, that great light and the magnificence of spiritual power which is pressing upon him and illuminating his way, he will then be able to ponder more clearly, to perceive more distinctly and to understand these messages of life which have come to him through his varying experiences here upon the mortal plane. He will be able to turn backward in thought and dwell upon some particular experience of discipline which at the time pressed heavily upon him. It was severe to him, it was painful to him, he drew back from it and tried to put it aside, not to face it, not to think upon it, but he was obliged to meet it; and it gave him misery; he has passed it, it, perhaps, but possibly it has left its shadow and its stain.

ILLUMINATED WITH THE SPIRITUAL LIGHT.

Now that he has come out of the byways and bogs of error and ignorance and superstition, or various conditions of wrong doing and wrong thinking into the pathway of right, and is illuminated by the spiritual light which never was on land or sea, he is enabled to read the message that the discipline brought to him—the lesson it was meant to convey; and having acquired wisdom along with his experience, he is enabled to see just where that experience gave him such information, such thought and such surroundings as to produce a lesson for his future guidance, therefore he learns the lesson, and he will not again be called on to pass through such a stage of bitterness and of distress because the lesson is learned and he has no need of it; ignorance is banished, at least on that particular point; error is of the past; he has found the truth. He is in the pathway that leads to greater light, the way that leads to higher thoughts, that which reaches out from the heights and highways of existence toward the grand, beautiful plains of Harmony and Peace, such as those who are in spiritual accord with themselves and their fellow-men along can reach.

THE LESSON OF SUFFERING.

You, dear friends, may shrink from suffering; you may shrink from toil and from the conditions of discipline which lay burdens upon you. None of you like to suffer; none of you wish to bear pain; none of you desire to be pressed down and bruised and made to bleed by conditions that are hard and severe, and you cry out in the midst of your pain asking why these things should be placed upon you, and yet we find that while pleasure may be beautiful for a time, and prosperity brings to you perhaps all these material things of splendor which may be desired and which not only add to your comfort or health but supply the luxuries of life—while all these may seem to be very desirable and you enjoy them and crave them, and while many of them are beautiful and a comfort to you, yet we find that true happiness, the sweetest, most beautiful comforts of life, the grandest exaltations, the purest and divinest upliftments, come to the human consciousness and into human experience through the discipline of pain, of sorrow and of tribulation.

SYMPATHY AND PAIN.

Sympathy itself is developed because of pain. There are those going through the world who boast that they have never known a day of sickness, and never suffered pain. As they have never known what it is to desire and need something of the necessities of life, and they are not the truest-hearted, they are not the most tender in soul and earth life. While they may desire

to be kind, and while they may give with what perhaps you may call the lavish hand, yet it is done mechanically; it is done with the outside but not with the spirit because the spirit has not known through mortal expression what all these things really mean to the human individual or to the human family.

But one who has suffered with pain, one who knows what it is to walk through the fires of tribulation, coming in contact with another individual who is now passing through deep waters of hearing the cross of pain and suffering; will have tenderness, the true sympathy; will give the sweetness of fellow-feeling; will because he must. It is surging from within him, given out in largeness and blessing that influence and that help which is almost, yea, quite, divine.

He will, because he has walked over fiery plowshares and knows what it is to have blistered and bleeding feet; he will, because he has suffered the need of the very necessities of life and knows what it is to want bread, drink, clothing and shelter, and so he will pour out a sympathetic influence and the thoughtfulness and fellowship which that sympathy brings will give to the sufferer a new impetus and fresh strength which will enable him also to pass over the fiery places and perhaps by and by reach the better way.

Not only is sympathy and kindly love developed best and sweetest through the processes of suffering, but so also are the elements of harmony, that sweet harmony belonging to the spiritual life. This is unfolded through those conditions which of necessity must call for the exercise of sweet patience and of long suffering, and then, when these are developed and the elements illuminate the individual life, harmony plays like a musical cadence throughout the entire being, and the soul is lifted upon waves of melody to the higher spheres of thought and consciousness which bring it in contact with sweet spiritual influences and intelligences that are radiating through the atmosphere like gleams of light.

TEMPERED BY PAIN AND SORROW.

Thus are those who have passed through life's discipline tempered as by the processes and power of pain and sorrow; thus are they uplifted, provided they profit by their experiences through mental and spiritual discernment and growth.

There are very few in life who have suffered long and continuously, who have known the pains and the griefs of mortal or human existence, but what do in some measure profit by these experiences. We are told that "One touch of nature makes the whole world kin," and when you hear of some disaster or some suffering, your sympathetic nature goes out in fellow feeling to those who are distressed, but had you never known anything of pain mental or physical, had you only passed through flowery beds of ease and lived lives of careless pleasure seeking for your own enjoyment and amusement, you would not feel that wave of compassion, that influence and element of sympathy and pity for your fellow beings, but you know and shrink from pain and when you feel that a fellow being is passing through suffering that you shrink from, you know what it is he suffers and you suffer mentally with him.

THE TRUE WAY.

The true way, as we have said at many times and in many directions, is that which leads onward in THE PATH OF RIGHT, ALWAYS SEEKING HERE AND THERE ALONG THE ROAD FOR MORE KNOWLEDGE, MORE TRUTH, MORE ENLIGHTENMENT AND MORE WISDOM. Seeking for truth you shall find it. You can not expect that all of truth shall be revealed to you, because you are not ready to perceive or to understand it. You may not expect that all of knowledge is to be acquired in this little passage through the mortal life, because you are not unfolded sufficiently to comprehend it; nor need you expect to find or to attain all of wisdom, because only the omnipotent and omniscient can do that, and we are finite beings.

CONSTANT GAIN IN TRUTH AND KNOWLEDGE.

But passing along the way of life and seeking for truth, for knowledge, for wisdom, we shall constantly gain more and more of these, because we will grow more and more receptive to them. The man who passes along the same pathway seeking for gold will not go carelessly along and neglect many places and objects by the way, but he will search carefully, he will scrutinize every particle, he will look with discernment—he is seeking for some special thing and if it is to be found he intends to find it; so he who is really conscientiously, steadfastly seeking for truth and knowledge and wisdom will go about it in a careful manner. He will not carelessly neglect all or much of that which is by the way, but he will examine closely that which he perceives. He will scrutinize it with care and observation in order to ascertain if what he seeks is to be found, therefore will truth and knowledge and wisdom be attained in some degree, because by seeking for it you place yourselves in position to attain these things. Therefore he who presses on in the path of right looking for that which is of the spirit, belonging to the higher conditions of existence, is finding the best way, the purest and the highest way toward the unfoldment of his own powers, toward the achievement of all that he undertakes to do.

THE WAY OF HIGHEST SUCCESS.

To attain success in life—the best success right here in this existence upon the mortal plane—there is only one

way. The only way by which the highest and best success of any human life can be made is that straight forward way which knows no deviation from the path of rectitude, of honor and duty; that is the only way to success whatever you may undertake to do. If an individual desires to succeed in some business operation, or along some line of thought and effort which he knows will inevitably degrade himself because it will crowd and persecute, oppress or in some way injure his fellow-men, he is not in the straight and onward path. He has roamed into byways and into crooked places. He has come into a condition that will stultify his own nature and debase him in every respect. He may not show his intentions or his desires upon his countenance; his form may be erect and symmetrical; his face may shine; his eyes may glow with the light of physical health and with mental endowment; his fellow-men may perhaps think he is a prosperous man, a good man; that he is one to be honored and respected, and he may be able to conceal from their observation those interior thoughts and purposes which make for destruction or for unhappiness to his fellow-men, but nevertheless their mark is within, the scar will be made upon his spiritual shield. There will be that which will degrade and debase him. He is in crooked places. He is outside of the only way that leads to true success.

Though for a time he may seem to succeed; though he may gather lands and coin into his possession; though he may attain high worldly position and perchance, fame, before the eyes of his fellow-men, yet that is NOT SUCCESS; it is only the passing show which gives to him for a little while the glitter and the tinsel; enrolls him in garments which are perishable and which cannot be maintained, so that the seeming success is soon to fade away. He knows himself as he is.

His own intelligence tells him when he has done wrong; where he has overreached his neighbor; where he has crowded a fellow-being to the wall; how he has trampled over the rights and wants and means of human beings in his effort to reach his goal—wealth! He knows all this; and wherever he may be there must be some condition of dissatisfaction with self, some unrest within in his interior life. He knows that he is not in the broad and open way that leads to happiness and peace; in that beautiful pathway where we may gather the blossoms of beauty, of sweetness and of light for the enrichment of our soul natures; those flowers that will not be satisfied with tinsel and show, that cannot be pleased with things that concern only the carnal life. Those natures will demand recognition; they will ask that they may be given "the things which they need," and as we walk along the broad highway of integrity and of honor seeking for truth, knowledge and wisdom, we shall gather up the blossoms that give peace and sweetness and light to the spiritual map.

DUTIES TOWARDS OUR FELLOW MEN.

The only way, then, for one to succeed is to go forward as we have said, but there is something along our lives that we must not forget. While we have duties to ourselves to live rightly and to do rightly we also have duties toward our fellow-men. We have responsibilities to bear. Perhaps we have been given some great revelation of truth. Perhaps some beautiful knowledge has come into our minds, and we feel illuminated and strengthened and uplifted by its power. What, then, is our duty in this respect? If this grand knowledge has come to us and we find it has bettered our lives, made us more useful in the world, more happy, more full of power and hope and courage and determination, and we know if the same sort of knowledge is imparted to our fellow-men they will be honored and strengthened and filled with courage and cheer we are recreant to duty if we refrain from telling our fellow beings what we have found and showing them how they may go onward to gain the same.

If this grand revelation of truth—whatever it may be—has come into our lives to illuminate them so that we know more and feel more and are more than we were ever before, and we know or believe that if the same revelation could be brought to our fellow men they would know more and be more and of greater usefulness in the world, then we are cowards and recreants to duty, and we fail in our responsibility if we do not try to give these illuminations to our fellow men.

You will say, "Am I my brother's keeper?" and in this sense we reply, yes. You are not to find your brother in a dungeon cell, or in some condition from which he cannot rise or move but must be constantly under your watchful eye or under the restraints which you place upon him; you have no right to be his keeper in any sense, but to be his keeper in the sense of learning how he is situated; whether you can help him; whether you can uplift him, give him guidance and assist him to the attainment of knowledge. These are you or should you be your brother's keeper, thus helping to make him more noble, and ennobling yourself at the same time.

SPIRITUALISM A GREAT REVELATION.

Spiritualism has been a great revelation to human life. We discouraged upon that subject last Sunday. We told you much of Spiritualism as it has come to the world and the conditions that are meant for the betterment of mankind. We will not go over this ground again to-night, but we wish to say here in passing that Spiritualism has come to many of you as a wonderful revelation, as a glorious demonstra-

"We Are Cowards and Recreants to Duty."

"If this grand revelation of truth—whatever it may be—has come into our lives to illuminate them so that we know more and feel more and are more than we were ever before, and we know or believe that if the same revelation could be brought to our fellow-men they would know more and be more and of greater usefulness in the world, then we are cowards and recreants to duty, and we fail in our responsibility if we do not try to give these illuminations to our fellow-men."

tion of spiritual power, of spiritual individualized force, consciousness and love. It has come proving the identity of your dear ones who have gone before and in making its impress upon your lives and giving you that truth which becomes positive knowledge in your minds that your loved ones live and that they can return to you from beyond the veil bringing their sweet messages and tokens of everlasting affection, as well as of their individualized identity, you have a duty not only toward your selves but toward your spirit friends and toward the world at large.

Now this duty is for you to, in some way, add some one else to find this glorious truth that takes away the fear of death from the human heart, that robs it of the terrors of the grave, of shrinking from that which is beyond; the glorious truth which gives a consciousness and knowledge of reunion by and by with the loved ones who have departed from this mortal plane; the grand truth that opens wide the gates of everlasting day and permits you to enter into communion with those who have gone into the glorious light of immortality. All of this, coming to you as it has, bringing a knowledge, brings also to you responsibilities and duties from which you should not flinch, and these duties and responsibilities are that you should in some manner, in some way, try to aid your fellow men in finding this light, in gaining the knowledge, in seeking and gaining that beautiful consolation that takes away the sting and brings only peace.

MANY WAYS OF GIVING HELP.

Now these duties may range in one direction or another. You may be so placed that you come in contact with human beings in different directions and are enabled through your own gift of eloquence and with the magnetism of your personality to so influence your fellow men as to induce them to listen to you and to follow your advice so that they enter into lines of research and through their own investigations are able to gain knowledge of the immortal world. But you may not be able to do this, and you may be one of the sensitives or mediums who can give directly some truth to your fellow man of the immortality of the soul, then you will do this perchance in one way, and another, and so console, and bless, and uplift human beings.

But you may not be a medium, in such degree as will enable you to thus influence or prove to others the immortality of their dear ones, yet in some way you may be able to do something if it is nothing more than giving a dime or a dollar to help someone else give the light and the truth and help to sustain the spiritual press in its great movement of disseminating truth concerning spirit life and immortality.

Or it may be in the direction of helping to feed some sensitive who has done his work, or is trying to do his work in demonstrating the truth of spirit communion to the world; or in giving a helping hand and sympathetic touch to the workers who are going forth here and there for they need your influence and your kindness in order that they may be better and stronger in their efforts to uplift and bless humanity. In some way you can do good. In some way you can help spread the light. You may not perhaps, assist others in finding the truth in some direction, but you will be able to make the world brighter and better that you have lived, and the only way to find true success; the only way to reach pure and abiding happiness that will never fall under any conditions or in any situation, in any place or time, is the way of doing right, of reaching onward, of following high aspirations with pure heart in order to gain that which is the noblest of all things.

SPIRITUAL UNFOLDMENT.

Spiritual unfoldment in its sweetest and purest aspect is not always developing mediumship. The development of mediumship, in putting forth those powers and reaching human souls in enlightenment, consolation, instruction and helpfulness generally is of the highest use and it is important and beautiful in value, but one and another may not be able to develop this particular thing called mediumship, but you can all develop spiritually. You can all develop the spiritual faculties and impulses and graces of the selfhood within, and that is higher than the development of mediumship alone; that is grander and sweeter than the unfoldment of any powers that you call spiritual that depend on external expression.

Unfold yourselves spiritually and you will walk in the light. Unfold yourselves spiritually, and you will reach happiness. You will only do right, having no desire to do otherwise. You will only live right, having no temptation to do wrong. You will come in contact with your fellow beings with a sweet influence, an uplifting power, because you will not have anything within yourselves to drag you down; having nothing within yourselves that has not been overcome by the higher

forces of spirit and of spiritual helpfulness around you that would otherwise be of the earth earthy, you need not fear contamination in any direction or line of work.

A pure angel from the upper spheres, white-robed and radiant in sweetness and beauty and light coming down amid the slums and degraded conditions of the lower strata of human existence could never be contaminated by the touch and sight. He might walk through these rows upon rows, and fields upon fields of degradation and find not the slightest spot upon the pure white shimmering garment that he wore. A pure-minded angel in a body of earth, ministering to the needy and suffering, giving sympathy and sweetness, the spirit radiating an influence of light that is helpful to other human beings, cannot be contaminated by any condition, degraded by any situation or influence upon this mortal plane, because in spirit such a being is above all these things.

The vibrations of those that are carnal cannot affect those higher forces, for their vibrations are of the light, consequently there can be no contamination, nothing of debasement even though they walk down amid the scenes of vice and sin but they can carry with them into those scenes of sin and vice such an influence of sweetness, such an aura of light, as to reach human souls there which are encased in the crusts and conditions of materiality and of immaturity, and bring to those hidden souls something of impetus and stimulation which will enable them to put forth a little of their own powers and light.

WALKING IN THE TRUE PATH.

So then by walking in the true path and seeking the only way to true success and honor and development in spiritual things you will gain power to overcome that which is around you, you may now feel growing strong within because of the power to overcome, and though you are called upon to go through darkened places, through fields of thorns and briars, over rugged steep, forward in tortuous ways, you will not be contaminated or injured for the spirit within is strong, you individually have gained in power, you are of those who overcome.

He that overcometh shall indeed find the highest of all successes. He who overcometh shall indeed reach the open pathway that leadeth unto life eternal, into happiness that never ends, into splendor that never fades. Angels of harmony, of peace, of love, of ministrations, hover all around this mortal sphere. They mingle with you along the pathways, amid your conditions of mortal existence. They walk by your side. They seek to make you know of their presence, but better than all knowledge you can gain of their presence, to them, is the thought that they can help you to overcome, to overcome temptations, obstacles in the pathway of progress, that which binds and limits, that which holds and weighs the spirit down. Thus they are happy. They rejoice, and though you never know they come to you, though you never get one word from them of personal thought and identity, if they can help you into light, to unfold your best powers of right doing and right living, they will rejoice with joy unspeakable and full of glory; and by your every effort to thus walk onward, to do the best and find the best in life will you walk hand in hand with them over the rugged places, up the steep steps of time, through the highways of experience, onward to the grand fields of knowledge, of spirit power, of self conquest, of higher conquests of spiritual and soul life where all is divine, where all is grand and free for the on-marching human entity that is seeking oneness with God, oneness with Eternal Good.

THINKING OF YOU.

When Aurora in beauty awakens the morning.
And bids the night shadows adieu;
And dew-drops like jewels, the flowers adorn.
Sweetheart! I am thinking of you.
And at noon when the sun-god rides high in the sky,
And I sit in the shade of the yew;
And the birds in the branches go flitting by—
Ah! then, I am thinking of you.
And when I am dreaming of some loving heart,
That will always be faithful and true;
Alas! from my dream I awake with a start.
To find I am thinking of you.
And when the night queen, with her silvery light,
Glides smoothly along in the blue;
And all nature is hushed in the stillness of night—
In dreams I am thinking of you.
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It has enlarged the horizon of the

spiritual vision, and made a HEAVEN

in harmony with existing facts—a

heaven given to man, and which corre-

sponds in all respects to his own life

and aspirations—no better, no worse.

It has dissipated many errors which

existed as the basis of superstition and

ignorance.

It has brought to the world a higher

and nobler conception of Deity and

placed the angels of LIGHT and LOVE

in close touch with mortals.

It has entered the palace of the king,

the hovel of the poverty-stricken, the

cottage of the peasant, placing the oc-

cupants on the same level in respect to

spiritual favors.

It has healed the sick, saved people

from disasters and brought consolation

to the bereaved mourners.

It has influenced legislation, resulting

in placing humanity on a higher plane.

It entered the White House at Wash-

ington, threw an angelic influence over

the immortal LINCOLN, culminating in

his issuing the Emancipation Proclama-

tion, freeing millions of slaves.

Yes, Spirit Return, when controlled

by the wise sages of the spirit realms,

becomes the Savior of humanity, the

tidal wave of spirituality and truth that

will eventually sweep over the entire

earth. Spirit Return, however beau-

tiful, grand and ennobling it may be,

at times, is simply the result of a natural

law, and each one must see to it, that

the ignorant and vicious do not assume

control of any of our mediums.

THE PROGRESSIVE THINKER

The Progressive Thinker in Open

Revolt.

In the course of ordinary events in

connection with every movement with

an "ISM" attached to it, or not, there

comes a strenuous REVOLT, and with-

out its systematic and vigorous action

there would be no progress—only a

calm that paralyzes human actions and

purposes as time passes on.

See the political REVOLT in Phila-

delphia, in consequence of the corrup-

tion of the city officials—a current of

putrid dishonesty encircling every de-

partment of the city government like a

slimy serpent, until the very air was

tainted with its poisonous aura. Then

a REVOLT came and without it Phila-

delphia would have become worse, if

possible, than Sodom and Gomorrah.

The REVOLT is the potent instru-

ment of all reformers.

That "ISM" known as Spiritualism

was, to a certain extent, losing its pre-

stige and its commanding influence, in

consequence of certain fakes, rotten, in

the core, using artificial togery, often

unpleasant, with which to enrobe their

pestilential bodies, and thus dressed

AND TAINTED SPIRITUALISM.

pretending to be your spirit friend, The

Progressive Thinker will continue to

lead in a REVOLT against these fakes

of darkness, these vampires, these

birds of prey, whose dark seances

graze often holes of darkness, dens of vice,

and licentiousness.

