# SPIRIT POWER,

tion of Humanity. ARTIFICIAL FOOD TO PLAY AN

IMPORTANT PART IN RELIEV ING THE WORLD OF PAUPER-To the Editor:- Spirit power and in

fluence are being directed to the brains of inventors, inspiring them with thoughts that lead to success. Edison and Tesla are both splendid mediums. operating exclusively in the mechanical field. Others are being influenced to operate in chemistry. "It is now prophesied that the time is coming when bread and beef and milk or their equivalents will be produced artificially in the laboratory of the chemist," says the New York Journal. "Prof. Berthelot, the distinguished French chemist, is the authority for this statement and he declares that the first steps have already been taken and he is sure that the coming generation will have such artificial food. It will be the same food chemically, digestively and nutritively speaking, but will differ in form.

"The colors alone, the chemical prophet declares, will delight the epi-curean senses and do much to overcome the prejudices that are bound to exist when the change is finally introduced, It has been demonstrated that even at present tea and coffee could be made artificially in the chemist's laboratory if the necessity or the commercial op-portunity should arise. Sugar is another commodity universally used that can now be made in the laboratory, and an invention has been patented by which, it is claimed, sugar can be made on a commercial scale from two gases at a price of little more than 1 cent a pound. In a long and interesting reort on the possibilities of obtaining food products by artificial means, Prof. Berthelot says: 'The essential principle of both tea and coffee is the same. The difference of name between them and caffein has arisen from the sources from which they were obtained. They are chemically identical in constitution and their essence has often been made synthetically. The penultimate stage in the synthesis is theo-bromine, the essential principle of cocoa. Thus it may be seen that synthetic chemistry is ready to furnish from its laboratories the three great non-alcoholic beverages in general use. And what is true of food substances is equally applicable to all other organic substances.

There is little or no limit to the professor's predictions concerning the hanges in the present existing condition of affairs on this mundane sphere. He says: 'If one chooses to base dreams, prophetic fancies and so forth unon the parts of the present one may cam of alterations in the present conditions of human life so great as to be beyond our contemporary conception, One can foresee the disappearances of the beasts from the fields, because horses will no longer be used for traction or cattle for food. The countless acres now given over to the growing o grain and producing vines will be agricultural antiquities which will have passed out of the memory of men. The equal distribution of natural food wa terials will have done away with pro testionism, with custom houses, with national frontiers, kept wet with huwise for war and war's necessity will have ceased to be. The air will be filled with aerial motors, flying by forces borrowed by chemistry. Distances will or die, as is claimed by the author of diminish and the distinctions bettween fertile and non-fertile regions from the causes named, will have passed away. It may even transpire that deserts now uninhabited may be made to blossom poulation in preference to the alluvial ulatus and rich valleys. The new food that is predicted the

coming generation will live upon—in fact, the great proportion of our staple foods which are now obtained by natural growth-will be manfactured direct through the advance of synthetic chemistry, from their constituent elcnents, carbon, hydrogen, oxygen and nitrogen. As an evidence of the possioility of the eventual disappearance of agriculture, Prof. Berthelot cited as an ter; and so may proceed forever, we distance of laboratory products the dve stuff alizarine, the coloring principle of madder, which was formerly a great industry, but is now almost wholly supplanted by the artificial product from coal tar. He also declares that chemists can now make indigo direct from its elements and artificial indigo will soon become a great commercial prod-

"A century hence, if all that is predicted is true, people will be eating their soup, meat, fish and vegetables in ablets that will come in tin boxes labeled 'keep in a cool place,' and they may be eating a full course diuner while running for a train, or they can munch a comfortable breakfast unnoticed in an elevated train or a cable car on their way to business, if such means locomotion are not out of date in that progressive age.

I verily believe that the above speculation will eventually be fully realized. New York. CHEMIST.

### ON THE HEIGHTS.

As one who climbs unto the mountain's Finds the strong head which served thim on the plain

Dizzy and blind, the heart whose pulse was low Now throbbing wildly with the upward strain.

So fares the spirit on the heights of thought Reason, the manful, blankly stares and reels, While Love, the childlike, consciously

o'er wrought. ries out in anguish to the God it -H. G. Hewlett, in Spectator.