At the Chesterfield camp the devo-

tees of the Blue Book, the fake trumpet

and materializing mediums combined

against The Progressive Thinker. Ma-

terialized fake spirits and bogus trum-

pet spirits were used in their denuncia-

tion of this paper, and in consequence

of their deceptive work a slight bias

settled over that beautiful camp like

pestilential miasma from a swamp.

The Progressive Thinker is in open

REVOLT at the iniquity that has per-

vaded our ranks, and demands a PURE

SPIRITUALISM. It demands material-

ized spirits that are not dressed in ar-

tificial togery; it demands tests not re-

corded in the Blue Book of the vandals

that infect our ranks; it insists that

legerdemain shall not pose as an an-

gelic gift. It defies this horde of vil-

lains that enter into competition with

honest mediums, the angels of purity,

and the bulwark of our cause, the evan-

gels of light and love, and who should

be protected at all times.

DIVINE DISCONTENT AS A PURIFYING AGENT.

The Chicago Herald says that poets

and reformers of all ages have extolled

"DIVINE DISCONTENT" as the source

of human progress. Satisfaction with

things as they are would spell STAG-

NATION—RETROGRESSION IN FACT

FOR LIFE MOVEMENT, and not

to go forward is to go backward. But

there are two kinds of discontent, and

the kind that is laudable and essential,

is fitly described as "DIVINE." The

DISCONTENT which leads to selfish,

sordid, reckless pursuit of wealth and

power is demoralizing, anti-social, de-

structive of all that is best in life.

DISCONTENT manifested in violation

of public and private trust, in immoral

and QUESTIONABLE TRANS-

ACTIONS PROMPTED BY GREED, such

as the insurance inquiry in disclosing,

puts before the younger generation—

in President Schurman's words—"a

distorted view of life." The country

needs nothing so much as a reversion

to the old ground that a man's life con-

sists not only in the attainment of the

world's possessions, but in the develop-

ment of the BEST CHARACTER AND

POWERS THAT ARE IN HIM." Mater-

ial prosperity is a curse when it

is accompanied by intellectual and moral

deterioration, by the worship of suc-

cess, no matter how achieved.

Dr. Hirsch, like Dr. Schurman, plead-

ed for higher and nobler standards of

life and conduct. He emphasized, how-

ever, the danger and folly of self-suf-

ficiency, the need of DISCONTENT

with one's self, primarily. The life of

the man who knows nothing higher

than business and diversion is scarcely

above the animal plane. The life of

the man who has no profound sense of

reverence, of beauty, of mystery, is

poor and barren.

"He who has not

progressed beyond the self-satisfied at-

titude," to quote Dr. Hirsch, "will find

himself as little able to understand and

grapple with the mysteries of life as

the little child who has just finished the

primary school is able to appreciate the

glories of a Shakespeare, a Dante or a Goethe."

DISCONTENT, like charity, should

begin at home. It should take the form

of self-analysis, of conscious searching,

of self-criticism. Such discontent will

lead to the change in the public spirit,

in the general estimate of life's values,

which President Schurman rightly

holds to be the supreme need of the

day.

If Spiritualists are not possessed of

the DIVINE DISCONTENT with some

features of Spiritualism as they are to-

day, then you invite STAGNATION and

SELF-DESTRUCTION. Those speak-

ers who have sunk into the self-sat-

isfied state, and do not want denuncia-

tion of wrong in our ranks from the

rostrum, on camp grounds or at Spirit-

ualist's meetings, do not realize the

beauty and grandeur of DIVINE DIS-

CONTENT, and the necessity of con-

tinuous REVOLT against errors that are

ever a menace to success. A healthy

DIVINE DISCONTENT always leads to

a higher plane. If you want deception

as practiced in our ranks to day, let

alone, then at once petition our govern-

ment to allow all kinds of food to be

adulterated with impurity; and let us

all go the free and easy way to "hell,"

and pass the spurious coin with the

genuine.

SPIRIT RETURN FREE TO ALL, THE WORLD OVER.

Spirit Return, however, does not depend for its existence on con-

ventions, on meetings, on "isms," on Spiritualist papers, or the approval of

any class, club or cult, however useful they may be. They, however,

may become beneficent, and efficient agents in promoting its healthy

growth and development, just as a plant or flower in the garden may

CHICAGO SPIRITUALISTS' LEAGUE.

A Report of the Last League Meeting.

The October meeting of the Chicago

Spiritualists' League, held in Handel

Hall, Saturday evening, October 7,

proved to be an enjoyable one from the

opening number on the program to the

closing one. The audience having joined

in the opening hymn, President Warner

introduced Dr. J. H. Randall, who made

an invocation full of inspiration and up-

lift.

Miss Inez Light then favored the au-

dience with a vocal solo, appropriate in

character and rendered in a sympa-

thetic manner.

The lecture of the evening, delivered

by Mr. John W. Ring of Galveston,

Texas, was a strong appeal for Spirit-

ualists to realize the mission of Spirit-

ualism, as a factor in the personal de-

velopment of the individual, rather than

a philosophy based on theories. The

need of the hour is for men and women

who have learned to apply the teaching

of the angelic ministry in the social and

economic problems of every day life,

and it was for the purpose of presenting

these facts that communion between

the two worlds was established.

Side medium, then gave a few clear cut

messages in his own inimitable way,

and the meeting adjourned.

The November meeting will be held

Saturday evening, November 4, with Dr.

J. M. Peebles as speaker.

100

The Annual Report of N. S. A. Missionaries.

To E. W. Sprague and his wife, as N. S. A. Missionaries, and as medium and lecturer, persistent and true workers in the cause of Spiritualism, is due the praise of the spiritualistic people of the whole nation. They have indeed proven themselves amply fitted for the work to which they have been assigned.

N. S. A. MISSIONARIES' REPORT

For the Year Ending September 30, 1905.

Mr. Chairman and Fellow-Delegates:—Another year of great activity in the movement to advance the cause of Modern Spiritualism has passed. The work of the year has been crowned with good results. The truths of Spiritualism have been carried to thousands of earnest seekers for truth. The organization of Spiritualists into a working body of business men and women whose purpose is to render helpful service to mankind and to each other, as well as to investigate, teach and demonstrate the truths of the Spiritual philosophy, was a happy thought, as experience has shown.

During the year we have visited a larger number of states than in any previous year of our missionary work. We visited New York, Connecticut, Pennsylvania, Ohio, Indiana, Michigan, Illinois, Iowa, Missouri, Kansas, Colorado, Wyoming, Montana, Washington, Oregon, California, Utah and Nebraska.

We held 261 meetings; organized 19 societies, including two Ladies' Aid societies; wrote 900 letters and traveled 14,000 miles.

We attended the N. S. A. convention at St. Louis, Mo., the Michigan State Convention at Lansing, Mich., and took part in a state mass-meeting at Topeka, Kans. We also added many new members to old societies that we visited.

The new societies that we organized are located in the following states: Ohio, 1; Missouri, 2; Kansas, 3; Wyoming, 1; Montana, 2; California, 2; Washington, 1; Oregon, 3; Colorado, 3; and New York, 1. Total, 19.

INDIANA.

We began the work of the year in Indiana, serving the societies at Lafayette.

ILLINOIS.

In Illinois we served the societies at Farmer City, Bloomington and Decatur, and held the first Spiritualist meeting ever held in Pinckneyville.

MISSOURI.

We held meetings in St. Louis, St. Joseph and Union Star, Mo., organizing a fine local society and a Ladies' Aid auxiliary at St. Joseph, and held the first public Spiritualist meeting ever held in Union Star.

KANSAS.

We held meetings in Troy, Ft. Scott, Spring Hill, Lawrence, Topeka, Herrington, Sterling and Hutchinson, Kans. Ours were the first Spiritualist lectures ever given in Troy or Herrington. We organized new societies at Lawrence, Herrington and Spring Hill.

WYOMING.

At Sheridan, Wyoming, we held two meetings and organized a good society. Mrs. P. D. McCormick, the president of the Montana State Spiritualist Association, and her good husband, planned and arranged for these meetings at Sheridan.

MONTANA.

We visited Billings, Livingston and Butte, Mont. At Billings, the home of the McCormicks, we remained eleven days and held 15 meetings. The number in attendance, as well as the interest in the meetings, increased with each succeeding meeting. Mrs. Sprague held one meeting for ladies only, and also organized a Ladies' Aid Society. Much good was accomplished at Billings.

Mrs. McCormick preceded us to different places in Montana and arranged for our coming, but we were stricken with the smallpox at Livingston and Mrs. Sprague was taken to the pest-house at Butte, and Mrs. McCormick was also taken to the pest-house at Helena and had to return home. For these reasons the work in that state was given up for the time.

When we recovered and Mrs. Sprague was released from the pest-house, we bid a glad farewell to this great mining city and traveled on into the state of Washington.

WASHINGTON.

We visited Spokane, Seattle and Tacoma. At Spokane we spent eight days, held twelve meetings, and organized a fine society. Spokane has plenty of excellent home talent and this society should certainly prosper.

Mr. R. F. Little, the very efficient and enthusiastic president of the Washington State Spiritualist Association, arranged for our coming to Seattle, where we spent one week and held six meetings.

The Spiritualists of Seattle have one of the finest and best managed societies; they also have plenty of "good home talent" and are enthusiastic.

Mr. George E. Knowlton, secretary of the Washington State Association, and one of our best workers, arranged for the two meetings that we held in Tacoma. Mr. A. J. Kenton of Puyallup, the treasurer of the Washington State Spiritualists Association, with his good wife were present at these meetings, and were well attended and considerable interest was beginning to manifest itself when we were obliged to leave for other fields.

OREGON.

Rev. G. C. Love, president of the Oregon State Spiritualists Association assisted us in the good work, arranging for meetings in Portland and taking part in them.

We spent four days in Portland and held four meetings there. Two were held in Drew's Hall and two in the home of "The World's Advance Thought". Mrs. Lucy A. Mallory, the editor of the "Portland Spirit", kindly invited us to hold the meetings there. She is one of the tried and true, and has kept her splendid paper busy making its regular visits to thousands of homes in this and in other countries for nearly a quarter of a century.

We attended a meeting of the Ladies' Aid Society of Portland one afternoon. We were called upon for remarks, when without even asking permission, we created considerable surprise by raising over one hundred dollars for the building fund of that society.

We spent fifteen days in Oregon, visiting Portland, McMinnville, Corvallis, Cottage Grove, Medford and Ashland. We organized new societies at McMinnville, Cottage Grove and Medford.

Spiritualist ministers are refused clergy status in Oregon. When President Love protested against such treatment, and asked the reason for it, he was told that the railroad officials did not recognize Spiritualism as a religion. This matter should be attended to and the mistaken officials should be enlightened.

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CALIFORNIA.

We visited Dunsmuir, San Francisco, Capetown, Santa Cruz, Santa Clara, San Bernardino, Modesto, Fresno, San Diego, and Los Angeles.

We organized societies at Dunsmuir and Fresno and held the first public Spiritualist meeting ever held in Dunsmuir.

The Spiritualists of San Francisco accepted us a hearty welcome to their beautiful city. We were royally entertained in the hospitable home of Mr. and Mrs. J. Shaw Gillespie. Mr. Gillespie is the president of the California State Spiritualists Association, a good business man, a natural leader, a well informed and active Spiritualist.

Mr. Gillespie called us to San Francisco and much credit is due them for assistance in making our meetings a success.

Mrs. Gillespie is the pastor of the People's Church of that city. She has labored long and faithfully, without money and without price, building it up from nothing to a substantial and successful society.

Mrs. Gillespie is also the conductor of a fine lyceum. We have had the pleasure of witnessing her work in the lyceum, both in the east and in the west, and have no hesitancy in pronouncing her one of the best of our teachers in the land. It would be a great help to our movement if the Morris Pratt Institute were to establish a class in lyceum work and graduate lyceum teachers. They are greatly needed.

Our Sunday meetings in San Francisco were held in the spacious hall of the People's Church, and the Ladies' Aid Society kindly assisted us in the week-day evening meetings, which were held in their hall. The members and attendants of both of these societies are in full sympathy with the good work of the N. S. A. as was proven in many ways and not least by their generous subscriptions to the Mediums' Relief Fund.

Mr. W. T. Jones, editor of the Philosophical Journal, and Mr. and Mrs. A. S. Howe, editors of the Occidental Mystic, through the columns of their valuable papers and otherwise did much to assist us; all of which was highly appreciated by your missionaries.

We held two meetings with the society at San Jose, spent three happy days at Sunny Brae, held four meetings with the Santa Cruz Society, stopped over night at Santa Barbara, where we learned that the once flourishing society of that place had failed, and nothing was then being done in a public way to advance the cause in that city. We spent a very pleasant day in Mr. and Mrs. Little's home in Montecito.

At Summerland and San Diego we found good societies owning their temples and doing fine work. San Diego has one of the finest temples in the West.

Mr. S. D. Dye, who is one of the respected members of our National board, and his good wife, assisted by Mrs. Nettie Howell, Mrs. R. S. Little, and the officers and members of the "Truth Seekers' Society of Los Angeles, called us to that place to assist in the three days' anniversary services. The nine meetings we held there were very successful in every way. Large audiences were in attendance, and on Sunday evening, at the closing service, some went away for lack of room, though our hall was a large one.

The lectures, messages and music were excellent, and were received with enthusiasm and applause by the audiences.

A nice little sum over and above expenses was realized, and both the Truth Seekers' Society and the N. S. A. were profited thereby, and furthermore new members were added to the Truth Seekers' Society.

UTAH.

Owing to a misunderstanding caused by a letter going astray, we arrived in Lake City one week earlier than we were expected. This was a disadvantage, as we only remained there two days and then moved on to Colorado.

COLORADO.

We organized new societies at Grand Junction, Leadville and Denver, and also held meetings in Glenwood Springs and Colorado Springs. Ours were the first public Spiritualist meetings ever held in Glenwood Springs; a good society may be organized there with a little of the right kind of work.

NEBRASKA.

We spent three days at South Omaha and moved along into Iowa.

IOWA.

We stopped at Oskaloosa, where we found a good working society. We held four meetings there, then visited societies that we had previously organized at Bloomington, Ill., Peru and Rochester, Ind., Sandusky and Elyria, Ohio, stopping at Alliance, Ohio, for three meetings, and went home to rest and enjoy our vacation.

July found us again on the wing. We organized a society at Uricksville, Ohio, served the Elwood, Ind. society and held a three days' grove meeting at Millburg, Mich., then went to Chesterfield, Ind., where our camp-meeting work began.

CAMP-MEETINGS.

We held camp-meetings at the following named Spiritualist camps: Snowflake, Camp Central Lake, Mich.; Chesterfield, Ind.; Vicksburg, Mich.; and Ashley, Ohio. These meetings are all doing their usual good work for the cause, and the interest seems to be increasing. At most of them the attendance was larger than last season. All of them are in sympathy with our organization. A collection for the benefit of the N. S. A. was taken at the three first-named camps, and a National Association day was advertised in the Vicksburg program with Rev. Thomas Grimshaw as the main attraction.

This meeting was well attended, and the presentation of the good work of our organization was gladly and enthusiastically received.

The managers and workers at all of our camp-meetings are entitled to great credit for their perseverance, enterprise and loyalty to our cause. The

great success of the camp-meetings is the reward.

At the close of our work at the camp-meetings we filled an engagement Sunday and Thursday of September with the society at Watertown, N. Y.; meanwhile we held three meetings at LaFayetteville, N. Y., and organized a society there.

Then altogether, we have been able to stand the work this year better than we expected at the beginning; though Mrs. Sprague was obliged to forego giving private readings almost entirely; this was a great disappointment to many of the friends.

FINANCIAL REPORT FOR YEAR ENDING SEPTEMBER 30, 1905.
Expenditures.....\$2,188.89
Receipts.....\$2,642.26
Deficit.....\$453.37

Aside from the above report, we raised for the Mediums' Relief Fund, \$180.99.

Notwithstanding the fact that we covered a much larger territory than last year, our expenses are less and receipts more this year.

MISSIONARY WORK NEEDED.
It is certainly true that missionary work is much needed in every state where we have labored; and undoubtedly this may be said of every city, town and village within these states.

Much might be said regarding the benefits of the missionary work, as well as the necessity for it in the building up of our organization. The results of our work of the last five years is a great object lesson.

The states in which most of this work has been done, now have the best and most successful organizations under the National Association, and this has been largely accomplished by the missionary work. It is impossible for any State Association to be built up or sustained without missionary work.

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Other religious denominations, much older than ours, realize this and still have their state or district and National missionaries.

We know full well that our organization would grow much faster if we were able to place two good, capable missionaries in every state and keep them at work there.

MICHIGAN STATE CONVENTION.

We attended the Michigan State Convention held at Lansing, August 15, as delegates. This State Association owns a fine Mediums' Home. It was largely devoted to it, and it is a great help to the state association before his death. When he passed away he left a will in which he bequeathed property to the amount of about \$28,000 as an endowment fund for the support of the Mediums' Home. This will is now being contested in the courts, and that convention had to deviate ways and means to carry the case to the Supreme Court of the state of Michigan, where it is confidently believed that the will may be sustained.

We succeeded in raising nearly \$150 at this convention for that purpose, and when we left Lansing things looked favorable for the Spiritualists to continue the suit.

Whether we lose the suit or not, the Michigan State Spiritualists Association own their Mediums' Home and it is free from encumbrance, and must—according to the deed—always remain so. All this would not have been possible without our organization, and the less here given is this: It is better to give while we are here, then we will know that our gift will not be spent in a law suit, but will be used for that which we intended.

MEDIUMS' CIRCLES, ETC.

There are, undoubtedly, more home circles being held at this time than at any previous time in the history of Spiritualism. It is not an uncommon thing to find three or four or a half-dozen different circles for development being held in a small town.

Thousands of mediums are being developed, though most of them, for one reason or another, work entirely in private; however, new mediums for private phases are coming into the public view from every quarter.

The publishing of "The Great Psychological Crime" and the prolonged debate upon the subject of "Obsession," together with the discussion of the subject of "Fraud" by friend and foe, has, in some measure, discouraged mediums in their development, but we think this will not be lasting. In fact, these are but passing clouds, and in fact these are but passing clouds, and in fact these are but passing clouds.

The consideration of all these questions may prove beneficial in the end, though for the time being it makes it harder for the mediums.

THE FRAUD QUESTION.

The fraud practiced by an occasional pretending physical medium does not injure our cause as much as it does other classes of rascals who advertise extensively in our great dailies, circulate flaming posters, etc., telling the public that they are "the greatest clairvoyants, palmists, astrologers," etc., "on earth" and "can read everyone's life like an open book," "tell whether wife or husband is dead," "bring back lost lovers," "develop any phase of mediumship desired," "find stolen property, hidden treasure, oil wells and gold mines." "Terms fifty cents and up."

These conscienceless creatures infest the cities and towns of this country in swarms, not a place of any size that has not been visited by one or more of these rascals. Some of them have gained the confidence of their intended victims who are usually persons who know but little or nothing at all about Spiritualism, and in its sacred name, through one method or another, rob their victims.

Denver, Colo., we met the License Collector who told us that if we, or the National Association would help the city to find a certain man whom he named, we would confer a great favor upon the people of Denver and besides, the city would reward us therefor.

This worse than highwayman had posed as a great clairvoyant, a palmist, etc., and through his subtle arts of devilishness possessed himself of \$500 of one widow's money, and \$1,000 of another's, under the pretext that their spirit husbands wanted him to invest it where they should direct, and it would bring their widows "big returns."

After getting possession of the money this "crook" left town, and Spiritualism is blamed for the robbery.

This and sundry other tricks and fraudulent practices in the name of mediumship and clairvoyance, coupled with the claim of being the greatest "mahatmas," astrologers, "palmists," etc., "in the world" have, been practiced in St. Louis, Mo., Rockford, Ill., several times, Peoria, Ill., at least four times; in each case these robbers carried away a large amount of money. In Danville, Ill., there were two cases in which the robbers carried off hundreds of dollars. In fact we find such cases of this kind wherever we go, and probably not one case in a dozen ever comes to the attention of the public, and they are anxious to let the public know how they have been deceived by these frauds.

All of this rascality is laid to Spiritualism and mediums, and is the real or greatest reason why Spiritualism is not

more popular with the outside world. Mediums and Spiritualists are fighting this evil constantly, and yet they must bear this humiliating burden, terrible as it is; the innocent must suffer for the guilty.

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Much might be said regarding the benefits of the missionary work, as well as the necessity for it in the building up of our organization. The results of our work of the last five years is a great object lesson.