Patch grief with proverbs.—Shak-

## THAT "ANTI."

Civen it,

WILL C. HODGE THINKS THAT SPIRITUALISTS SHOULD NOT SPEND THE TIME TO KICK AT EVERY OUR BARKING AT THEM. To the Editor:-It is related of a certain person who lived in a town infested by dogs that he spent nearly his whole time in throwing stones at every cur that barked, hoping thereby to silence the yelping pack.

I am reminded of this person by the

proposed effort of Covert and his allies to institute a concerted effort for the purpose of annihilating Spiritualism, and the further proposition to send 'Our Moses" to watch the antics of the

Don't do it! The game is not worth the powder. From the first inception of the plan to form an anti-Spiritualist organization or association I have honed t was true and that our enemies would make a concerted effort to down the

movement. No better plan could possibly be de vised to unify the scattered forces among Spiritualists, and for this reason I have hoped the gentlemen under-taking it would succeed.

If there were any danger whatever from the new combination and any person was needed to watch the proceed ings, there is no man better qualified for the work than Moses Hull, and he would have more fun than a boy at a country circus; in fact, lit would be several circuses and a picnic thrown in by

way of variety.

Spiritualism has passed the stage where it is necessary to take the time and expend the forces of our ablest advocates to watch the antics of men who lack the capacity to understand its import and teachings, and all such efforts as the one contemplated will fail for the reason that the philosophy and phenomena have taken such a hold on the minds of the people that no power can now stop its onward march to complete

It may not succeed as a distinctive movement; this will depend entirely upon Spiritualists themselves; but of is permeating all organizations, all classes and conditions of society, and can no more be stopped than the revolution of the earth upon its axis.

If Spiritualists will bury their petty differences in the sea of eternal oblivion, and all pull together for a common cause for the next ten years, the whole yelping pack, including Covert and his followers, will never again be heard of. I am for the present located at To-peka, Kansas., where I am engaged for societies through out the State or anywhere in the West or South for engagements for the fall and winter. Terms

suited to the times. WILL C. HODGE. Lock Box 185, Topeka, Kans.

## DEATH NOT UNIVERSAL.

The Law of Evolution and Dissolution.

Permit me to suggest that the spiritual body does not necessarily change "Animistic Photography," in The Progressive Thinker of August 7th inst., if Herbert Spencer is authority. That writer, in his great work, "Evolution and Dissolution," shows how all grosser material things live by integrating matter and dissipating motion. This movement slowly ceases until a time comes when the matter disinte grates and motion is absorbed-that is, it is set up by each atom independently.

and the once solid mass dissolves away. But he declares that this law does not obtain as to the more refined gases. essences, etc. They proceed by a reverse action and live by what is death to the mere material form—that is, by absorbing motion and dispersing matmay infer. In other words, that inevitable and universal law that dooms all things to death has no application to hose most sublimated forces. There fore, the spiritual body by which the uman will may be clothed is everlasting. The exact language of Spencer, in paragraph 97 of his "Evolution and Dissolution," is as follows: "Evolution is, under its simplest general aspect the integration of matter and concom tant dissipation of motion; while dis solution is the absorption of motion and concomitant disintegration of mat-ter. \* \* \* The evolution of a gas is literally an absorption of motion and

disintegration of matter—is that which we here call dissolution." The law of evolution and dissolution applies to all our human societies and customs. They grow, become stationary, and then begins disintegration and scattering, until evolution starts somcwhere else and attracts their particles, until as he shows by an inevitable law. dissolution again sets up. But as gases proceed by the dying process (dissolution) they could only perish by the evo-lutionary one, which is life.

So the law of death is not inscribed upon all things. A READER. Oregon, Mo.

The wronged side is always the safest.-Dr. Sibbes. -Whose escapes a duty avoids a gain.
-Theodore Parker. Correction does much, but encourage ment does more.-Goethe.

It is easy to see; hard to foresec. Precepts are like seeds: they are little things which do much good.—Sen-

Beauty, devoid of grace, is a mere hook without the bait.-Tallyrand. Good is positive. All evil is so much death or nonentity.-Emerson.

### SPIRIT SURGERY.

dium Cone.

To the Editor;-Wonder after wonder and mystery after mystery crowd themselves upon us while studying the science and phenomena of spirit return; and I know not where the end can be, if there is an end.