The states in which most of this work has been done, now have the best and most successful organizations under the National Association, and this has been largely accomplished by the missionary work. It is impossible for any State Association to be built up or sustained without missionary work.

Other religious denominations, much older than ours, realize this and still have their state or district and National missionaries.

We know full well that our organization would grow much faster if we were able to place two good, capable missionaries in every state and keep them at work there.

MICHIGAN STATE CONVENTION.

We attended the Michigan State Convention held at Lansing, August 15, as delegates. This State Association owns a fine Mediums' Home. It was largely devoted to it, and it is a great help to the state association before his death. When he passed away he left a will in which he bequeathed property to the amount of about \$28,000 as an endowment fund for the support of the Mediums' Home. This will is now being contested in the courts, and that convention had to deviate ways and means to carry the case to the Supreme Court of the state of Michigan, where it is confidently believed that the will may be sustained.

We succeeded in raising nearly \$150 at this convention for that purpose, and when we left Lansing things looked favorable for the Spiritualists to continue the suit.

Whether we lose the suit or not, the Michigan State Spiritualists Association own their Mediums' Home and it is free from encumbrance, and must—according to the deed—always remain so. All this would not have been possible without our organization, and the less here given is this: It is better to give while we are here, then we will know that our gift will not be spent in a law suit, but will be used for that which we intended.

MEDIUMS' CIRCLES, ETC.

There are, undoubtedly, more home circles being held at this time than at any previous time in the history of Spiritualism. It is not an uncommon thing to find three or four or a half-dozen different circles for development being held in a small town.

Thousands of mediums are being developed, though most of them, for one reason or another, work entirely in private; however, new mediums for private phases are coming into the public view from every quarter.

The publishing of "The Great Psychological Crime" and the prolonged debate upon the subject of "Obsession," together with the discussion of the subject of "Fraud" by friend and foe, has, in some measure, discouraged mediums in their development, but we think this will not be lasting. In fact, these are but passing clouds, and in fact these are but passing clouds.

The consideration of all these questions may prove beneficial in the end, though for the time being it makes it harder for the mediums.

THE FRAUD QUESTION.

The fraud practiced by an occasional pretending physical medium does not injure our cause as much as it does other classes of rascals who advertise extensively in our great dailies, circulate flaming posters, etc., telling the public that they are "the greatest clairvoyants, palmists, astrologers," etc., "on earth" and "can read everyone's life like an open book," "tell whether wife or husband is dead," "bring back lost lovers," "develop any phase of mediumship desired," "find stolen property, hidden treasure, oil wells and gold mines." "Terms fifty cents and up."

These conscienceless creatures infest the cities and towns of this country in swarms, not a place of any size that has not been visited by one or more of these rascals. Some of them have gained the confidence of their intended victims who are usually persons who know but little or nothing at all about Spiritualism, and in its sacred name, through one method or another, rob their victims.

Denver, Colo., we met the License Collector who told us that if we, or the National Association would help the city to find a certain man whom he named, we would confer a great favor upon the people of Denver and besides, the city would reward us therefor.

This worse than highwayman had posed as a great clairvoyant, a palmist, etc., and through his subtle arts of devilishness possessed himself of \$500 of one widow's money, and \$1,000 of another's, under the pretext that their spirit husbands wanted him to invest it where they should direct, and it would bring their widows "big returns."

After getting possession of the money this "crook" left town, and Spiritualism is blamed for the robbery.

This and sundry other tricks and fraudulent practices in the name of mediumship and clairvoyance, coupled with the claim of being the greatest "mahatmas," astrologers, "palmists," etc., "in the world" have, been practiced in St. Louis, Mo., Rockford, Ill., several times, Peoria, Ill., at least four times; in each case these robbers carried away a large amount of money. In Danville, Ill., there were two cases in which the robbers carried off hundreds of dollars. In fact we find such cases of this kind wherever we go, and probably not one case in a dozen ever comes to the attention of the public, and they are anxious to let the public know how they have been deceived by these frauds.

All of this rascality is laid to Spiritualism and mediums, and is the real or greatest reason why Spiritualism is not

more popular with the outside world. Mediums and Spiritualists are fighting this evil constantly, and yet they must bear this humiliating burden, terrible as it is; the innocent must suffer for the guilty.

At the close of our work at the camp-meetings we filled an engagement Sunday and Thursday of September with the society at Watertown, N. Y.; meanwhile we held three meetings at LaFayetteville, N. Y., and organized a society there.

Then altogether, we have been able to stand the work this year better than we expected at the beginning; though Mrs. Sprague was obliged to forego giving private readings almost entirely; this was a great disappointment to many of the friends.

FINANCIAL REPORT FOR YEAR ENDING SEPTEMBER 30, 1905.
Expenditures.....\$2,188.89
Receipts.....\$2,642.26
Deficit.....\$453.37

Aside from the above report, we raised for the Mediums' Relief Fund, \$180.99.

Notwithstanding the fact that we covered a much larger territory than last year, our expenses are less and receipts more this year.

MISSIONARY WORK NEEDED.
It is certainly true that missionary work is much needed in every state where we have labored; and undoubtedly this may be said of every city, town and village within these states

Annual Report of The Editor-at-Large.

Hudson Tuttle Presents an Itemized Report of His Doings as The Editor-at-Large for the National Spiritualist Association. It is but fair to say that his labor in this direction is doing incalculable good for the Cause, especially in elevating the public estimation of the worth and importance of Spiritualism, and in changing the trend of thought regarding its place in the ranks of the world's institutions.

To the Executive Board National Spiritualist Association—Respected Sirs:—I have the pleasure to report the following work in the field assigned me by the Association:

First Quarter—Dec. 1, 1904, to March 1, 1905.

Contributions to the secular and Spiritual press:

Men of Science Who Accept Spiritualism. Boston Traveler.

Reply to Rev. A. T. Stewart. Commercial Review, Portland, Ind.

Keller Again. Sunflower.

A Case of Obsession. The Progressive Thinker.

The Progressive Lyceum. Banner of Light.

Honorary Honored; Rev. Carter and Abbot Compared With Thomas Paine. The Progressive Thinker.

Materialism Does Not Satisfy. Light, London, Eng.

An Inspiration. Harbinger of Light, Melbourne, Australia.

Spiritualism a Maniac Religion? Reply to Dr. Quackenbush. Criticism on Rev. Dr. Heber Newton in Detroit Journal.

For or Against Spiritualism. Eudora (Kass.) Times.

The Manifestations of the Foundation of Spiritualism. The Two Worlds, Manchester, Eng., and The Progressive Thinker.

Swedenborgism vs. Spiritualism. The Spiritualist, Bradford, Eng., also in The Progressive Thinker.

Lesson for the Lyceum—The Garden of the Spirit. The Progressive Lyceum.

Has Spiritualism a Philosophy? The Globe, New York.

Can the Dead Talk With the Living? Review of Symposium in Chicago Record-Herald.

A Presentation of Spiritualism Called Out by the Symposium. The Record-Herald.

The Gates Opened. The Progressive Thinker.

The Lyceum and Other Matters. Message of Life, Levin, New Zealand.

Reply to Dr. E. Frank Lyndon. Record-Herald.

Great Men and Spiritualism. Reply to C. Allen White. The Searchlight, Waco, Texas.

An Act Relating to Licensing Clairvoyants and Mediums. Boston Traveler.

Was It a Failure? Referring to attempt to obtain through a medium the contents of a letter from F. W. H. Myers. Light and Banner of Light.

Second Quarter—March 1 to June 1.

What Evidence is There That Ghosts Exist? Reply to Prof. Garrett P. Serviss. Banner of Light and Sunflower.

Frauds and Follies. Sunflower and Banner of Light.

Events and Their Significance. Banner of Light and The Progressive Thinker.

The World Moves; Advance of Ministers and Laity. The Progressive Thinker.

Prof. Larkins' Expose of Spiritualism. Philosophical Journal.

Will His Crime Be Punished? (Contributed by Emma Rood Tuttle). Searchlight Register.

A Presentation of Spiritualism. Portland Examiner, Ind.

Humburg and of the Devil. Reply to C. S. Town. Record-Herald, Chicago.

Review of Passing Events. Banner of Light and The Progressive Thinker.

Reply to Father Sherman. (Under stress of Catholic influences this article was refused admission by the editor of the paper which published the sermon of this renegade American.)

Is Spirit Existence After Death a Myth? Some Thoughts Suggested by the Lecture of Dr. Taylor. The News and Leader.

Messages From the Dead Declared to Be Impossible—Are They? Reply to C. S. Town. Record-Herald, Chicago.

Review of Passing Events. Banner of Light and The Progressive Thinker.

Notes on American Spiritualism. Harbinger of Light and Sunflower.

Reply to Rev. E. E. Nell's Paper Before the Ministerial Association. Elwood, Ind.

Review of Passing Events—English Lyceum Work—Holy Rollers—Heil Revived. Banner of Light and The Progressive Thinker.

Great Men and Spiritualism—Second Reply to George Allen White. The Searchlight.

Third Quarter—June 1 to September 1.

The Public Schools and the Bible. Reply to Rev. Bard. Walla Walla Daily Union, Sunday edition.

Review of Passing Events—Spiritualism in New Zealand—Ella Wheeler Wilcox—Dr. Carter. Banner of Light and The Progressive Thinker.

Another Clergyman Sees a Glimpse of Light. The Sunflower.

Review of Passing Events—Sardou—Prof. Richet—Responsibility of Mediumship. Banner of Light and The Progressive Thinker.

Prof. Richet on Trance. Light, London, Eng.

Review of Passing Events—Criticism on the National Spiritualist Association—The Official Register. Banner of Light and The Progressive Thinker.

One Hundred Dollars Reward for a New Truth in Theology. Reply to Rev. Eaton. The Sunflower.

Reply to an Attack in Public Opinion (New York). Public Opinion and all the Spiritual Journals.

Value of the Report of the Seybert Commission. Banner of Light.

Review of Passing Events—Who Are the Infidels?—Reply to Article in Public Opinion. Banner of Light and The Progressive Thinker.

"Beware of False Prophets."—Reply to Rev. Stupp. Register, Wheeling, W. Va.

Prof. Richet and Metaphysical Research. Light, London, Eng.

This International Reform Bureau. The Progressive Thinker and Sunflower.

Fourth Quarter—Sept. 1 to Dec. 1. (Partial Report of first month only.)

Review of Passing Events—Thomas Olan Todd's History of Rochester Knockings—George Allen White—Ways of the Evangelist, An Object Lesson.

National Lyceum Superintendent's Report.

The work of John W. Ring, as National Lyceum Superintendent, is so telling in its effect toward the advancement of this important branch of the great institution of Spiritualism, as to be marvelous. He deserves the esteem and praise of every Spiritualist in the land for his persistent effort in behalf of the children's department of Spiritualism. The National Lyceum is a success.

To the Thirteenth Annual Meeting of the National Spiritualist Association, at Minneapolis, Minn., October 17, 18, 19, 20, 1905, Spiritual Era 58.—The year ending September 1, 1905, has been one of great interest in the lyceum work. The influence of a "school of liberal and harmonious education" has been pronounced and its benefits appear as never before. Willing hands are put to work for the work and eager minds look for the tuition which inspires, cheers and comforts.

California has four active lyceums that affiliate with the National movement through the National Superintendent of Lyceum Work.

Mrs. E. G. L. Smith, conductor, Miss Nellie Sturt, 352 E. Street, Los Angeles, has a wide-awake lyceum in San Diego, with an average attendance of thirty-five.

In Los Angeles, Mrs. Mary C. Vlasak, 121 E. 30th street, and a corps of earnest workers, have an average attendance of thirty-five.

San Francisco, blessed with the presence and efforts of Mrs. Anna L. Gillespie, where a lyceum with Edith Norton, 945 Dolores street, secretary, has an average attendance of forty.

Summerland has a lyceum organized since the close of the Mineral Park campmeeting (July 25). Mrs. L. A. Woodruff is the active leader and the average attendance is twenty-five.

Grand Junction, Col., has lately started a lyceum, with Mrs. Minnie Bennett, Rockway avenue, conductor, with an average attendance of twenty.

Washington, D. C., supports one. Mrs. Mary J. Stoddard, 402 E. Street S. E., reports an average attendance of twenty.

Chicago, Ill., has but one lyceum that affiliates with the National Superintendent. Mrs. C. Schwann, 523 Belmont avenue, reports an average attendance of twenty.

Indiana has three lyceums, all of which closed their sessions during the summer, as many were to attend the Chesterfield camp, where Mrs. Anna L. Gillespie had charge of the lyceum, and a grand work was done. These lyceums are located at Bryant, Peru and Ellettsburg. Very good reports have been received during the year, and they promise to resume work. We put the average attendance at forty-five for the three lyceums.

Maine has the Bower of Beauty lyceum at Monson, where we have a beautiful exemplification of devotion to the cause. Mrs. Mary Drake Jenns started the Bower of Beauty lyceum with a few children in her home. Its influence has reached into the surrounding country until people drive as many as fourteen miles to attend this center of love and peace. The average attendance is twenty. Very good reports have been received during the year, and they promise to resume work. We put the average attendance at forty-five for the three lyceums.

Massachusetts has four lyceums. Brockton is favored with a well organized lyceum where Mrs. Anna Shean, 29 Davis street, is active, with an average attendance of twenty. Their sessions are held regularly eight months of the year and they are prosperous.

Chas. B. Yeaton, 66 Franklin avenue, Revere, reports an average attendance of thirty-five at the Lynn lyceum.

John Howlett, 31 French street, Methuen, reports a lyceum, with an average attendance of twenty.

Miss Ida F. Maxim, 257 Shawmut street, New Bedford, reports an average attendance of twenty. There are other lyceums in the state, we understand, and we hope for their co-operation and support.

Missouri has three lyceums with an average attendance of twenty-five each. Joplin has the Sunshine lyceum, with Miss Dona Field, 1323 East Hill street, daughter of Mrs. Thomas Sheridan, as secretary.

St. Louis has two lyceums. One at the Temple, Pine street, with Mrs. B. J. Hall, 104 Channing street, conductor. The other is presided over by Mrs. Clara T. Harty, 1950 Wyoming street.

Chesterfield, Mich., has a lyceum, with an average attendance of fifteen. Miss Mabell Waldron reports a growing interest and we look with anticipation for this lyceum.

Minnesota has three lyceums, two in Minneapolis and one in St. Paul. G. W. Bush, 311 Pierce street N. S., and Miss Alice Wickstrom, 614 23rd avenue N. E., Minneapolis, report an average attendance of twenty-five at each lyceum.

Mrs. J. P. Whitwell, 254 East Winland street, St. Paul, reports a lyceum of more than fifty, which stands as an example for general conformity to the order and growth to the best possible ends.

New York has two lyceums. One in Buffalo, with an average attendance of twenty. Dr. E. Ryerson, Rev. G. Mudge, 423 East Jackson street, has charge of a lyceum with an average attendance of fifteen.

Ohio has four lyceums. At Conneaut, Miss Carrie Twing Howard, who had charge of the lyceum at the City of Light Assembly this year, has done splendid service. Mrs. Elizabeth Schauss is conductor and acting secretary. The society at Titusville was a magnificent temple property, such as should be reared in the name of humanity, in every city.

Philadelphia has a lyceum, with Mr.

day of peace, when love shall be expressed in the lives of children of earth and the path of progress be so clearly defined that the great multitude will walk therein.

Financial Statement.

Balance from Sept. 1, 1904.	\$ 58.87
Single subscriptions during the year.	69.40
The several Lyceums during the year.	251.93
Sample copies.	4.70
Carriage, plus, etc.	14.58
Commission on articles.	1.00
Lesson Paper.	5.00
Donations to National Spiritualist Association.	100.00
Donation Nat'l. Supt. of Lyceum.	50.00
Donation O. D. Pruden, Baltimore, Md.	5.00
Donation Mrs. J. E. Francis, Chicago, Ill.	5.00
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I am always, JOHN W. RING, National Superintendent Lyceum Work.

AN IMPORTANT QUESTION.

Who Are the Real Heroes? You Will Find Many in the Ranks of Spiritualism. But Study This Question Well as to What Constitutes a Hero—As Considered in the Chicago Evening Journal, by Angela Morgan.

"What is it to be great?" some one asks me. "In your opinion, what is really meant by the term greatness as applied to men and women?"

To be great is to live heroically the common life. The heroism of the uncommon is cheap by the side of the bravery that keeps men and women cheerful and aspiring in the midst of the terrors of this day.

For, with all its air of monotony and calm, and despite its stolid, prosaic front, it is this every day of ours that holds the real terrors, the genuine battles of life. It is "every day" that calls for the exhibition of our greatest strength, our sublimest courage.

It is in the common life that we are to meet the common life that we suffer our severest pangs and make our bravest conquests. Just to keep going, just to be able to meet work and make the ordinary daily efforts means many times the summoning of all the will and faith we command.

To live the life of every day and to live it bravely demands heroism of the highest order. Not to shrink, not to evade the clear call of duty, always to make sacrifices uncomplainingly, always to cover our soul's wound with a smile, to ignore our personal sorrow for the sake of the general good of things, to stick to our post, no matter what the temptation to desert—this is the every day heroism we are called upon to practice. This is the heroism that counts.

It is a heroism that involves the constant exercise of the will, the persistent use of effort and courage. It is a heroism that allows little respite from struggle and sacrifice and that forever restrains one from seeking escape through the gateway of death.

That is the chief command laid upon the common hero. He must not desert. And he will not desert. He sees that to put a bullet through his brain, to take a deadly dose to let the waves cover him is the meanest cowardice. So he does the hard thing—keeps on living.

Dying! Does dying call for courage? Perhaps. But living demands courage a thousand times greater. To slip away quietly from the great tangle of things, to run away from the terror; to give up, this surely would be the simplest, easiest, softest way. But to keep on fighting, no matter what the temptation to desert; this, to me, is the spirit that approaches greatness.

To keep up ambition when there seems no cause for ambition; to infuse into life a dead present; to put magic into monotonous work; to meet pain unflinchingly; to keep sweet and full of faith no matter how cruel the buffetings of fate—these achievements demand greatness of soul and mind and spirit.

The other sort of deeds are comparatively easy of accomplishment. The times when they are demanded of us are rare indeed. We may encounter them once or twice in a life time, and when we do we are made aware of a sort of fatality, a predestination, that in itself is magical enough to furnish the needed courage.

In times of great stress and emergency mortals seem to find the elements of bravery close at hand. The stage of life seems set for a heroic deed, the theater is filled with an audience ready to applaud. The hero is conscious of being urged, sustained by a force not his own; he is aware of being carried out of himself by strange powers—divine agencies. The very strength of the situation—supplies him with daring—makes his deed imperative.

But not so with our ordinary heroism. Here we are not conscious of the unusual and it is difficult to summon splendor to our aid.

Who are the real heroes? You see them about you every day. You meet them in cars, on the streets, in shops, factories, offices. They carry no medals by which you may recognize them. The world knows nothing of them. But could you look into the hearts, the souls, instead of merely gazing into the faces of these "ordinary mortals," you would find the greatness that awes and inspires.

We may theorize all we like, but unless we have learned to meet the common life we are not heroes.

The man of genius may be worshipped for his gifts. He may be called great, but if he does not know how to fight the plain, common battle of every day he is not a great man. He is a fine medium through which harmony, beauty, eloquence express themselves. But as an individual he lives this side of true greatness.

You may find a soul far more splendid in the woman who sews for you, the maid who serves you in the rest room; the tired saleswoman who patiently exhibits suits and coats for your inspection.

You may encounter greater nobility in the man who keeps the little stationery shop where you go daily to buy your newspaper. You may see the gleam of greatness in the eyes of the cheerful youngster who works days and studies nights, planning the welfare of a mother and little sister.

Without question, the greatest thing in this world is character. And it takes character to live the common life and live it bravely.

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

"The New Life." By Leroy Barber. Emphatically suggestive along the lines of "new thought." Excellent in tone and tendencies. Fifteen, cloth, \$1.

The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom. By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. Svo. Cloth, Five Dollars. For Sale at This Office.

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"THE WARFARE OF SCIENCE WITH THEOLOGY" is undoubtedly the most complete, careful, conscientious, able and bravely impartial history of the subject ever written. The exactness and reliability of its facts and citations are unquestioned. Its vast scholarly research is amazing. It contains just the information the student and thinker needs, and so indexed and tabulated that it is handy as a dictionary when one wishes to refer to some special point or topic.

These two large volumes, containing about 900 pages, will be sent to any address on receipt of the price, Five Dollars.

LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

Svo. Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualist reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualist Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Condition of Another Life—Some Hints as to Personal Experiences and Opinions. Price, \$1.50; postage, 10 cents.

The Passing and the Permanent in Religion.

BY MINOT J. SAVAGE, D. D.

Plain Treatment of the Great Essentials of Religion, being a Sifting from These of Such Things as Cannot Outlive the Results of Scientific, Historical and Critical Study, so Making More Clearly Seen "The Things Which Cannot Be Shaken." Price \$1.50.

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WHO WROTE IT? WHEN? WHERE? HOW?

Is It Infallible?

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A Few Thoughts on Other Bibles.

BY MOSES HULL.

Excellent as an exposition of the Higher Criticism and an analysis of the Bible from that standpoint. Of special value and interest to Spiritualists. For sale at this office. Price \$1.00.

"THE UNKNOWN"

—BY—

GAMILL FLAMMARION.

"The Unknown" created a marked sensation in France when first published and can scarcely fail to arouse the greatest interest in this country. It is an eminent scientist's study of the phenomena of the spirit world. In dreams, cerebral physiology, psychic dreams, distinct sight in dreams, actual manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of one mind upon another, transmission of an eminent scientist's study of the phenomena of the spirit world. In dreams, cerebral physiology, psychic dreams, distinct sight in dreams, actual manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. 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WAS ABRAHAM LINCOLN A SPIRITUALIST?

A Chapter of Interesting White House Incidents And Incontrovertible Statements That Show Spiritualism's Outreach and Worth.

Upon the above question the people, outside of Spiritualism, and especially in the Catholic Church, are very positive in their denial that Spiritualism has any claims to the honor of being accepted in principle by the Martyred President, but in this bit of true history it is shown that Abraham Lincoln was not only a believer in spirit return, but that he had seances in the White House, and received advice and many prophetic communications from the spirit world that influenced his action in that great crisis, the War of the Rebellion. Catholicism may wish to cover its trail through that bloody conflict, but the ashes of the murdered President still cry out against it, and will so long as history lasts. We take this opportunity for presenting Chapters from the book "Was Abraham Lincoln a Spiritualist?" by the Medium herself, Mrs. Nettie Colburn Maynard, who presided at the seances. This recital of a historical fact will be interesting to all.

FIRST MEETING WITH LINCOLN.

Secretary Foster takes us to Mr. Laurie's house in Mrs. Lincoln's carriage—Mrs. Lincoln promises to obtain another furlough for my brother—I go into a trance—"This young lady must not leave Washington; Mr. Lincoln must hear her"—Am promised a place under Mr. Newton—Am promised a furlough—A thirty-day furlough is granted—A present of a hundred dollars—I arrange to stay in Washington—We are invited to the White House, where we hold a seance that is of historical importance—"So this is our little Nettie"—President Lincoln is advised upon the Emancipation Proclamation, that it is to be the crowning effort of his administration and his life—The President states that pressure was being brought to bear upon him to suppress the enforcement of the proclamation—"My child, you possess a wonderful gift, but that it is of God I have no doubt."

About half past eight o'clock in the evening of this day I was lying exhausted on the sofa, when a carriage halted at the door. Mr. Laurie entered hurriedly, asking if the "children" had gone (Parnie and myself). Mr. Foster explained that we were still there, and the reason therefor. Mr. Laurie seemed delighted that we had been delayed; and came at once to my side, and kindly said, "Get ready at once and go to my house with me, and I think we can remedy the loss of this furlough." It was a ray of light in dense darkness. Without saying a word, I hastily prepared myself and was surprised to find a most elegant carriage at the door to receive us. Its crimson satin cushions should have told me whose carriage it was; but my mind was so fraught with my trouble that I barely noticed the fact that a footman in plain livery opened the door for us, and we were soon on our way to Georgetown. On my arrival I was astonished to be presented first to Mrs. Lincoln, the wife of President Lincoln, then to Mr. Newton, Secretary of the Interior Department, and the Rev. John Pierpont, at that time one of the chief clerks in the Treasury building. Mrs. Lincoln informed me that she had heard of the wonderful powers of Mrs. Miller, Mr. Laurie's daughter, and had called to witness the physical manifestations through her mediumship. He had expressed a desire to see a trance medium, when they had told her of myself, fearing that I was already on my way to Baltimore with my brother, as I expected to leave that evening. She had said at once, "Perhaps they have not gone; suppose you take the carriage and ascertain." Mr. Laurie went, and found me, as I have stated, prostrated from my long anxiety and trouble. But for the loss of that furlough this meeting would not have taken place. Mrs. Lincoln noticed my swollen eyes and inflamed cheeks, and inquired kindly the cause. Mr. Laurie briefly explained. She quickly reassured me, saying, "Don't worry any more about it. Your brother shall have another furlough, if Mr. Lincoln has to give it himself." Feeling once more happy and strong, I was in a condition to quiet my nerves long enough to enable my spirit friends to control me. Some new and powerful influence obtained possession of my organism and addressed Mrs. Lincoln, it seemed, with great clearness and force, upon matters of State. For one hour I was under this control. When I awoke there was a most earnest and excited group around me discussing what had been said; and Mrs. Lincoln exclaimed, with great earnestness, "This young lady must not leave Washington. I feel she must stay here, and Mr. Lincoln must hear what we have heard. It is all-important, and he must hear it." This seemed to be the general impression. Turning to me she said, "Don't think of leaving Washington, I beg of you. Can you not remain with us?" I briefly explained that my livelihood depended on my efforts as a speaker, and that there was no opening in Washington of that kind for me. But, said she, "There are other things you can do. Surely young ladies get excellent pay in the different departments, and you can have a position in one of them, I am sure." Turning to Mr. Newton, who sat at her right, she said, "You employ ladies, do you not, Mr. Newton? and you can give this young lady a place in your department?" He bowed, all smiles, saying, "I have only very old ladies and young children in my department; but I can give this young lady a position if it pleases you." She turned to me then in a sprightly manner, as if the whole thing was settled, and exclaimed, "You will stay then; will you not?" I said I would consult my friends, and see what was best. But she said, "You surely will not go until Mr. Lincoln has had a chance to see you?" I replied I would not, if he desired to see me. She then turned to Mrs. Laurie, and said, "Now, to-morrow, you go with this young lady to Mr. Tucker; tell him you go by my direction, and just how the case stands. Tell him he must arrange it to have her brother secure another furlough." Soon after, she left, and Mr. Laurie escorted me back to Mr. Foster's.

The next morning Mrs. Laurie came for me, and we went to the office of the Assistant-Secretary of War. I hid as closely as possible behind the stately person of Mrs. Laurie; but my old friend saw me and came forward to inquire how I was and if all was well with my brother. I could only shake my head and sink into a chair, leaving Mrs. Laurie to explain matters. He listened patiently, and came to me and said in the kindest manner: "You seem to have been delayed for some important purpose, my young friend, so I would not be overtroubled about it. You get any commission or United States surgeon to examine your brother again, and if he affirms he is still unfit for service in the field or camp, I will issue a new furlough, if you bring me the paper." With a light heart I could only thank him; and that afternoon my brother and myself went to Mr. Laurie's, and in a few hours a United States surgeon from the Georgetown Hospital made a requisite examination and recommended him a furlough. The next morning I carried it to Mr. Tucker, and a furlough was re-issued by the War Department—this time for thirty days' leave of absence. With a light heart I went to my brother with the paper; and that night Mr. Laurie, on his return from the Postoffice Department, placed in my hand an envelope, which, I was surprised to find, contained one hundred dollars in greenbacks, and a slip of paper on which was written, "From a few friends who appreciate a sister's devotion." No name anywhere to tell who were the generous donors; and I know not to this day whence came this most welcome tribute.

The friends I had made in Washington were determined I should not leave that city, and it was decided that my brother should take my mother back to Hartford with him, with all her household effects; that I should resign my position in Albany; and that my friend Miss Hamnum should join me in Washington. This programme was carried out. The day following my brother's departure for home, a note was received by Mrs. Laurie, asking her to come to the White House in the evening with her family, and to bring Miss Nettie with her. I felt all the natural trepidation of a young girl about to enter the presence of the highest magistrate in our land; being fully impressed with the dignity of his office, and feeling that I was about to meet some superior being; and it was with trembling that I entered with my friends the Red Parlor of the White House, at eight o'clock that evening (December, 1862).

Mrs. Lincoln received us graciously, and introduced us to a gentleman and lady present whose names I have forgotten. Mr. Lincoln was not then present. While all were conversing pleasantly on general subjects, Mrs. Miller (Mr. Laurie's daughter) seated herself, under control, at the double grand piano at one side of the room, seemingly waiting some one. Mrs. Lincoln was talking with us in a pleasant strain when suddenly Mrs. Miller's hands fell upon the keys with a force that betokened a master hand, and the strains of a grand march filled the room. As the measured notes rose and fell we became silent. The heavy end of the piano began rising and falling in perfect time to the music. All at once it ceased, and Mr. Lincoln stood upon the threshold of the room. (He afterwards informed us that the first notes of the music fell upon his ears as he reached the head of the grand staircase to descend, and that he kept step to the music until he reached the doorway.)

Mr. and Mrs. Laurie and Mrs. Miller were duly presented. Then I was led forward and presented. He stood before me, tall and kindly, with a smile on his face. Dropping his hand upon my head, he said, in a humorous tone, "So this is our 'little Nettie,' is it, that we have heard so much about?" I could only smile and say, "Yes, sir," like any school-girl; when he kindly led me to an ottoman. Sitting down in a chair, the ottoman at his feet, he began asking me questions in a kindly way about my mediumship; and I think he must have thought me stupid, as my answers were little beyond a "Yes" and "No." His manner, however, was genial and kind, and it was then suggested we form in a circle. He said, "Well, how do you do it?" looking at me. Mr. Laurie came to the rescue, and said we had been accustomed to sit in a circle and to join hands; but he did not think it would be necessary in this instance. While he was yet speaking, I lost all consciousness of my surroundings and passed under control.

For more than an hour I was made to talk to him, and I learned from my friends afterward that it was upon matters that he seemed fully to understand, while they comprehended very little until that portion was reached that related to the forthcoming Emancipation Proclamation. He was charged with the utmost solemnity and force of manner not to abate the terms of its issue, and not to delay its enforcement as a law beyond the opening of the year; and he was assured that it was to be the crowning effort of his administration and his life; and that while he was being counseled by strong parties to defer the enforcement of it, hoping to supplant it by other measures and to delay action, he must in no wise heed such counsel, but stand firm to his convictions and fearlessly perform the work and fulfill the mission for which he had been raised by an overruling Providence. Those present declared that they lost sight of the timid girl in the majesty of the utterance, the strength and force of the language, and the importance of that which was conveyed, and seemed to realize that some strong masculine spirit force was giving speech to almost divine commands.

I shall never forget the scene around me when I regained consciousness. I was standing in front of Mr. Lincoln, and he was sitting back in his chair, with his arms folded upon his breast, looking intently at me. I stepped back, naturally confused at the situation—not remembering at once where I was; and glancing around the group, where perfect silence reigned. It took me a moment to remember my whereabouts.

A gentleman present then said in a low tone, "Mr. President, did you notice anything peculiar in the method of address?" Mr. Lincoln raised himself, as if shaking off his spell. He glanced quickly at the full-length portrait of Daniel Webster, that hung above the piano, and replied, "Yes, and it is very singular; very singular indeed."

Mr. Somes said: "Mr. President, would it be improper for me to inquire whether there has been any pressure brought to bear upon you to defer the enforcement of the Proclamation?" To which the President replied: "Under these circumstances that question is perfectly proper, as we are all friends (smiling upon the company). It is taking all my nerve and strength to withstand such a pressure." At this point the gentlemen drew around him, and spoke together in low tones, Mr. Lincoln saying least of all. At last he turned to me, and laying his hand upon my head, uttered these words in a manner that I shall never forget: "MY CHILD, YOU POSSESS A VERY SINGULAR GIFT; BUT THAT IT IS OF GOD, I HAVE NO DOUBT. I THANK YOU FOR COMING HERE TO-NIGHT. IT IS MORE IMPORTANT THAN PERHAPS ANYONE PRESENT CAN UNDERSTAND. I must leave you all now; but I hope to see you again." He shook me kindly by the hand, bowed to the rest of the company, and was gone. We remained an hour longer, talking with Mrs. Lincoln and her friends, and then returned to Georgetown. Such was my first interview with Abraham Lincoln, and the memory of it is as clear and vivid as the evening on which it occurred.

*** I looked up, and did not need to know by any one telling me who he was. Lincoln stood at the open window.

He was looking down, yet seeing nothing. His eyes were turned inward. He was thinking of the great work and duty that lay upon his soul. I think I never saw so sad a face in my life, and I have looked into many a mourner's face. I have been among bereaved families, orphan children, widows and strong men whose hearts have been broken by the taking away of their own; but I never saw the depth of sorrow that seemed to rest upon that gaunt, but expressive countenance. Yet there was a light in those deep-sunk eyes that showed the man who was before me as perhaps the best Christian the world ever saw, for he bore the world upon his heart. That man was bearing the country of his birth and love upon his naked soul. It was just one look; but I never have forgotten it, and the nakedness of all these years that great and patient man looks down upon me to teach me how to bear, and how to do, how to hope, and how to give myself for my fellow-men.

Lincoln was a noble representative of free institutions. He stood as the representative of that liberty which had been won by the sword of the Revolution, which had been organized by the earlier settlers of the Republic, and which has been adorned by many years of growth until the present day. The Revolution had passed before Lincoln's day; but he was a typical representative of the freedom of heart, and soul, and life which ought to be the most priceless inheritance of every American citizen. I think this was evinced in his whole course and conduct. He was surrounded by able men.

The sword and the pen both had their heroes; but before this man every one chose to pause, and his choice was always the wisest of all. I do not know what Lincoln would have done without support; but through all troubles, the individuality of that one man, his unflinching courage, his broad sympathy and charity, his homely common sense, his indomitable rectitude and unshaken faith ran like a pulse of fire, a thread of gold.

You may speak of the arch of honor that spans those years of struggle. You may write the names of great generals, admirals, statesmen, senators, and governors upon separate stones. But, for that one stone which bound them together, without which the arch would have fallen into ruin and confusion, you must write LINCOLN'S NAME.

I mention a third thing for which Lincoln was great. We have had great men who were as cold as the marble in which their statues have been cast. We have had men who had no more warm blood in their hearts than the bronze tablets upon their tombs. We have had great statesmen, great warriors, great philosophers; great men of letters, all of them cold as icebergs, with no popular sympathies; no real tenderness, no heart beneath their garments.

We have had men placed as Lincoln was who had calmly written out his same gigantic campaign and could accept death, peril, or disgrace, as well as honor, with the same calm impassibility with which you might move the knight or the bishop from one square on the chessboard to another. We have had men who left behind them mighty names; and no one child sobbed when they were gone. But not a dry eye appeared amid thousands of children when the splendid, heroic Lincoln, with his wisdom, sagacity, and patriotism, was taken away. He carried a tender heart, the heart of a little child, the heart of a woman when she has given her promise to the man she loves.

Back of that rough, angular form and seemingly uncouth demeanor there lay a heart as white as snow, and so dropping with the love of humanity that, if I were to take out of one of those Christian centuries the heart of the one whom I believed to be the most loving; the most tender, I would take it from the breast of Abraham Lincoln.

What soldier in his standing army, bleeding and with dusty feet, could enter the chamber of any other ruler in this world and plead his cause as a friend? What woman, fearful because her son was in peril, when a stroke of the President's hand would set him free, could anywhere else force her way to him through lines of senators, and then receive consolation? What man, within the memory of man, has ruled without calousy and fanaticism, and to whom every man in the land could turn his thought, in hope, in prayer, as to a patient or never-failing friend? Was there ever a leader of the American people who got so near the heart of his generation as did Abraham Lincoln? And perhaps, with all his greatness, this is one of his greatest claims to immortal memory: The writer dies; the honored philosopher fades away with the changes of time; the scientific man is blotted out by the record of successive thought; the poet's sweetest lays may be folded away like a garment, to put some newer and better one in its place; but the love of the human heart is the one enduring thing in this world of ours; and where all these things will pass away, the man who is a lover of his country, who is a lover of his native land, is the man whose immortality is best secured, and that man was Abraham Lincoln.

I can say nothing, in this brief review of his work, of the emancipation of the slave, except to say that that patience, wisdom, and infallible instinct as to the right time of doing anything is illustrated in this, perhaps, as no other single incident of his career. And when I come to one effort it seems to me I wanted to lay my fingers on my lips and never speak another word. When he climbed that height at Gettysburg, and stood on the scene of the terrible conflict, on that ground made sacred with the bodies of our patriot soldiers, the eloquence of his lips, the impressiveness of his mien, and the words uttered by his heart through his tongue, made that oration which, in the history of American eloquence, puts culture into the shade, for it was the eloquence of the noblest American upon the noblest occasion in the history of mankind.

In the old days every cathedral had its chime of bells. A new bell had to be cast, and it was to be strung up far into the tower to exorcise the demons and call the people to morning worship. The bell was in process of casting in the mold, and there were joy and gladness. Priests brought the crucibles and bronze articles to the mould, and the molten metal began to make its way toward the great hole in which the cast was being prepared. Suddenly the great gathering was swayed with some sudden emotion. There was a danger of the failure of the cast through insufficient metal. The cry was, What shall be done? It was soon decided. Every one gave something, some article of value to cast into the seething pot. Women tore off their bracelets. Others ran and brought silver vessels; priests brought the appurtenances of the sanctuary and flung them into the seething, boiling furnace; and at last there was sufficient. It cooled, and was swung into the tower, and there never was a sweeter-toned bell in all the world, and the sacrifices that had been made in flinging the treasure into the bell made its notes those of silver and gold as they rang out on the sweet morning air. The old bell that proclaimed liberty at Philadelphia is a useless bell to-day. We have done the casting all these years of that bell of liberty which is to be rung in the ages to come, high up above the people and the sound of the nations and the war and the peace of the world.

We hope and pause when the golden bell is rung, and we seem to hear its silver chiming as it calls to prayer. We hear its deeper notes when it warns us with its significant alarm and joyous clang that it is positively above us. How sweet is that bell of liberty. Let us not forget what makes it sweet is because men have cast sacrifices for the golden hope of manhood and life. Let us not forget that if it rings so sweetly, and is to ring forever in the name of liberty, some of that sweetness comes from Abraham Lincoln; for, when that bell was in the molten furnace of war and the crucible of trial, there was cast into it the pure gold of his many life.—Rev. E. C. Bolles, at Lafayette Camp.]

WE MAKE HISTORY.

We enter the Interior Department—Form the acquaintance of Mrs. Anna M. Cosby—Meet Geo. D. Prentiss and many prominent people—Frequently visit the White House—We hold a seance at Laurie's, the President attending—"Bonnie Doon"—Mrs. Miller causes the piano to dance—"The scene at the front depicted"—The President advised by "Dr. Bamford" to go to the Army of the Potomac and talk with the soldiery—"The simplest remedies the best"—The President grants a furlough to A. L. Gurney—The President speaks his views upon Spiritualistic communications—Advised not to make the seances public information—Mrs. Miller moves the piano while the President sits upon it.

On the Monday following I found employment (through the kindness of Mrs. Lincoln) in the seed-room, a division of the "Department of the Interior," which was under the control of Mr. Newton. This room was part of a building on F street near Seventh, where fifty to sixty occupants, the majority old ladies, and the balance children between the ages of ten and twelve, found employment. My duties consisted of sewing together the ends of curious little sacks—each sack containing a gill of seed corn, beans, etc., as the case might be; which work was little more than mere pastime. We entered the room at nine in the morning, leaving it at twelve; returning at one, and leaving again at three in the afternoon. For this work I received one dollar per day. A few days later my friend Parnie joined me, also entering this room, doing the same work, and receiving the same compensation.