Through the instrumentality of Mrs. Alice M. Walser, my wife, for the last few years have come the most astonishing knowledge and manifestations, though they have been kept from the world as a rule, from the fact that she is a modest woman and shrinks from public notoriety; yet truth is truth from whatever source it may come, and if you will allow me space I will give you some facts that will astonish the most learned in spiritual science,
Mrs. Walser has been a great matevi-

alizing medium, but we kept it as a rule within our own home; she gave a few public seances to friends and invited guests, pever charging a cent for her services, but the most astonishing and useful services lay in the fact that she had the power of going into a trance by placing a spirit in possession of her body while she would go to the spheres and hunt out interesting information and bring what she received to me for my book, "Orthopaedia," which means right learning. Orthopaedia takes up the atomic thory of the universe, where Democritus left off, two hundred years before Ezra compiled the Jewish Bible. He taught, and the spirits verify, that the atom contains all the potentialities of life, energy, intelligence and spirit that we see manifested in the compounds of worlds and entities within them. That the forces of the atom have produced everything that is, ever was, or ever will be. They have gone on farther and brought to me the practices, habits, sceneries and life-livings of the realms above. But I am now cut off from that information through this medium, but I am promised another and greater one, to finish the

For years Mrs. Walser had been suffering from that female allment that has made the lives of so many females miserable, to end only in a premature grave or the asylum. I have taken her to many physicians but none could give her permanent relief; she became so had that her life was not worth living, and she longed for that kind messenger of death to come with relief. Six weeks ago she was thrown into a trance and the controling spirit informed me and a lady who was present, that they had received the consent of the medium. and if we would give our consent, they would operate upon her and if they did the month of September with the Kaw not bring her out a well woman she Valley Camp-meeting Association, and would never come out of the trance-invite correspondence with persons or that her life as she was, was unbear-

> I had confidence in them and consented. They directed me to give her (she had previously, under their direction taken two teaspoonfuls of laudanum), some cherry bounce which we had in the house. We gave her two large tumblersfull of the bounce. They then told us to dress her in the bridal robes of death and lay her out as dead We did as di rected and laid her out on a cooling board. This was about nine o'clock in the evening. The lady and I kept watch during the night; she lay as if dead. During the night we observed the white spread with which she was covered move as though something was beneath the cover other than the still body. She lay there motionless as though Death had claimed his own. About seven o'clock in the morning she came to herself, and said: "Oh, George, well." We then laid her on the bed and she said she felt as though her insides had been cut to pieces. She was then placed in a trance again, and the spirit surgeon informed us that displaced the womb, and that she must remain quiet to let the wounds heal; he also informed me that they had taken three ounces of clotted blood would take away the binding cords be had tied the incisions with, and she would soon be a well woman. Five days afterwards, she was again entranced and the threads were cut and in the course of ten days afterwards she was up and well, and now after the space of six weeks she has had no pains either in her head, womb or back, her work with all ease-her face is becoming ruddy, her step elastic, and she

But here comes the sad side: day be fore yesterday she was entranced and the controling spirit asked me to do a thing that I could not gain my consent to comply with. He said to me: "If you do not. I will leave you and take with me all the powers I gave to your wife, and I will take the rest of the band with me." This I thought a bluff, and of course would not comply. well," he said, "we can go no farther with you; we can take you no farther." Within thirty minutes afterward Mrs Walser said she was experiencing a strange feeling in her ear, the one she heard spirit voices through. One of hem said to her: "We are taking away the tubes," and she has never heard spirit voice, nor seen a spirit or had a spirit mànifestation since, except a little automatic writing. "The Lord giveth and the Lord taketh away," was not all a simple play upon words. Spirits do give, spirits can save, spirits an take away; blessed be the name and power and goodness of the spirit G.·H. WALSER.

Liberal, Mo. If we cannot live so as to be happy let us at least live so as to deserve haf piness.-Fichte.

You may imitate, but never counterfeit.-Balzac. All habits gather by unseen degrees

–Dryden. How many people live on the reputation of the reputation they might have

### THE JUBILEE.

Directed Toward the Eleva- It is Unworthy of the Notice The Powers of a Creat Me- Semi-Centennial Celebration at Rochester in 1898.