In the meantime my evenings were well filled with circles, which were attended by many of the most prominent people in Washington. Among those I met and learned to love, and who in turn became warmly attached to myself and friend, was Mrs. Anna M. Cosby, whose father, Mr. Robt. Mills, was the architect of the public buildings of Washington; and whose husband was at this time consul at Geneva (?). Her home was a solid brick mansion on Capitol Hill—historical in its associations; having been known in Washington's day as the "Old Bell Tavern"; afterwards used as a bank until Mr. Mills changed it to a family residence. The old vaults still remained beneath the building; and its quaint arrangement and winding stairway were a novelty to my Northern eyes. The first floor of her house was occupied by John W. Forney; and a beautiful chamber on the second floor was usually occupied by General Simon Cameron when in Washington.

This lady was the patroness, as her father had been patron before her, of the Columbia Fire Company, which was located very near her residence. It was to her and her family that this company was indebted for the many privileges it enjoyed—her father being active in establishing it, and furnishing it with the motto, "The performance of duty insures the protection of God." This lady, after a time, insisted upon our "making her house our home;" and in its refining and elevating atmosphere, surrounded by all that wealth could give, we passed many happy weeks and formed many pleasant associations. At her house I met with Mr. Joshua Speed, Mr. Lincoln's former law partner. At one of her circles, held in her beautiful parlors, I also met Geo. D. Prentiss, the well-known editor of the Louisville Journal. Here I gave many private sittings to distinguished people, whose names I never knew; but who were apparently earnest investigators, and seemed satisfied with the truths they obtained. In short, every moment was filled to the uttermost, and the time so occupied passed quickly and pleasantly.

Prior to leaving Mr. Laurie's to become the guest of Mrs. Cosby I had another important interview with President Lincoln. One morning, early in February, we received a note from Mrs. Lincoln, saying she desired us to come over to Georgetown and bring some friends for a seance that evening, and wished the "young ladies" to be present. In the early part of the evening, before her arrival, my little messenger, or "familiar," spirit, controlled me, and declared that (the "long brave," as she denominated him) Mr. Lincoln would also be there. As Mrs. Lincoln had made no mention of his coming in her letter, we were surprised at the statement. Mr. Laurie rather questioned its accuracy; as he said it would be hardly advisable for President Lincoln to leave the White House to attend a spiritual seance anywhere; and that he did not consider it "good policy" to do so.

However, when the bell rang, Mr. Laurie, in honor of his expected guests, went to the door to receive them in person. His astonishment was great to find Mr. Lincoln standing on the threshold, wrapped in his long cloak; and to hear his cordial "Good evening," as he put out his hand and entered. Mr. Laurie promptly exclaimed, "Welcome, Mr. Lincoln, to my humble roof; you were expected" (Mr. Laurie was one of the "old school gentlemen"). Mr. Lincoln stopped in the act of removing his cloak, and said, "Expected! Why, it is only five minutes since I knew that I was coming." He came down from a cabinet meeting as Mrs. Lincoln and her friends were about to enter the carriage, and asked them where they were going. She replied, "To Georgetown, to a circle." He answered immediately, "Hold on a moment; I will go with you." "Yes," said Mrs. Lincoln, "and I was never so surprised in my life. He seemed pleased when Mr. Laurie explained the source

(Continued on page 10.)

THE SPIRITUAL LIFE.

Let Us Be Spiritualists in Deed as Well as in Thought.

The spiritual life is a simple one, for truth is best expressed in a life free from pretensions. The complexities of so-called modern existence are composed of non-essentials.

Unnecessary wants, not genuine needs, cause worry. To worry is to age rapidly. To do calmly, and calmly, truthfully, conscientiously, living "one day at a time," is to remain ever young in spirit.

If the spirit remains young the body will mirror forth the condition of its commander—the soul—in a youthful appearance, free from the frowns of age. How quickly we recognize the youthfulness in those we meet. We recall with pleasure a calm, kindly face, and we say, when speaking of such a one: "He never worried, but was always hopeful of better things." In our youth, all of us realize quickly that he of the hopeful kind is the one who is the most valuable to high order of human beings best described by our youthful but comprehensive term "good."

This "good" man was good because he was a lover of humanity, and he was not afraid to let the light of his deeds so shine that even the babes in arms recognized the sterling quality of his spirituality. We do not remember the name of his religion—indeed, we are not sure that he was a member of a church congregation—but we know he was a good man. His was the great practically applied optimism known in these latter days as the "goodness" of names of Naturalism, Spiritualism, Humanitarianism and New Thought. But even though religion is found with real goodness, we forget the religion and remember the goodness.

The recognition of the truthness and richness of soul possessed by others is therefore not circumscribed by the narrow boundaries of creed or church. To live in order to benefit humanity is truly an ideal worthy of the efforts of all, for if we work without hope of reward we demonstrate in the most unselfish degree our true mission in this preparatory stage of our existence.

If this life were all, if we were here only for a day and tomorrow pass into nothingness, then we could perhaps afford to cherish petty grievances, and seek to "revenge" real or fancied wrongs; but when we fully realize the fact that life here is as one grain to the countless millions of grains of sand on the shores of the ocean in its proportion to the future ages we shall live, then we will see our pettiness and our narrowness in their true light, and our daily thoughts will be broadened accordingly.

It is only through ceasing to rail, and by beginning to help, that we advance. To see the bright lining of our troubles, we must have the illuminating power of a broadened sun of spirituality within.

Let us, then, allow the bright light of the heaven that is within us to shine, forth through our countenances, our deeds, our words, that the world-darkened children of fear may bask in its rays and cease to despair, to jeer, to curse, and begin to take heart of courage to do the world's work cheerfully and well.

By giving we gain, and by gaining we are enabled to give tenfold. True, many of us have neither money nor lands, but we can give kindness and love; for of these we should have an inexhaustible supply.

Let us turn to our good friend, Marcus Aurelius Antoninus. We will question him:

Do you believe that some men's troubles are too severe?

Hark to the answer: "Nothing happens to any man which he is not formed by nature to bear. Things themselves touch not the soul, not in the least degree; nor have they admission to the soul, nor can they turn or move the soul."

"Do you think that revenge is justifiable?" Hear now the answer of the man who once ruled the Romans:

"The best way of avenging thyself is not to become like the wrong-doer. In the gymnastic exercises suppose that a man has torn with his nails, and by day and night, thy head has inflicted a wound. Well, we neither show any signs of vexation, nor are we offended, nor do we suspect him afterwards as a treacherous fellow; and yet we are on our guard against him, not however as an enemy, nor yet with suspicion, but we quietly get out of his way. Something like this let thy behavior be in all other parts of life; let us overlook many things in those who are like antagonists in the gymnasium."

"Should we think much of the future, and plan to be able to meet its problems?" we ask. "Let not future things disturb thee, for thou wilt come to them, if it shall be necessary, having with thee the same reason which now thou usest for present things. Look within. Within is the fountain of good, and it will ever bubble up. The art of life is more like the wrestler's art than the dancer's in respect of this; that it should stand ready and firm to meet onsets which are sudden and unexpected."

Thus we learn of the ancients' patience and forbearance, wisdom and philosophy, and we build these facts into our structure of memory until we have but to turn to recollection for the references to do what is best of life. Learning through the mistakes of others to avoid the disasters that may occur in our own careers seems the part of wisdom, but to bravely meet the smiting hand of our own ignorance is to gain in knowledge.

The spiritual life, then, is a simple life—a life made up of good deeds kindly done, of cheerful words gladly spoken, of personal wrongs hidden and forgotten in the haste to help other unfortunate forget their troubles.

To assist others is but lending to ourselves of the storehouse of life, for no life can be complete until it is a settled debt. We must be unselfish citizens of the world if we would hope to reap the world's lasting benefits.

Let us be Spiritualists in deed as well as in thought, and cease to build up the huge blocks of criticism, coldness, cynicism and unkindness; for the resting wall will surely finally crumble away in much the same way as that which shut out Mirza's prisoner light and life.

F. M. SNARENBURGER.

GIRL MENTALLY LIKE INFANT.

Owing to a strange case of mental relapse Miss Mary Scallier, 19 years old, who was a few days ago like any other young woman, bright, active and enjoying health, to-day is again like a baby, scarcely able to walk and appreciating nothing of what goes on around her. She resides at Morristown, N. J.

Twice before she had these periods of relapse to infancy. She is not weak in intellect, as she was graduated from a parochial school one of the brightest members of her class.

Her case is not one of insanity, but she is incapable of thought, speech, or responsible action. To all intents and purposes she is an infant. This is a case, no doubt, of spirit control.

ASTRAL.

WAS ABRAHAM LINCOLN A SPIRITUALIST?

A Chapter of Interesting White House Incidents and Incontrovertible Statements

That Show Spiritualism's Outreach and Worth.

(Continued from page 9.)

of our information; and I think it had a tendency to prepare his mind to receive what followed, and to obey the instructions given.

On this occasion, as he entered the parlor, I made bold to say to him, "I would like to speak a word with you, Mr. Lincoln, before you go, after the circle." "Certainly," he said; "remind me, should I forget it."

Mr. and Mrs. Laurie, with their daughter, Mrs. Miller, at his request, sang several fine old Scotch airs—among them, one that he declared a favorite, called "Bonnie Doon." I can see him now, as he sat in the old high-backed rocking-chair; one leg thrown over the arm; leaning back in utter weariness, with his eyes closed, listening to the low, strong, and clear yet plaintive notes, rendered as only the Scotch can sing their native melodies. I looked at his face, and it appeared tired and haggard. He seemed older by years than when I had seen him a few weeks previously. The whole party seemed anxious and troubled; but all interest centered in the chief, and all eyes and thoughts were turned on him. At the end of the song he turned to me and said, "Well, Miss Nettie, do you think you have anything to say to me to-night?" At first I thought he referred to the request I had made when he entered the room. Recollecting myself, however, I said, "If I have not, there may be others who have." He nodded his head in a pleasant manner, saying, "Suppose we see what they will have to tell us."

Among the spirit friends that have ever controlled me since my first development was one I have before mentioned—known as "old Dr. Bamford." He was quite a favorite with Mr. Lincoln. His quaint dialect, old-fashioned methods of expression, straightforwardness in arriving at his subject, together with fearlessness of utterance, recommended him as no finished style could have done. This spirit took possession of me at once. As I learned from those in the circle, the substance of his remarks was as follows: "That a very precarious state of things existed at the front, where General Hooker had just taken command. The army was totally demoralized; regiments stacking arms, refusing to obey orders or to do duty; threatening a general retreat; declaring their purpose to return to Washington. A vivid picture was drawn of the terrible state of affairs, greatly to the surprise of all present, save the chief to whom the words were addressed."

When the picture had been painted in vivid colors, Mr. Lincoln quietly remarked: "You seem to understand the situation. Can you point out the remedy?"

Dr. Bamford immediately replied: "Yes; if you have the courage to use it."

"He smiled," they said, and answered, "Try me." The old doctor then said to him, "It is one of the simplest, and being so simple it may not appeal to you as being sufficient to cope with what threatens to prove a serious difficulty. The remedy lies with yourself. Go in person to the front; taking with you your wife and children; leaving behind your official dignity, and all manner of display. Resist the importunities of officials to accompany you, and take only such attendants as may be absolutely necessary; avoid the high grade officers, and seek the tents of the private soldiers. Inquire into their grievances; show yourself to be what you are, 'The Father of your People.' Make them feel that you are interested in their sufferings, and that you are not unkind of the many trials which beset them in their march through the dismal swamps, whereby both their courage and numbers have been depleted."

He quietly remarked, "If that will do any good, it is easily done." The doctor instantly replied, "It will do all that is required. It will unite the soldiers as one man. It will unite them to you in bands of steel. And now, if you would prevent a serious, if not fatal, disaster to your cause, let the news be promulgated at once, and disseminated throughout the camp of the Army of the Potomac. Have it scattered broadcast that you are on the eve of visiting the front; that you are not talking of it, but that it is settled that you are going, and are now getting into readiness. This will stop insubordination and hold the soldiers in check; being something to divert their minds, and they will wait to see what your coming portends."

He at once said, "It shall be done." A long conversation then followed between the doctor and Mr. Lincoln regarding the state of affairs, and the war generally. The old doctor told him "that he would be renominated and re-elected to the presidency." They said that he had smiled when this was told him, saying, "It is hardly an honor to be coveted, save one could find it his duty to accept it."

After the circle was over, Mr. Laurie said, "Mr. Lincoln, is it possible that affairs are as bad as has been depicted?" He said, "They can hardly be exaggerated; but I ask as a favor of all present that they do not speak of these things. The Major there," pointing to an officer of that rank who was in their party, "has just brought despatches from the 'front' depicting the state of affairs pretty much as our old friend has shown it; and we were just having a Cabinet meeting regarding the matter, when something, I know not what, induced me to leave the room and come down stairs, when I found Mr. Lincoln in the act of coming here. I felt it might be of service for me to come; I did not know where." He dropped his head as he said this—leaning forward in his chair as if he were thinking aloud. Then, looking up suddenly, he remarked, "Matters are pretty serious down there, and perhaps the simplest remedy is the best. I have often noticed in life that little things have sometimes greater weight than larger ones." As they rose to depart, he turned to me, saying, "Now I will hear what you have to say to me." Going to one side of the parlor, we sat down, and I laid before him the case of a friend who had been nearly two years in the service in the Army of the Potomac, and who was a lieutenant in the Thirtieth N. Y. Regiment. He had seen hard service in camp and field, and had never asked for a furlough during that period. At this time, as his colonel was ordered to Washington on duty for a few weeks, he sent in a petition to the War Department for a furlough, signed by all the superior officers of his regiment and brigade. Not doubting the granting of the furlough, nor waiting for its arrival, feeling sure of its coming and being forwarded, he went with his colonel to Washington. Unfortunately, the day before, he had received the announcement that the application had been rejected, and that an order was then at the department for his arrest for "absence without leave." I stated these facts in full to Mr. Lincoln, and said to him, "This young man is a true soldier, and was one of the first to respond to the call for troops. He has no desire or disposition to avoid or shirk his duty, and is intending to return and give himself up as soon as his colonel's business is completed. It occurred to me that you would be kind enough to interpose your hand between him and the consequences of his rashness in leaving the camp before the arrival of his furlough." He pleasantly smiled, and said, "I have so much to think of now, I shall forget all about this. You write it all out to me, giving me his name and regiment, and bring it to me tomorrow." Feeling sure of my cause, I was delighted, and thought of the pleasant surprise I had in store for my friend.

Mr. Lincoln bade us all a pleasant "good night" and departed, leaving us to talk over the curious circumstances of his coming and of its results.

It was at this seance that Mrs. Belle Miller gave an example of her power as a "moving medium," and highly amused and interested us by causing the piano to "waltz around the room," as was facetiously remarked in several recent newspaper articles. The true statement is as follows: Mrs. Miller played upon the piano (a three-corner grand), and under her influence it "rose and fell," keeping time to her touch in a perfectly regular manner. Mr. Laurie suggested that, as an added "test" of the invisible power that moved the piano, Mrs. Miller (his daughter) should place her hand on the instrument, standing at arm's length from it, to show that she was in no wise connected with its movement other than as agent. Mr. Lincoln then placed his hand underneath the piano, at the end nearest Mrs. Miller, who placed her left hand upon his to demonstrate that neither strength nor pressure was used. In this position the piano rose and fell a number of times at her bidding. At Mr. Laurie's desire the President changed his position to another side, meeting with the same result.

The President, with a quaint smile, said, "I think we can hold down that instrument." Whereupon he climbed upon it, sitting with his legs dangling over the side, as also did Mr. S. P. Kase, and a soldier in the uniform of a major (who, living, will recall the strange scene) from the Army of the Potomac. The piano, notwithstanding this enormous added weight, continued to wobble about until the sitters were glad "to vacate the premises." We were convinced that there were no mechanical contrivances to produce the strange result, and Mr. Lincoln expressed himself perfectly satisfied that the motion was caused by some "invisible power;" and when Mr. S. P. Kase remarked, "When I have related to my acquaintances, Mr. President, that which I have experienced tonight, they will say, with a knowing look and wise demeanor, 'You were psychologized, and as a matter of fact (versus fancy) you did not see what you in reality did see.'" Mr. Lincoln quietly replied, "You should bring such person here and when the piano seems to rise, have him slip his foot under the leg and be convinced (doubtless) by the weight of evidence resting upon his understanding."

When the laughter caused by this rally had subsided, the President wearily sank into an arm-chair, "the old tired, anxious look returning to his face."

This never-to-be-forgotten incident occurred on the fifth day of February, 1863.

I believe that Mr. Lincoln was satisfied and convinced that the communications he received through me were wholly independent of my volition, and in every way superior to any manifestation that could have been given by me as a physical being. This he affirmed in my presence and in my hearing in answer to a question by Mr. S. P. Kase as to what he thought of the source of what he had experienced and heard from time to time in the form of Spiritualistic manifestations. He replied, "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me, nor of what was transpiring in my cabinet meeting prior to my joining this circle, nor of affairs at the front (the army), nor regarding transpiring events which are known to me only, and which I have not imparted to any one, and which have not been made public."

As he spoke, his face was earnest and in repose, and he laid one hand in the other impressively (as was his custom). He likewise comprehended that I was ignorant of the very facts surrounding the information of which I was the agent.

It has frequently been stated that Mr. Lincoln was a Spiritualist. That question is left open for general judgment. I do know that he held communication with numerous mediums, both at the White House and at other places, and among his mediumistic friends were Charles Foster, Charles Colechester, Mrs. Lucy A. Hamilton, and Charles Redmond, who warned Mr. Lincoln of the danger that faced him before he made that famous trip between Philadelphia and Washington, on which occasion he donned the Scotch cap and cape; and which warning saved him from assassination.

If he had not had faith in Spiritualism, he would not have connected himself with it, and would not have had any connections with it, especially in peculiarly dangerous times, while the fate of the nation was in peril. Again, had he declared an open belief in the subject, he would have been pronounced insane and probably incarcerated.

A man does not usually follow or obey dictation in which he has no faith, and which does not contain information of active present value to him. This argument, together with his following of the spirit dictation which passed through me, goes a great way toward a critical and correct judgment in this matter, especially when verification is at hand. It is also true that Mrs. Lincoln was more enthusiastic regarding the subject than her husband, and openly and avowedly professed herself connected with the new religion.

Mr. S. P. Kase frequently warned me that it would be unwise to talk with newspaper men, or to answer any of the many inquiries that were constantly made regarding the subject of our presidential seances—saying impressively, "Do not make these matters public property in any such manner at the present time. Reserve your statements, of experiences until sufficient time has elapsed to remove any condemnatory criticism, which would naturally be caused by the present excitement of war, and for the time when the people are ready to look upon past and present events with coolness and correctness, at which time a true and dispassionate judgment will be reached, for you will then receive an impartial hearing, and at the same time make evident the truths of Spiritualism." He added, "You are at liberty to quote me and to use my name in connection with any events herein stated, in which I was a participant." The value of his opinion is apparent, and I may add that I followed this advice implicitly. The time has arrived when we can criticize freely, judge dispassionately, and reach a true conclusion regarding those events which had to do with the greatest man of his time—the chief actor in the tragedy of modern years, which centered upon us the gaze of the civilized world.

PERILOUS TIMES.

I make a strange error—The President visits the Army of the Potomac at the instigation of the spirits—Mrs. Lincoln is distracted, and we comfort her—A sitting while the battle of Chancellorsville goes on and the result foretold—We depart with an armful of flowers—Visit to Mount Pleasant Hospital, where father greets us.

The next day was Sunday, and Mr. Lincoln had evidently forgotten that fact when he bade me bring him my request in writing. I therefore used a part of the day to write out a plain statement of the case. I considered it almost a State document, addressed it "To the President of the United States," and thoughtlessly, or rather with great deliberation, believing it necessary, signed my full baptismal name to the paper. Since I had responded to a name, I had been called "Nettie" by old and young, and had almost forgotten that my proper name was "Henrietta."

Sunday morning's issue of John W. Forney's "Gazette," born in startling headlines: "The President is about to visit the Army of the Potomac." Then followed a statement of what gunboat was in preparation to take him and his family to Fortress Monroe; and other matter showing literal obedience to the directions given the night previous. These papers, I learned, were scattered by the thousand throughout the army, as quickly as they could be conveyed there.

On Monday morning, with my paper in hand, I visited the White House. Going up to the waiting room, I sent it in by "Edward," and anxiously awaited the result. Twenty minutes or more must have passed when "Edward" came out, and said, "The President desires that you call to-morrow." I was thunderstruck; not knowing what this might indicate. I knew that without the consent and knowledge of my friend I had furnished the full facts of his whereabouts and his acts to headquarters; and knew not how my action might be considered by him and his colonel. Startled and full of doubt, I walked to the broad stairway, and when halfway down met the major (whose name I have forgotten, but who was with the President on the occasion of the sitting the Saturday previous), who instantly recognized me, and raised his cap and bowed pleasantly. I left the White House, going to the Postoffice Department for my mail, then returned to Georgetown to find the major awaiting me. He came to me as I entered and said, "Mr. Lincoln sent me to you with this note. He says he thinks it will answer every purpose. He told me to tell you he had left it without date, as you could not tell him the precise date of your friend leaving the camp, and being without date, it therefore covers all back time. He would have given it to you in person, but he did not recognize the name attached to the foot of the paper containing the statement. When I went into the room," he added, "after meeting you off the stairs, the President took up the paper and said, in a perplexed way, 'This lady states that I requested her to write this out. I don't remember the name or the circumstance, and yet there is something familiar about it.' I stepped up to Mr. Lincoln, and glancing at the name, replied, 'It is that little medium we saw in Georgetown.' Oh, yes," he exclaimed, "I fully remember now. Go out and bring her in." I hurried out," added the major; "but you having left, I failed to find you." He then said, "This matter must be attended to at once," and writing on this card, as you see, he inclosed it in an envelope and bade me bring it to you." I opened it and read the following: "Leave of absence is granted to A. L. Gurney, Comp. G, 30th N. Y. Reg., and he will report to his company Feb. 17, 1863"—thus giving him ten days' additional leave (the time was afterwards extended to the 27th, merely changing the date). I have no doubt this gentleman treasures to this day that souvenir of our martyred President. I thanked the major for his kindness, and bade him extend to Mr. Lincoln my grateful acknowledgment, impulsively remarking, "How good of him to do this thing!" To which the major replied, "It is a common thing for him to do these acts. He is all the time doing something of the kind."

The President's visit to the "front" and the ovation tendered him showed the spontaneous uprising of a people to receive a loved ruler. How he was literally borne on the shoulders of soldiers through the camp, and how everywhere the "boys in blue" rallied around him, all grievances being forgotten and restored, and his leaving a united and devoted army behind him when he returned to Washington,—are matters of history too well known to bear repeating.

He did not achieve the victory of carrying out to the letter, without a

struggle, the directions of our unseen friends. Mrs. Laurie and myself visited the White House in the interval of the preparation and the time of departure; and Mrs. Lincoln informed us that they were being besieged by applications from members of both houses, and cabinet officers and their wives, for permission to go with them. And she remarked, in her quick, impulsive way: "But I tell Mr. Lincoln, if we are going to take the spirits' advice, let us do it fully, and then there can be no responsibility resting with us if it fail." I was controlled at this time, and "They" impressed upon her the importance of carrying this out as strictly as was consistent, as it was all important that the "man," not "the President," should visit the army. Disunionists had labored to fill the minds of the soldiers with the idea that the government at Washington was rioting in the good things of life and surrounded by pomp and display, while the soldiers were left to die in the swamps, neglected and forgotten; it was therefore necessary "that they should see the man in his simplicity," and that he should carry with him a personal influence which would be felt throughout the camp. The wisdom of his action is told in the result.

I think it was in May of that year that the battle of Chancellorsville was fought. My father was then with my eldest brother in hospital in Washington. Intending to visit him, I went by permission of Mrs. Lincoln to the White House to obtain a bouquet of flowers for him. Miss Parnie and myself applied to the private entrance, expecting only to receive the flowers and depart; Mrs. Cuthbert, Mrs. Lincoln's waiting-woman, eagerly met us at the door. "Oh, my dear young ladies," she exclaimed in her broken French fashion, "the madam is distracted. Come to her, I beg of you. She wants you very much." Surprised at her earnestness, we went up-stairs and were ushered into her bedroom. Mrs. Lincoln, in a loose wrapper, her long beautiful hair down her back and over her shoulders, was distractedly walking up and down the room. As she saw me she came forward and exclaimed, "Oh, Miss Nettie, such dreadful news; they are fighting at the front; such terrible slaughter; and all our generals are killed and our army is in full retreat; such is the latest news. Oh, I am glad you have come. Will you sit down a few moments and see if we can get anything from 'beyond'?"

No hint of the battle had as yet reached the public. I was surprised. I threw aside my things and we at once sat down. "Pinky" controlled me instantly, and in her own original way, assured Mrs. Lincoln that her alarm was groundless; that while a great battle had been fought and was still in progress, our forces were fully holding their own; and that none of the generals, as she had been informed, were slain or injured. She bade her have no fear whatever; that they would get better news by nightfall, and the next day would bring still more cheering results. This calmed her somewhat, and after I awoke she talked very earnestly with me to know if I fully trusted and believed in what was said through me. I assured her of my confidence in whatever was communicated, and it seemed to give her courage. It was now approaching one o'clock, and Mr. Lincoln entered the room; he was bowed as if bent with trouble, his face looking anxious and careworn. He shook my hand in a listless way and kindly inquired how I was, shaking hands with my friend also. He sat down at a little stand on which Mrs. Cuthbert had placed a cup of tea and a plate of crackers. It seemed that it was his custom at this hour to partake of this frugal lunch.

Mrs. Lincoln instantly began to tell him what had been said. He looked up with quick interest. My friend Parnie said, "Perhaps Mr. Lincoln would prefer to hear it direct; would you not like to tell Mr. Lincoln?" He said, "If it would not tire your friend too much, yes." I hastened to assure him that I felt no weariness whatever, and again I was soon under control. This time it was the strong, clear utterance of one we had learned to call "Wisdom"; and Parnie told me that Mr. Lincoln listened intently to every word. For twenty minutes "he" talked to him, stating clearly the condition of affairs at the front; assuring him of what news he would receive by nightfall, and what the morrow would bring forth; and that in no wise was the battle disastrous; and though not decisive particularly in character, was sufficiently so to be a gain, not a loss, to the Union cause. He brightened visibly under the assurances given; and my friend said she had never seen me more impressive or convincing when under control.

Evidently "they" felt his need in that hour, and met it. When I awoke his tea stood untasted and cold, and as none seemed to think of it that should have done so, my friend quietly arose, and, taking it from the stand, handed it to Mrs. Cuthbert, and said, "Change this for a hot cup and bring it soon." No one seemed to think she was stepping out of her place in thus thinking of the weary man before us. It was quickly brought, and he drank it with a relish, but left the crackers untasted. He shook us warmly by the hand, and with a pleasant smile passed back to his private apartments.

I need not say that our hands were well filled with flowers when we left the White House. However, it was then too late to go to the camp. The next morning, on our way to the hospital, we called at the White House and received from Mrs. Cuthbert the assurance that the news had been received as predicted, and that "Mr. and Mrs. Lincoln were both feeling much better and full of hope."

Taking the cars at Fourteenth street, we made our visit to Mount Pleasant Hospital. Its thousands of clean, white empty tents, full of little cot-beds, suggested the possibilities of war, but presented none of its horrors. My brother was somewhat better, although still in bed; and my father was glad to see his visitors. We stayed a few hours, and he showed us over the departments; taking us to the surgeons' headquarters, where all seemed quiet and peaceful. We returned to the city, little dreaming of the scene that would greet us when we again visited the camp.

A TEST SEANCE.

We are requested to attend a private seance at the White House—The President asks me to demonstrate my "rare gift," as he called it—The two soldiers present in citizen's dress—"Perfectly satisfactory," said Mr. Lincoln; "Miss Nettie does not require eyes to do anything"—Tracing lines upon the map; I do not hear the import of the seance—Those were not days for trifling—An account of a witty application of a part of Knox's poem, "Why Should the Spirit of Mortal Be Proud?"—The complete poem.

There was another meeting with Mr. Lincoln which is interesting and of considerable value. Shortly after my return to Washington, and while visiting Major Chorpenning one evening, Mr. S. P. Kase called. After an exchange of compliments, he stated that he had been requested to have me attend a seance, and as the same was of a private character he was not at liberty to say more. We all suspected the truth, however, and I instantly made ready to accompany him. After entering the carriage provided for the occasion, he informed us that our destination was the White House, explaining that while at the War Department that afternoon he had met Mr. Lincoln coming from Secretary Stanton's office. Mr. S. P. Kase bowed to the President and was passing onward when Mr. Lincoln stopped him, asking whether Miss Colburn was still in the city, and if so, whether it were possible to have her visit the White House that evening. Upon a reply in the affirmative to both questions, Mr. Lincoln remarked, "Please bring her to the White House at eight or nine o'clock, but consider the matter confidential."

By the time Mr. S. P. Kase had completed his recital we were at the door of that historic mansion, and a servant, who was evidently on the watch for us, quickly opened the door and we were hurried up stairs to the executive chamber, where Mr. Lincoln and two gentlemen were awaiting our coming. Mr. Lincoln gave an order to the servant, who retired, and a moment later Mrs. Lincoln entered. I am satisfied from what followed that she was summoned on my account to place me more at ease than otherwise, under the circumstances, would have been the case. Mr. Lincoln then quietly stated that he wished me to give them an opportunity to witness something of my "rare gift," as he called it, adding, "You need not be afraid, as these friends have seen something of this before." The two gentlemen referred to were evidently military officers, as was indicated by the stripe upon their pantaloons, although their frock coats, buttoned to the chin, effectually concealed any insignia or mark of rank. One of these gentlemen was quite tall and heavily built, with auburn hair and dark eyes, and side whiskers, and of decided military bearing. The other gentleman was of average height, and I somehow received the impression that he was lower in rank than his companion. He had light brown hair and blue eyes, was quick in manner, but deferential towards his friend, whose confirmation he involuntarily sought or indicated by his look of half appeal while the conversation went on.

We sat quiet for a few moments before I became entranced. One hour later I became conscious of my surroundings, and was standing by a long table, upon which was a large map of the Southern States. In my hand was a lead pencil, and the tall man, with Mr. Lincoln, was standing beside me, bending over the map, while the younger man was standing on the other side of the table, looking curiously and intently at me. Somewhat embarrassed, I glanced around to note Mrs. Lincoln quietly conversing in another part of the room. The only remarks I heard were these: "It is astonishing," said Mr. Lincoln, "how every

(Continued on page 11.)

EXCELLENT RESULTS.

Some Experiences in Spiritual Manifestations.

A friend to whom I had written concerning a seance I had witnessed some years ago, writes me in answer, under date of March 15, 1906: "I doubt not there is something in spiritual phenomena, but what and how much I don't know. I have encountered many frauds in that line; but this may be taken only to prove that there is a genuine."

We have a young lady friend who plays beautifully on the piano without knowing one note from another, or one key from another. She has never been known to play a piece that is written. When she gets through playing a piece she will say, "That was Beethoven," Liszt, or Mendelssohn, etc., as the case may be. She claims that she is controlled by these great musicians.

Sometimes she and her mother began to hear what seemed to be telegraphic clicking on the table and chairs, without their touching them. It was new to them. She invited me and a friend to test it one night. We got a young man who had never attended a seance—got him at one of the Western Union offices. He got intelligible communications and conversed with the invisible operator by tapping on the table with his pencil. The young woman and her mother know absolutely nothing about telegraphy. The name given by the spirit operator was that of a former acquaintance of the medium, who had committed suicide. He was a telegraphic operator. The medium said he used to call her by a name which was not her real name. She told the operator we took there to ask him what he called her. He gave it by ticks, and the operator told it out.

Once I invited a noted medium to give a seance in my parlor. I invited in my neighbors until we had fifteen present in all, mostly unbelievers. After the dark room performance was over, the floating musical instruments, etc., (the two guitars and violin being my own) all of which was wonderful, we sat down. The medium handed me his slate and asked me to examine it. I did so and rubbed it well on both sides, to be sure there was no writing on it. He then put a piece of slate pencil on it and took the slate by one end and reached it out at arm's length, placed the other end against the wall, then turned to my wife and said, "Mrs. — if there is any message you would like to send from the spirit world, call for it." She said, "I wish some one would tell me something about M—," our little girl who had passed over some years before, about which the medium knew nothing. Immediately there began a sound as of some one writing on the slate with a slate pencil. After a little while it stopped. The medium then asked, "Are you through?" There were three ticks on the slate as if done with the pencil. Then he said, "Sign your name," and there was a little more writing and three more taps. The medium then without looking at the slate handed it to Mrs. — and said, "Read what is on it."

I got up and went around to look over her shoulder. These words were written on the slate as clearly as any I could with a slate pencil, "Mabel is with me and we are happy. Mary."

Mary was Mrs. —'s sister. Mrs. — said, "why that is Mary's hand-writing." She then got one of Mary's letters and found that on the slate certain letters were made in her peculiar style in the old letter. There was simply impossible in the case. Let me look further.

THE CHRISTIAN ISRAELITES.

Different Religious Cults That Arise From Time to Time.

If it is difficult to originate a new cult it is still more difficult to invent a new religion. Perhaps they deserve no better title. But a "freak" flower is usually one which has just been produced by some caprice of nature. The "Christian Israelites" and most other modern religious sects are not "freaks" in the meaning of the word. They are for the most part adapters of religious and metaphysical ideas which have run down the ages, and have history from an exceedingly early date.

The "Christian Israelites," for instance, have a queer way of dividing the human being up into three parts. Body and soul are not enough for them. They talk about body, soul and spirit, and quote several passages from the bible in proof of their phraseology. But this division is an old one. The ancient Christian fathers had a special name for it. It was called trichotomy, and was quite different from the modern trichotomy. It signified that those who believed in it held the body to be one thing, the animal soul (which we share with all other living creatures) to be a second thing, and the spirit to be a third and divine thing.

But the Christian Israelites do not stop at this. They invent a new religion. It is still studied in our universities out of the text books on Greek philosophy. The Greeks speculated about it as they did about everything else.

To come to more modern instances, most of the theories about the end of the world now taught by the "Israelites" can be found in the writings of Joanna Southcott, who lived in the eighteenth century. She believed that she was the woman who in the book of Revelation is promised the uncomfortable fate of being driven into the wilderness. She prophesied the end of the world and then because of the exigencies of the situation postponed it several times. Toward the end of her life she believed that she was about to give birth to a second Messiah, but died before the accomplishment of her intention.

It will hardly do to blame the present age for the appearance of strange cults. It must be confessed that the present age perpetuates some of them. But that is, after all, a minor fault. They were handed down to us by our ancestors. We cannot invent them. We couldn't. They were all invented long ago. If now and then a magazine writer arises who thinks we are going crazy because we furnish the soil for strange religious growths, he should stop for awhile to contemplate the age which came before us.

The above, an editorial in the Chicago Tribune, illustrates the conservative truth.

DIVINE WRITING.

The acknowledgment of weakness which we make in imploring to be relieved from hunger and temptation is surely wisely put in our prayer—Thackeray.

Ambition makes more trusty slaves than need.—Ben Johnson.

WAS ABRAHAM LINCOLN A SPIRITUALIST?

A Chapter of Interesting White House Incidents and Incontrovertible Statements

Which Show Spiritualism's Outreach and Real Worth.

(Continued from page 10.)

line she has drawn conforms to the plan agreed upon." "Yes," answered the older soldier, "It is very astonishing." Looking up, they both saw that I was awake, and they instantly stepped back, while Mr. Lincoln took the pencil from my hand and placed a chair for me.

Then madam and Mr. Somes at once joined us, Mr. Somes asking, "Well, was everything satisfactory?" "Perfectly," responded Mr. Lincoln; "Miss Nettie does not seem to require eyes to do anything," smiling pleasantly. The conversation then turned, designedly I felt, to commonplace matters.

Shortly afterwards, when about leaving, Mr. Lincoln said to us in a low voice, "It is best not to mention this meeting at present." Assuring him of silence upon the question, we were soon again on our way to the major's.

Mr. Somes informed me that he heard enough in the opening remarks of the spirit to convince him that the power controlling knew why I had been summoned. He said I walked to the table unaided and requested that a pencil be handed me, after which the President requested Mr. Somes and Mrs. Lincoln to remain where they were at the end of the room. "In accordance with this request," said Mr. Somes, "we paid no attention to what was being said or done, further than to notice you tracing lines upon the map, and once one of the gentlemen re-sharpened the pencil for you." I never knew the purport of this meeting, nor can I say that Mr. Somes ever heard more regarding the strange affair. That it was important may be supposed, for those were not days for the indulgence of idle curiosity in any direction, nor was Mr. Lincoln a man to waste his time in giving exhibitions in occult science for the amusement of his friends.

The impressions left upon my mind could not be otherwise than gratifying, in finding myself the recipient of such unusual attentions, and, for the occasion, the central figure in what appeared to be a mysterious and momentous consultation. Had it been simply an experiment to test my mediumship, Mr. Somes and Mrs. Lincoln would have been included in the group that gathered around the table. Should the two stranger participants in that seance be now living, and by any chance these lines should be read by them, they will readily recall the scene, and fully recognize the incident from the remarks that were uttered at the time. I am confident that my services were appreciated, and that the spiritual guidance which found utterance through my lips was confirmatory of the plans which they had already prepared. As in this instance, so in many others, has this powerful aid been called upon and used to advantage, to further important national and personal interests, and accomplish results that simple human knowledge could not achieve.

Mr. Lincoln's fancy for poetry and song inclined towards those melodies which appealed to his emotional nature, as is illustrated by his keen appreciation of Mrs. Laurie's "Bonnie Doon," and his favorite poem, "Why Should the Spirit of Mortal Be Proud?" I remember hearing him refer to the touching poem upon an occasion of peculiar interest, at which time he recited a part of it, applying the verses to the occasion in a very pleasant and happy manner. This incident is worthy of appearing in print:

One morning in January, 1863, Mrs. Laurie desired me to go to the White House and inquire after Mrs. Lincoln's health. Mrs. Laurie had visited Mrs. Lincoln the previous day, and found her prostrated by one of her severe headaches. It was about eleven o'clock when I called. Upon sending up my name and inquiry to Mrs. Lincoln, I was requested to walk up stairs to her rooms, where I found Mr. and Mrs. Lincoln, a gentleman and two ladies. I was cordially received by Mr. and Mrs. Lincoln, and presented to the guests, whose names were not mentioned, and when I noticed their glances, I knew that they had been told I was a "medium." After explaining my errand and being about to withdraw, Mrs. Lincoln asked whether I felt equal to the task of a seance. Noticing that all were expectant, I signified my willingness and reseated myself.

After Mrs. Lincoln had assisted me to remove my wraps, she requested that the friends present do the same. They declined. Whereupon, the gentleman, who was her escort, laughingly remarked, as he indicated the lady nearest him: "It is useless to urge Anna, Mrs. Lincoln, for she thinks she looks better in her new bonnet." To which Anna replied, "That she believed she did, and felt very proud of it." Mr. Lincoln, who was seated, raised his hands with a comical gesture, and quoted a part of his favorite poem, "Why Should the Spirit of Mortal Be Proud?" The gentleman said, "You are familiar with that poem." To which the President replied, "Perfectly; it is a favorite of mine; and let me ask, what could be finer in expression than the lines:

"The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by;
And the memory of those who loved and praised,
Are alike from the minds of the living erased."

Continuing to the line:

"Have quietly mingled their bones in the dust."

At this point I became unconscious, and awoke a half hour later to find the company betraying much emotion, and while recovering myself, they talked together in low tones, and in an animated manner. This was interrupted by Mr. Lincoln rousing himself with an effort, saying: "I must go, and am afraid I have already stayed too long." Shaking hands with his visitors, he turned in his kind way to me, and, while warmly shaking my hand, said: "I thank you, Miss Nettie, for obliging us; we have deeply enjoyed our little circle." As he left the room, the others expressed the same sentiment; and as I was preparing to don my bonnet and shawl, Mrs. Lincoln requested me to wait. She rang the bell for the servant, who soon after returned with two beautiful bouquets, one of which she said was for Mrs. Laurie, the other for myself. The party then shook hands with me, rising as they did so. I was treated by them with the same courtesy as would have been offered any friend or old acquaintance. The following poem is the entire text of the part quoted by Mr. Lincoln on this occasion:

Oh! Why Should the Spirit of Mortal Be Proud?

Oh! why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around, and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust, and together shall lie.

The infant a mother attended and loved;
The mother that infant's affection who proved;
The husband, that mother and infant who blest,—
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose
Shone beauty and pleasure—her triumphs are by;
And the memory of those who loved her and praised,
Are alike from the minds of the living erased."