> The International Semi-Centennial Jubilee, to be held in Rochester, N. Y., in 1898, in commemoration of the advent of Modern Spiritualism, promises to be a most successful affair. General Manager Frank Walker is meeting with excellent success in raising funds to de fray the expense of this mammoth gathering, and reports that the Spiritualists of the United States are re-sponding generously to his appeals to take an interest in the affair. A large attendance is already assured, and a celebration along intellectual and spiritual lines such as belits the dignity and standing of a great religious movement is now guaranteed. In fact, it promises to be the one great event in the history of Spiritualism, and The Banner feels that it will be the most important gathering of the past quar

A Lyceum department will be organized and placed in the lands of the most competent Eyecum manager in the United States. This feature is of especial interest to all Splittualists, and we feel that they will heartly endorse the action of General Manager Walker in establishing this department. The friends of the children should sustain him in his effort to show the world that the children of Spiritualists are as intelligent and more progressive than are those of their orthodox brethren.

A museum department, in which the

productions of physical phenomena that are well authenticated are to be placed, has been established, and will be under the supervision of an able manager, Mr. W. H. Bich. All Spiritualists who have received slates of es pecial value, fine paintings, paraffine hands, etc., under absolute test conditions, are to be invited to place the same on exhibition at Rochester, with an attested statement as to the manner in which they were obtained. Con gressman Van Horn, of Kansas City Mo., has kindly volunteered to loan his entire magnificent collection for exhibition at the Jubilee, and will donate one-half of the same for the establishment of a permanent museum under the auspices of the National Spiritual ists' Association. No doubt the splen-did collection of Dr. Theodore Hans-man, of Washington, D. Cr. will also be obtained for the great garbering at

Many other interesting departments will be established by the General Manager, one of which, a literary bureau, is of the utmost value to the cause. No movement in the listory of the world has ever produced such a vast, varied and valuable literature as has Spiritualism during the past fifty years.
This department will be of great interest to every true Spiritualist, and we hope it will be made an especial feature of the Jubilec. The Banner can speak of this branch of the work for forty one years, hence has some pride in the proper presentation of the same.

presence of distinguished Spirit ualists from foreign lands will add no little eclat to the Jublice. Mr. J. J. Morse and Mr. John Allen, of London, Eng., will both attend the meeting, and cordial invitations to be present will be sent to Camille Flammarion, Sir William Crookes, W. T. Stead, Carl DuPrel; K. Char-krayarti, Alexander Aksakof, and many distinguished scientists, literateurs and statesmen. Many of them will probably attend the Jubilee in person, while those who are unable to do so will send papers to be read at the Jubilee meetings. Taken as a whole, it will be the greatest event in the history of Spiritualism, and the National Association has secured the lasting gratitude of every loyal, honest Spiritualist in inaugurating the movement. No mis-Ernnk Walker as General Manager. He is the right man in the right place. -Banner of Light.

#### SATISFIED.

If I have listened to the voice That truth and love and wisdom In offering my spirits choic Of things to cherish and refuse: With gifts so rare and choice so wide Why should not I be satisfied? Ah, when the beetling waves of time With whelming front my path debar Which leads to hope's Elysian clime Of love beyond the sun-set far; When hope sinks neath the wind and

Why should I then be satisfied? Yet worse than this may be my state With relics of a sordld past Which on my pathway hally wait And keep the prospect overcast. With innate shadows to abide Oh, who could e'er be satisfied?

But when the storm and cloud and By truth and love are held at bay, No phantom sprite shall make afraid-And life will be an endless day Where true friends on our pathway glide:

And everyone is satisfied. Oh, at the setting of the sun. Between us and the other shore. hope and pray that pligitims none May trace their failure to my door; Else, where the good and True reside My soul could not be satisfied.

And when the brighter sun shall rise

Be mine such record in the land. As never spurped with harsh replies The faithful heart and foving hand: Nor met with empty praced the need. That urged me to a levilig deed. Not here, while want and sorrow stay, While pride and enty fintr shun; Not here, where trouble blocks the way But youder, when my best is done, With loving angel by my side,

Oh, there I may be satisfied.
SADLE BEULAH.