The hand of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap,
The herdsman, who climbed with his goats up the steep,
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

[The saint, who enjoyed the communion of heaven,
The sinner, who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.]

So the multitude goes—like the flower or the weed,
That withers away to let others succeed;
So the multitude comes—even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been—
We see the same sights that our fathers have seen.

We drink the same stream, we view the same sun;
And run the same course our fathers have run.

The thoughts we are thinking, our fathers would think;
From the death we are shrinking, our fathers would shrink;
To the life we are clinging, they also would cling;
But it speeds from us all like a bird on the wing.

They loved—but the story we cannot unfold;
They scorned—but the heart of the haughty is cold;
They grieved—but no wail from their slumber will come;
They joyed—but the tongue of their gladness is dumb.

They died—ay, they died;—we things that are now,
That walk on the turf that lies over their brow,
And make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye—'tis the draught of a breath—
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
Oh! why should the spirit of mortal be proud?

—William Knox.

Sees God as a Master Scientist.

DECLARES RELIGION A SCIENCE, AND THE ETHER TO BE THE TRUE AND VERITABLE GOD.

The following from the New York Truth Seeker, by Prof. S. R. Shepherd, an old-time Spiritualist of Leavenworth, Kans., will be read with special interest by Spiritualists. It looks very much as if the Kansas man had worked out the solution of that greatest problem of the ages—Religion—and thus discovered the common scientific basis of all religions.—Wm. Scott, M. D., Kansas City, Mo.

True religion is a science—the science of perfect normal development and adjustment to the laws of the universe. True religion leads man to study infinite law, to idealize good and to seek the realization of his highest hopes and aspirations. That the material parts of the universe are but infinitesimal specks in the boundless realm of etheric life and energy is beyond question.

In the long and earnest search to find out God I proceeded in the true scientific manner, he representing the unknown quantity or equation. He made all the sciences, hence must be the great master scientist of the universe. He makes the sun to shine, the rain to fall, and the grass to grow, hence must be the omnipotent, omnipresent energy which moves and directs the heavenly bodies and causes every effect both great and small in the boundless universe.

Electricity is vibratory. Life is essentially electrical. Spirit is electrical. Every effect or phenomenon in the universe is of electrical causation. The earth and every stick, stone, straw, grain of sand, or piece of matter is an electrical magnet with positive and negative poles. God is the great fountain of life, love, and potential energy, the great, etheric dynamo of creative power, the great "central" while we are tiny fragile electrical organisms or machines, helplessly dependent upon the creative power from which we emanated.

And naturally the query—why in the name of Infinite goodness should we not be able to develop some latent, divine faculty, a sixth or other sense, and like the electric boats or motors when exhausted call up at will some great "central," as if by wireless telephone, and place ourselves in such relation of receptive oneness as to receive an influx of new energy, life and courage.

Ten years ago, after twenty years of patient observation, study, and experimentation, my fondest hopes were realized in finding the ether vibration or energy to be, indeed, the veritable "ever present help in time of need," the "staff of support," the "comforter," etc., so earnestly and vividly portrayed by the deeply religious of all ages.

My experiences and continued studies during the past ten years furnish to me absolute demonstration of the identity of this divine energy with the God or Heavenly Father of the Christian and Mohammedan and the One Supreme Being of other religions—the common source and basis of all religious experience and phenomena.

Here is a "working hypothesis" worthy of the investigation of all honest, scientific, truth-seeking souls. It accounts for everything hitherto unexplainable in the world's history of religion and religious phenomena. The spiritually alive and quickened of all times and religions have experienced the benefit of retreating at will into vibratory union with this divine energy, though having no proper conception of its nature. Victims of false education, and handicapped by intellects working at cross-purposes with the verities of their own subjective lives and experiences, they yet sought help and healing from the ecclesiastical gods of their sects but received it instead from Ethos, Ethos or Etherion, the Infinite source of all life, energy and causation.

Man's first exercise of the religious instinct is the childhood love of mother. Nothing quickens to life the religious impulse like a sense of helpless dependence. Out of this feeling and in response to the mother's love is born the child's love for his mother. The relation between the two is the divinest and holiest expression of the religious instinct. The mother is the child's divinity, the all-in-all, the supreme good. If his love and adoration for her grows year by year he is laying deep and strong the foundation for the broader exercise of the religious instinct in full spiritual development and in his relations to God and man. He grows to manhood, the mother has passed to the higher life, but he is still her child and a child of the Infinite. In sickness or loneliness or sorrow he instinctively reaches out to some divine power for that invigorating cordial of consolation he in childhood received from "Mother." And if with such depth of emotion as to strike the chord of divine sympathy and come into vibration with the soul of the universe he will receive comfort and strength and courage and healing in fullest measure.

The idea of religion being an inductive science, divided into "pure" and "applied," the same as mathematics and other sciences, will no doubt strike the unthinking as "awful" but such it unquestionably is. And being so its claims upon the intelligence of mankind become a thousand times stronger. Hence it will not be necessary for men to apologize for being caught coming out of the scientized church of the future.

Pure religion treats of divine laws, principles, forces, and elements, while applied religion concerns their combinations and classification into formulas and axioms and applies him to work out the fullest measure of happiness and attain the highest and most glorious achievement of destiny possible to human endeavor. For pure religion science is just as exact in its equations as algebra, and applied religion science is just as unerring in its methods and certain in its results as geometry.

To develop the "ether faculty" and utilize the vital relation of subconscious soul communion with the Infinite is no more to be caviled at by the spiritually atrophied and dead than are the demonstrated facts of wireless telegraphy, telephony, hypnotism, and even the telephone which was scoffed at when projected a few years ago. This is a world of wonders and the half has not been told.

True prayer, which is no more and no less than telegraphic communion with the Etho-God as is scientific and hygienic as sleep, rest, or nutrition, but those who never developed their spiritual natures and have not learned and practiced that wonderful art divine and of course see no sense or utility in it. No more can the blind or dim-sighted realize the beautiful tints of the rainbow, or the deaf or hard-of-hearing sense the delicate symphonies of the eolian harp.

Let all the spiritually dormant, in church and out, (for church lines prove nothing), wake up from the sleep of death and flee from the annihilating wrath to come, for the law of the survival of the fit is as inexorable in dealing with spiritual organisms as with physical.

Let us be wise and take thought for the morrow. Let us practice spirit culture as well as physical, for unless any organism both feeds and functions it will surely die.

Let us play the game of life for all there is in it. Let us see the whole show. To lose out in the first act and miss the best part would be the climax of folly.

Political men, like goats, usually thrive best among inequalities.—Laudor.

We want fewer things to live in poverty with satisfaction than to live magnificently with riches.—St. Evremont.

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

The Established Church of England Inquiring Into Psychological Phenomena.

Great Encouragement to the Devotees of Spiritualism Comes from Every Source, Not the Least of Which Is From Science.

SPIRIT RETURN IS MAKING ADVANCEMENT ALL ALONG THE LINE—AS RAPIDLY OUTSIDE OUR RANKS AS IN THEM. NO ONE CAN PREVENT ITS ONWARD PROGRESS. IT IS DESTINED TO REVOLUTIONIZE THE WHOLE WORLD, DESTROYING ALL SHADES OF SECULARISM. NOW COMES ARCHDEACON COLLEY, OF ENGLAND, WITH AN ACKNOWLEDGMENT THAT SPIRIT RETURN IS A FIXED FACT IN THE ECONOMY OF NATURE.

Archdeacon Colley, rector of Stockton, near Rugby, will make a sensation at the Church Congress, at Weymouth, Eng., next month by moving the appointment of a committee representative of the Established Church to inquire into psychological phenomena, says the Daily Express of London, England.

Archdeacon Colley has embodied his Spiritualistic experiences of thirty-three years in an address, which is to be published in three languages, and which is based upon a diary in which he had recorded carefully various supernatural visitations.

"My object," said Archdeacon Colley in an interview with an "Express" representative, "is to explain what I hold strongly—that there is scientific proof of life beyond the grave."

"Religionists say that we want no proof, but I wish to show that it is a truth that does not depend upon belief, article or creed, but on proof positive—ocular, auditory, and tangible—that these spirit people of whom I speak have been seen, heard, and touched by me."

"I give dates for all the circumstances, and chapter and verse."

Facts in Support.

In one instance the archdeacon avers that he and four friends were sitting with a medium, when the form of a little child was discerned on the medium's left.

The child was seen in the full gaslight, pursed her mouth to receive kisses, spoke, and, on the instructions of the medium, fetched articles from different parts of the room.

Eventually an ornament on the mantel-piece was indicated. As the little girl went forward the fire blazed up with scorching heat, and she drew back in alarm.

Involuntarily the archdeacon asked: "Did it burn you, my dear?" and the reply came back through the medium, "Yes, I felt it."

Another spirit form called into realization through the medium was that of an Egyptian. He was tall, walked about the room, and finally sat by the side of the archdeacon, who examined him through a Stenograph lens closely, observing the frontal ornament of the turban. As he passed his fingers over it, it seemed to melt away.

Altogether the Egyptian remained visible for an hour, and was induced under the influence of the medium to write on the back of Archdeacon Colley's card. For this a pencil was placed near him. The pencil was held at the same angle as a stylus, and the writing ran from right to left.

Coptic Writing.

Subsequently the card was forwarded to the authorities of the British Museum, and the writing was identified as Coptic. Fac-similes have been prepared, which the archdeacon will produce at the congress.

The archdeacon assigns the wedding which took place last July between his son, Lieutenant Colley, and an Irish girl to a recent visitation.

While paying a chance call in London, Lieutenant Colley was told that a lady wished to see him. He was confronted with a medium, a total stranger, who told him that the spirit of his dead mother wished to communicate with him. A message in a faint voice was dictated by the spirit through the medium, the meaning of which was beyond the lieutenant's comprehension.

Presently another and strange spirit spoke and delivered a message, which proved afterwards to concern a lady in Ireland.

Again the first spirit spoke, and intimated that the stranger was the mother of the lieutenant's future-wife, and that his marriage had been arranged.

Quite skeptically the officer informed his father of his amazing experience, and the archdeacon understood the first message as a reference to an incident of his early married life.

Met His Bride.

Eventually, while delivering the message to the Irish lady, though still incredulous, the lieutenant became acquainted with the girl, who became his bride a little over two months ago.

During a pastoral visitation Archdeacon Colley came across an instance only a few days ago, in which a widow who was on her deathbed talked aloud for some time with her husband, whose spirit, she declared, was in the room.

"I do not believe in pressing these things before unbelievers," said the archdeacon, "because life is too short for controversy, and, as someone has said, controversy equalizes wise men and fools."

"What I have learnt I have learnt by experience and patient experiment, and by constant fasting. I have not been afraid to imperil my position by my assertions in favor of Spiritualistic beliefs."

"It has been borne in upon me that I ought to speak, and I shall not cease to claim that these manifestations should be received as being just as credible as Bible incidents, in which angels appeared to men. There are many things which must be left to the scientists rather than the church. I am ready to be cross-examined, and I want inquiry to be made."

Archdeacon Colley graduated at Magdalen College, Oxford, in 1869. He has been a curate at Coventry, morning lecturer at St. Anne's, Wandsworth, and has worked in Portsmouth.

He spent some years in Natal, and was appointed rector of Stockton in 1901.

WHAT IS LIFE?

The Question Tensely Answered by a Physician.

Life is a term with which we are familiar in its ordinary sense, but the fullness of its meaning is apt to stagger us. For life is everything! Objections to such a definition are ready to hand, but can it not be proved true? Truth is frequently established by proofs that are largely speculative. When that eminent scientist, Sir Oliver Lodge, tells us that atoms are verifiable, which are so little that a million billions of them massed together are barely visible with the highest power of microscope, we accept the fact, although we feel that proof of it must be partly inferential. But what, in this connection, interests us most in Sir Oliver's tiny atoms is the fact that they are alive; they move—and move with a purpose. They build up other forms of being, just as they themselves are built up by and of the ultimate something we here term life.

But what reason have we to claim that the inherent activity of infinitesimal bits of substance is, properly, a phenomenon of life? We do so simply because life is the energized principle—the primary basis—the ultimate something of universal existence, whose incessant activity not only sustains its own being, but creates and sustains everything else that exists.

Hence life is eternal; these conditions of its existence prove that it could have had no beginning and can have no end. They also prove that life has intelligence that is inherent and supreme; none other could control its purposeful processes.

Therefore life is all-powerful and all-comprehensive; it is omniscient, omnipotent and omnipresent. But these are attributes which we can only ascribe to God himself; as the supreme ruler of the universe.

Therefore life is God and God is life.

And the dictum is true that man is created in the (intellectual) image of his maker; for he is apparently the superlative output of the constructive processes of life. For human life, as a specific determination and individuation of universal life, differs essentially from the lower forms in that it acquires consciousness of its existence and memory of its experience.

These go to constitute human personality, which, as an uncomplicated condition of eternal life, can never be destroyed. Self-consciousness in any form of being that is strictly elementary could by no possibility be lost.

Man, therefore, is destined to live forever as a miniature reproduction and integral part of creative intelligence. In conclusion, we claim that here are facts that go to establish the truth of the definition that life is that intelligent creative energy whose activity accounts for universal existence. Life is everything.

—O. O. BURGESS, M. D.

San Francisco, Cal.

Quarrels would not last long if the fault was only on one side.—Rochefoucauld.

Read not books alone, but men, and amongst them chiefly thyself; if thou find anything questionable, there, use the commentary of a severe friend rather than the gloss of a sweet-tongued flatterer; there is more profit in a distasteful truth than in a deceitful sweetness.—Quarles.

Ambition makes more trusty slaves than need.—Ben Johnson.

SPIRIT RETURN.

Verily, It Comes to All, and Many Times No Medium Is Present—An Interesting Case.

To the Editor:—I see that my trial subscription has expired, and as I am getting interested, I will have to renew. I have been hunting for truth for the last fifteen years. I have had my experience in the Baptist church, and as I began to think for myself I had no use for me. I have been through Christian Science, and it looks as if a share of it was stolen from Spiritualism. The reason I went for a trial subscription, my wife was doing her housework one morning and was not thinking of her mother who had passed on several years ago, when she heard her mother's voice calling her, my wife being in a room with three girls hiding her from the mother. She looked up and saw her mother sitting in the wagon as she used to come. She looked up and smiled and vanished. I have had my name called twice when none were around.

S. HOGUE.

THE "GENERAL CONSCIENCE."

Some Interesting Particulars in Reference to the Same—The Church in Persecutions and Religious Bigotry—The Jesuits and their Nefarious Work.

To the Editor of The Sun:—A letter in The Sun of Sunday, July 16, in criticism of Mr. Goldwin Smith's question, "Where would even nominal Catholicity now be if political power had not in Italy, France, Spain, Austria, Bavaria, and the Spanish Netherlands forcibly crushed freedom of inquiry?" contends that political power seldom attempted to crush freedom of inquiry in the interest of the Church herself; that it fought only to crush freedom of action.

In the individual man to will is to act; all before this is simply volition, the lowest form of desire. Freedom of inquiry is not merely volition; it is action, not merely the right to think, but the right to speak, write and preach, not only for one, but for all. To say that Martin Luther was a mere inquirer and German Protestants were actors is to belittle the human mind.

Nearly all the massacres for 3,000 years have been committed by religious bigots as the inciting cause, and when it comes to murdering a whole people for a difference of opinion concerning religion it matters not whether you call it political power or the Church, for State and Church all along have been one.

The Jews stoned the Prophets, the priests never offering to prevent it. The Greeks put Socrates to death for teaching false doctrines. The Romans persecuted the Christians for denouncing false gods, and the Church, when she had obtained power, was never backward in crushing every inquiry.

Your correspondent said that in every country mentioned by Mr. Goldwin Smith the Church was persecuted by the State. Now, the Church, in addition to her prerogative of locating the population of the next world either above or below, claimed the right to dominate the whole earth, to bestow scepters and kingdoms, to throne and dethrone, and what he calls the effort of the temporal power to enslave her was simply an effort in self-defense against her arrogant claims and persistent endeavors to grasp all power, temporal as well as spiritual. There is no instance in history where the Church was persecuted by the Christian State when she confined herself to her legitimate and proper business of saving souls.

It is true the Jesuits were expelled from Spain, France, Germany and every country in Europe, and why? Because in the language of the Roman Pontiff—of blessed memory—in the middle of the eighteenth century, who dissolved the order, "They taught false morals and encouraged the assassination of princes and kings. Jesuitism is not necessarily the Church."

Practically, there was no question of freedom of inquiry during the middle ages except in an academic way by some of the monks here and there. It was not till the fourteenth century, when Wycliffe arose, that freedom of inquiry became a living issue. From that time every Catholic power in Europe at the instigation of the Church sprang to the work of crushing it. What but political power, or, to be more precise, as "H. F. L." would have it, what but the Church crushed freedom of inquiry in Moravia, exterminated the Hussites? What but the Church desolated Spain by driving the Jews and the Moors, the hewers of wood and the drawers of water, the people who tilled the soil, who grew the rice and the corn while the lazy Spaniards were basking in the sun? What but the Church incited civil war in France, the Massacre of St. Bartholomew and the exile of millions of her best people to the New World? What but the Church ravaged all Germany with the horrors of war for thirty years, so that for 200 years she stood still, until Bismarck arose to consolidate her scattered energies and power?

Your correspondent says there is no such thing as the "general conscience," that conscience is exclusively and severely individual; that it is a process of the intellect. Conscience is the moral sense. It is the reason employed about questions of right or wrong, and accompanied with sentiments of approbation or condemnation. Reason is the intellectual faculty or faculty of first principles as distinguished from the understanding, the discursive faculty. On it are based all the higher cognitive faculties that distinguish man from the brute. Its absence produces idiocy, its obscuration insanity. Without moral sense there can be no conscience. It comes not from the head. It springs spontaneously from one's moral nature, from the heart. It is a feeling, a sentiment, a concrete consciousness of right and wrong. The mind is the sum of subjective activities, ganglionic, nervous and muscular, focused in the brain. The understanding is the familiar and easy operation of the mind on what actually exists before it. The intellect is the mind engaged in the discovery of hidden or abstract truth. It is very possible for one with a good understanding to have no intellect, and without intellect there can be no conscience if the latter is but a process of the former. This is but a logical deduction from the premise, but all experience teaches us that it is not true, that this premise is false. The "general conscience" of a people is the average conscience, just as the general honesty is the average honesty.

M. E. Montrose Pa.

All Hail to the Advance of Our Sacred Truth, Our Noble Cause!

SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is at by a legitimate deduction from all the right." Pope.
 "I long to know the truth hereof at facts which are truly material." Coleridge.
 "Plows, to go true, depend much upon the truth of the iron." Mortimer.
 "Let us make truth catching instead of falsehood and disease." Ingersoll.
 "Truth bears the torch in the search of truth." Lucretius.
 "Truth depends on, and only arrived for truth."

Let us love our cause and dare to advocate its truth and defy fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii. 7.
 "Truth crushed to earth shall rise again." William Cullen Bryant.
 "To have truth and not live it is like having lungs and refusing to breathe." It will be held as a dead dogma, not a living truth."—John Stuart Mill.

FUNDAMENTAL PHILOSOPHY.

BY HENRY MORRISON TEFFT.

There are no well defined lines in any department of life. Pride becomes haughtiness; humility carried to excess becomes weakness; diplomacy degenerates into duplicity; patriotism merges into ambition and taxation in time becomes confiscation.

Nothing remains stationary. The stars make their orbits; the sun and moon follow their circuits and all nature is involved in a cycle. Whatever has been will be again. This applies to all forms and customs. Discarded philosophies, religions and governments are not exempt from this universal rule.

To-day the trend of events, in church and state, is toward centralized power. Democracy, in my opinion, is only a passing phase in the history of civilizations and governmental life. Zangwill speaking of Emperor William's belief in the divine right of kings, says: "It may be that Europe will drift back again to his way of thinking. Reactions are not uncommon in history, and the agitations of anarchists and socialists may drive the world back to its monarchies and its kings by divine right."

Republican simplicity even in democratic governments is already a thing of the past. The great display attending the public appearance of rulers and the attention they demand makes them the target for envy, malice, and every sort of dissatisfaction. Greed, love of power, and display has ruined every civilization, government or society that has heretofore existed. Wealth has no politics, no religion, no morals. Corporations have no souls. States nullify treaties, override international law and trample upon the rights and liberties of weaker peoples when the exigencies of the occasion demand.

A great railroad magnate once testified in a legal proceeding, when questioned in relation to his politics, that he was a republican in a republican county and a democrat in a democratic county. Kings sometimes vary their standard of morals and faith. Napoleon is quoted as saying: "In every country religion is useful to the government; and those who rule ought to avail themselves of it to govern mankind. I was a Mahometan in Egypt. In France I am a Catholic."

It is claimed that to have any influence in the affairs of life, one must keep in line with the tendencies of the times; if these are corrupt one cannot breast against them, if he does it is only to invite disaster. Civilization breeds more vices than barbarism. A man may be cruel but not vile; he may be ignorant but virtuous. Sin, gilded, sometimes bears the lustre of righteousness. It is no greater crime to kill a king than a peasant, but it strikes the servile mind of the populace with more force. The people always have been, always will be fooled, deceived, betrayed. They are fooled by party platforms, lulled to sleep by prohibitory laws, and coaxed into submission by promises of reform. The weaker the moral force of the government becomes the more stringent the laws, the more numerous the detectives and the stronger the police force has to be.

No ruler needs to be guarded among a people free, prosperous and happy. Where equal rights prevail there is safety. To men oppressed and trodden down, there first comes a sense of weakness, humiliation, and defeat, then the feeling of desperation, revenge, and savagery. If the world knew how the public money was squandered, how, and for what purpose laws were made, offices multiplied, and salaries of officials raised, every existing government to-day would stand in danger of being swept from the earth. The mouthing of patriotic words by politicians, the babbling of a servile and a subsidized press, are hollow and unmeaning pretensions in the eyes of an intelligent public.

The most false and delusive propositions become crystallized into statutes and finally accepted by the popular mind as fundamental truths. To argue that sin can be legalized and iniquity licensed is a denial of the moral order of the universe. The submission of the people to unjust laws, conditions, and burdens, has been the wonder of the ages. "But the endurance," says Froude, "of the inequalities of life by the poor is the marvel of human society. 'When the people complain,' said Mirabeau, 'the people are always right.'"

Equality is a heaven that is ever at work in the hearts of men. That condition is the ideal life and can only be obtained and kept by continual argument. "Each man," declares Emerson, "has an aptitude born with him to do easily some feat impossible to any other." The world's work demands all grades of talent. The scavenger prevents more diseases than the doctor. The doctor's province is to cure disease, not to exterminate it.

The vast majority of mankind view questions only on the surface; they see the running stream but never follow it to its source. There is no moral quality in a law. The criminal statute treats the crime, the offense, not the cause. All criminal legislation is superficial. It deals with effects, not with causes. There is nothing reformatory in a legislative act. No law-making power has ever been able to stamp out a single crime.

Tolstoy, the great Russian writer, opposes all force; he holds conscience to be above law and government. The public acts the part of critic on both general and private matters. They analyze, discuss and determine all questions, and their decision is final. As physicians sometimes fail to properly diagnose the case of their patients, so the public often fail to locate the disease affecting the body politic.

If the root of a tree is unhealthy the whole body of it will sooner or later perish. When a man loses respect for himself he ceases to regard others. All punishment is degrading, humiliating, and destructive of that self-consideration which each individual should possess. "There is no reformation in degradation. Whoever is disgraced by society becomes its enemy. The seeds of malice are sown in his heart, and to the day of his death he will hate the hand that sowed the seeds. * * * If we are to change the conduct of men, we must change their conditions. Extreme poverty and crime go hand in hand."

The statutes of a country are the true indices to its civilization. Laws, religions, governments and gods, are all fashioned after the ideals of the people. The stream cannot rise higher than the source. Reforms commence in individual hearts, not in legislative assemblies. It is the outward manifestation, the show, not the substance, the results, not the causes, that attract attention. There is no sound in the thunder clap, there is no color in the sunset. The sound is in the ear. It is the intervening atmosphere that beautifies the evening sky. Color is nothing but reflected light.

What we call the colors of an object is really the color of the light reflected from it. Sir Isaac Newton was the first to get a clear perception of this fact. Through his famous experiments with a prism he discovered what is now the most familiar of truths, that the white solar light is composite; that it is a mixture of the seven colors of the rainbow.

The social world, as well as the physical is largely made up of appearances. Very few generous acts are done without hope of recompense. Ambition is often more potent than money. Thousands would swap dollars for genius, worldly goods for fame and glory. A man may be a king in form, but a slave by nature. A title is an adornment to a small man, but detracts from the splendor of a large one.

It is said that Herbert Spencer refused the degree of LL. D. from both Cambridge and the University of St. Andrews, stating "that if the degree had been offered him when he was young and struggling it would probably have been of use to him, but he did not need it in his age." Genius needs no artificial aid. It is only cripples that walk with crutches. Already titles are so plenty that they have become a sign of "glorified mediocrity" rather than a badge of distinction. "So many statues in that Forum of yours, may it not be better if they ask, 'Where is Cato's Statue?'"

"Society," says one writer, "is full of shams; fashion covers up the mental blanks. * * * The ingenuity of the modern man is constantly devising schemes for adding fictitious values to personalities which are morally and mentally worthless. Everything is venerated. The poor like to appear rich. Poverty is the unpardonable sin. No penance can atone for it; neither can fasting and prayer blot out the stain. The foolish look wise and the sinner virtuous. Hypocrisy clothes it

self in the garb of religion, and ambition talks in the language of patriotism. But looking at the flag will not make a person patriotic, no more than praying will make a man pious. Sentiment, feeling, reverence lie deeper than all these. We are all creatures of education, and are continually growing in virtue or vice. If we violate the law of the land in minor matters it becomes easier for us to transgress those of stronger import. No act stands isolated and alone. Watered stock means watered morals, watered politics, watered religion. Society moves as a unit. If any member of the body is injured the whole system feels the shock. Each virtue practiced has its reward; each wrong committed its punishment. Every act done, good or bad, leaves a history. The moral quality of a man is what the people most admire. The king that oppresses in time will be condemned; no tyrant ever becomes a god. Warriors are glorified for their deeds of bravery and mercy, but not for those of revenge and hatred. Every life, unnecessarily taken in war is murder, all acts of cruelty barbarous, and detracts from the glory of the victors. "Babylon violated, diminishes Alexander; Rome enchained, diminishes Caesar; Jerusalem killed, diminishes Titus."

But there are conditions in society when order is tame and law inadequate; times when virtue is weak and justice demands the abrogation of rules, precedents and formulas. The English revolution which resulted in the Protectorate of Cromwell, and the French Revolution which caused the downfall of the king and the nobility, are striking examples. Moral, political, and religious upheavals cleanse society the same as great storms purify the air. A dead calm is more to be dreaded by sailors than a fierce storm.

As water finds its level so the disorders of governments and civil institutions finally become reconciled and law and order again assert their sovereignty over the people. "The burning sun may heat the sands of the desert until a simoon occurs after which, an equilibrium is restored." Agitation means purification. Freedom of thought, act, and speech are the bulwarks of liberty. Free and full discussion, act on the minds of men the same as a safety-valve on a steam boiler—it lets off the pressure.

No righteous cause ever suffers from publicity—Truth seeks the light, error and falsehood darkness—silence. When a person is hired or forced to speak along a given line, what he says is valueless as a guide to human conduct. Though he may advocate the right measures, his words carry no conviction to the heart. A positive, truthful man, honest in his convictions, on the wrong side of a question, is more to be respected by community than a shifty, negative man on the right side. Each individual is either a protection or a menace to society—a help or a hindrance, to the good order and well-being of community. "Every good man, with his small power and wisdom, prevents many evils—suspicions, slanders, hatreds, quarrels, frauds, diseases; in short, sins and sorrows of all names. He hails them while they are yet, as it were, in the offing, and successfully warns them off from the shores of being."

"I hold it true that Thoughts are Things—
 Endowed with being, breath and wings,
 And that we send them forth to fill
 The world with good results or ill."

"That which we call our 'secret thought'—
 Speeds to the earth's remotest spot
 And leaves its blessings or its woes
 Like tracks behind it, as it goes."

A man's life is stamped upon his countenance. We read the history in his form; in his words, and in his acts. A freeman meets all persons alike, on equal terms and with open face; while the subject of tyrants stands abject before his superiors with averted look and downcast eye. The low born and depraved naturally associate together. "People are at home only with those whom they can meet on common ground." Virtue and vice are antagonistic. Every person patterns after his ideal—whether that ideal is high or low and he daily grows into its likeness, in thought, action and looks. It is said of St. Francis of Assisi that by continually dwelling upon the terrible scene of the crucifixion there appeared on his body the scars and prints of the nails like unto those upon the body of the crucified Christ.

Each individual has a personality peculiarly his own; each nation a fixed type, and all civilizations have their distinctive determinate tendency and course; but neither as individuals or communities have we the making of our destinies. Everything is bound hard and fast under the grasp of irrevocable law. The past is a sure prophecy of the future. Even man himself, it is claimed by an eminent writer, is "the result" and not the cause of "historical forces."

"Look," he says, "at the individual at any time and in any country. Select the man from any situation whatsoever, and see whether he has determined even himself, to say nothing of the events of his epoch. Did he before his coming mark the time of his birth? Did he determine and choose his country? Did he reckon the conditions of climate and scene into which he should be thrown; and the consequent limitation of his powers? Did he fix his birthplace in river valley, on mountain slope, in populous city, or solitary steppe, in moaning forest, or by the beach of the infinite sea? Did any man ever choose his race and blood? Did he ever select his own paternity—his father, his mother, the physical and moral union of their lives in him? Did he ever make himself a Hindu, a Persian, a Greek, a fire-worshiper, a poet, a Christian? Did any ever prepare beforehand to be a soldier, a pagan, a priest? Could any be a Hun or a missionary, a Crusader or an Infidel, a prince or a boor, a fool or a philosopher, man or woman, slave or general, black, brown or white, strong or weak, blind or seeing, dwarf or herculean, capable or incapable of action or accomplishment? Has any man in any or country to any degree whatever influenced, not to say determined, the antecedent conditions of his own life and activities?"

History is written on the air. In the presence of the awful enigma of life reason abdicates her throne and conjecture stands speechless.

Norwich, N. Y. HENRY MORRISON TEFFT.

AN EARNEST ADMONITION.

Thoughts Which Are Applicable to Material and Spiritual Progress.

Revelations, chapter 17, represents the world's commerce arrayed in scarlet and as being boastful and proud. It is the modern Babylon corrupting kings and nations and causing all the miseries experienced by Earth's people.

It is also called the worldly ring which will make war with the Lamb, as stated in 14th verse, "and the Lamb shall overcome them; for he is the Lord of lords and King of kings;" and they that are with him are called the chosen and faithful.

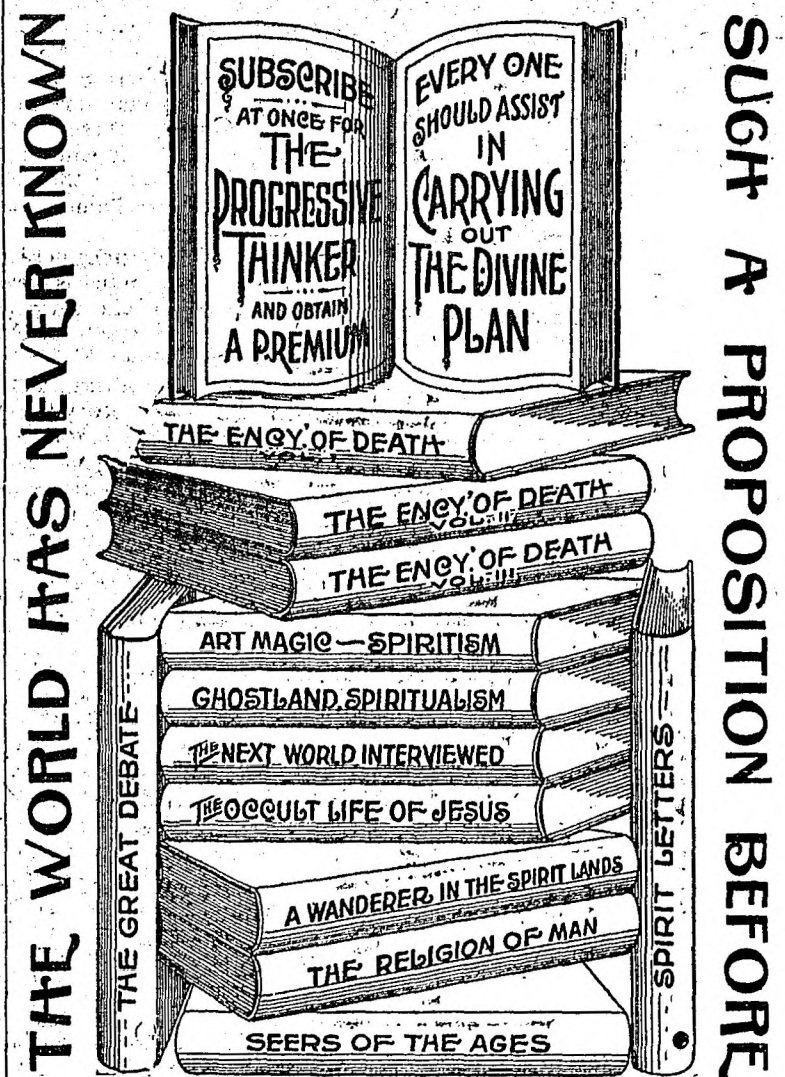
The world has its ships of church and state. They cross and recross every ocean and sea under every sky. They ride proudly waving their banners, going forth into conflict for victory; but in these latter days there has been and is too much compromise with the worldly ring, that is, by the custodians of the Gospel proper, or ship of church who have joined the world in all her amusements and even her traffic, to enhance their external splendor and thus lose their power and right to gather in Earth's harvest grown from gospel seedling, etc.

Alas, yes, the ministry is not working in accordance with God's word and will on its own lines, but has become tangled in all the glittering pursuits of the worldly ring as said: "They do not welcome the revelations of this day and age which are God's aids sent to strengthen them and to uplift all people, and which revelations are the fulfillment of the promises given in what they call the Word of God; yet they do not receive them because their minds are darkened to these spiritual truths by reason of their worldly mingling as said; hence not keeping pace with the spirit and progress of the age. This grand old ship will be differently manned and the captains controlling her precious cargo will be superseded by others who are attuned to the harmonies of nature and the voice of God as it speaks in myriad ways to humanity in these days."

Learn, O ye people, and ye leaders of the people, that truth is not to be discarded; that truth is eternal, but the errors which have been heaped upon her and crushed her to Earth must be removed and cast

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into oblivion, that she may shine forth in her purity and be felt in her power. Yea, the power and glory of truth and harmony are what is needed to lift mankind above their submerged conditions of vice and selfishness.

When the Word of God is divested of all man-annexed errors, the people will see its beauty and gladly accept it and work harmoniously together in accordance with their mental and spiritual unfoldment and gradations. This is God's will and man's duty, from which good only can result.

It is required of religious leaders that they acquaint themselves with nature's principles and active forces, for the reason that in times past the Word was for the most part given in symbols indicating its varied relations. Since all gospel that can in truth be termed everlasting must coincide with nature's principles and science, and be so understood that it can have its scientific demonstration when nature's and man's unfoldment make such demonstration possible.

The time is near at hand when this can and will be done. The true teachers of the word must therefore also be true scientists and in consequence thereof healers of the minds and bodies of mankind. They must lead in thought and others follow in the actual physical demonstrations. The true gospel ministers of to-day should be able to show to the world their at-one-ment in thought and action with God and nature; show this by pointing out how nature's forces can be tamed to render service to man, instead of being destructive; to show to the world the superabundance of electricity stored in nature's vaults below Earth's surface and in the dome of the skies, as well as the super-abundant oils, gases and coal need to be and must be brought forth for man's use, not only for his comfort in many ways, but that it is also necessary because the stability of the central system depends upon relieving the congested condition caused by these accumulations from nature's constant activities which produce more than the world system proper needs for its maintenance.

Our admonition there is: Apply your minds unto wisdom and these truths, to teach them and bring them forth in works as indicated. Van Wert, Ohio. MRS. M. KLEIN.

SUPER-PHYSICAL MEANS Brought Into Requisition in the Curing of Disease—Some Suggestions Worthy of Consideration

It is possible to cure disease by super-physical means; that there is some truth in the assertion of the students of hypnotic therapeutics, mesmerism and mental healing, can no longer be doubted by anyone who investigates these phenomena without prejudice and with a sincere desire to get at the facts.

As in our inquiry into other phenomena that elude the physical senses and require for their scientific examination the use of our super-physical or clairvoyant vision, such as the survival of the soul after death and its return to earth-life in accordance with the principle of reincarnation, we have found the coherent and reasonable explanation of the theosophical system, so in this matter of healing, we shall obtain, from the investigations of theosophical students, a complete and common-sense exposition of the rationale of healing, of its dangers and abuses, and of the qualifications which one must possess before he may safely use these higher forces.

The more intelligent students of hypnotic therapeutics are coming to realize that they must return to the teachings of Mesmer, the great physician who wrought such wonderful cures in the middle of the eighteenth century, for a fuller understanding of these finer forces, for they are beginning to recognize that it is dangerous to use the hypnotic trance and that far more effective work can be done without it. Mesmerism, or animal magnetism, is that treatment which means about health. The fluid which courses through every human and animal body. The strong and healthy man possesses much of it, the weak and sickly man very little, and it is by transferring some of his surplus vitality, by the use of will power, that the mesmerist, or healer, removes disease and brings about health. The effectiveness of a healer depends upon the strength and purity of his body, and also very largely on the purity of his moral and spiritual nature. It is believed that Christ wrought his cures in this manner.

Mental or divine healing is thoroughly grasped by one who realizes that thoughts are real things and that they definitely influence people for good or evil. It is interesting to note that thought-forms have actually been photographed by Dr. Baraduc of Paris. Thoughts of health and strength, when generated by a sick person himself, or when sent from a healthy person to a sick one, will assuredly accomplish some good. What their effect will be depends upon the physical, mental and spiritual power of the persons involved. That many wonderful cures have been wrought in this way is evidenced by the literature of Christian Science.

Now that this method of treating disease is spreading so rapidly, it is very important that every person understand something about it, about its dangers and its abuse, so that no healer may have opportunity to practice in serious cases unless he has successfully proved his competency by success in many other cases. We must ever be on guard against these foolish and dangerous people who think that the mere reading of a few books makes them competent to heal disease. No more would the reading of a book on swimming make one able to swim. Common sense is the key-note to this whole matter of healing, and we must vigorously protest when there is any deviation from it.

Besides a knowledge of the laws that underlie those things, we must insist on good, strong, pure character, so that these higher forces may not be used selfishly or unethically. They are entirely safe only when they are exercised for the benefit of others and not in one's own interests, and this is the standard that we should ever have in mind.

That is why theosophists devote themselves to living a right life and helping others to do the same, for they realize that the development of a pure character is the object of evolution, and that these higher faculties, which are latent in everyone, will come to them in the natural course of events.

HENRY HOTCHNER.

FINDS SOLACE IN MUSIC.

His Wife Dead and Young Daughter Dying, John Creny, Left Alone in the World, Says Harmony is a Voice That Carries His Thought on High.

Out of a darkened room at 2033 West Twenty-second street floated last night the melancholy strains of "Mary in Heaven," played on the violin. The notes sent away a heavy, gloomy, moment later by the deep vibrations of a cello, then the violin again and later the plaintive pleadings of a brass instrument.

It was John Creny, consoling himself with his music for the loss of his wife and little daughter, the latter lying in the hospital.

"Music is like another voice to me," he said in broken English. "My wife is gone. My child is dying. I shall be all alone. Do you play the piano? Come and accompany me. Gently, gently. Music is a voice that carries my thoughts away from me—to her."

Other players there may be who have greater art than this simple German. But none have ever put more feeling into his music or more exalted in the performance than John Creny in that humble but lonely home last night, telling his sorrows to his well-loved instruments.

"They understand, they understand," he half sobbed, stroking the cello softly.

Two weeks ago John Creny's wife died. Last Friday his little daughter suffered an accident and yesterday they told him she could not live. He is alone in the world, with his instruments that used to make bread for the family and are now his only solace.—Chicago Examiner.

"Cosmic Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home, compiled by L. K. Washburn. The volume meets a pulsant want. It comprises 258 choruses, stanzas of poetry and music, embodying the highest moral sentiment, from all ages and climes. Price