Slander is the soloce of malignity. Joubert: By searching the old learn the new .-

### DR. CONGER'S VIEWS. What Can We Do About It?

The above query appears on the editorial page of The Progressive Thinker of June 26, as the heading of a brief article on fraud.

I do not feel competent to advise the editor, do not write for that purpose: I hardly think advice is necessary, do not think the subject is complicated or mysterious, The up-to-date Spiritualist knows very well that the fraud subject as re-

lated to spiritual mediumship is an old one, and has afforded a glorious opportunity for every half-hatched, tistical convert to parade his wisdom, honesty and virtue before the spiritual public, for more than a generation. Those who have studied this subject carefully, understand how very difficult it is to draw a dividing line between one's own conceptions and perceptions,

spiritual powers and possibilities, and those of some spirit, or spirit influence I confess I cannot, and I am an inspirational medium.

I do not know how much fraud there

may be in mediumship; if there is more than in business, politics, medicine, law, and the Christian church, I pity the fraud mediums.

The question arises, how can fraud hurt the truth? Isn't Spiritualism old enough to stand alone? Are Spiritualists such ignoramuses as to need guardians in spiritual things? Do investigators expect to find all truth, all perfection, all light and no shadows in the investigation of Spiritualism? Do they not need a little fraud mixed in with so much clear-cut truth, in order to give them spiritual digestion? Is it not a little unjust to sit down hard on a nedium that is shrewd enough to mix only one tenth truth with nine-tenths fraud, making it pass nine times in ten for the genuine article, and excuse othmediums who play fraud indirectly about half the time? How may public mediums are there in this or any other county that are Simon-pure, free from any deception?
We have now reached a degree

spiritual unfoldment where mind and spirit seem to be at the front, at least a large number of independent thinkers are studying spirit and mind,—their re-intions and significance—some no doubt helieving honestly that they have reached the key that will unlock all the mysteries of mind and spirit. In this realm may be found signs and signals that point the way; in this realm I beexpressions are not measured by material laws, rules or limitations; the sphere of the infant is greatly enlarged at birth, this point we see and can comprehend, but we must first experience the birth of the spirit. Medium-ship is yet an unsolved problem, therefore is it not wise to listen to Paul and try the spirits." and trust the mediums as much as we do our teachers; why

If I was going to engage in a crusade of fraud hunting and persecution, 1 should not attack a few roving, ignorant, characterless public exhibitors, but strike higher. If we are directly or indirectly engaged in spiritual work, let us be sure our example will stand the severest test" before we raise our voice or hand to strike our weaker brother or sister.

What surprises the writer, is the gen eral effort along the line, seemingly started by assumed leaders, to hunt out and expose fraud practiced in the name of Spiritualism. fuss about a few imitators called spir tual frauds? If Spiritualists are to en gage in going for the frauds, why not commence with hig game first?

If deception and fraud are to be driven out of the world by Spiritualists. they have a good-sized job on their

There is a dark, black shadow of murder, suicide, crime, debauchery, nakedness, starvation and wretchedness staring us in the face everywhere we may turn in this free, civilized, Christianized nation of North America. Spiritualism has worked wonders upon its converts for the past fifty years; it has kept them out of the criminal ranks, they are not to be found in our courts, jails, penitentiaries, poorhouses or asylums; they do not suicide murder or rob upon the highways. The present alarming conditions are not the result of fraud and deception practiced by mediums. Oh, no! go down deeper and look up higher for causes.

So long as we are compelled to live in an ocean of fraud and deception, and have to meet it in those holy places find it practiced and tolerated by the saints, the "Rev." pastors and their popular followers, it seems to me very cruel and unjust to attack any of the small sinners until the large ones have repented in "sackcloth and ashes."

Spiritualism has never been injured by fraud or deception, and it never can be; it is founded upon demonstration, it will unfold as rapidly as humanity developed to receive it: we have no power to control, increase or diminish its blessings; we can do no more than the intelligent physician can do for his and trust to the unseen living forces to do the healing. . We as Spiritualists can prepare the way, make good condi-Modern Spiritualism was born in a

manger; Dr. Benj. Franklin did not choose a church, a pastor, priest, saint or bishop, not even a president, king or meen, as a medium to convey the most far-reaching message that ever was or ever can be given to humanity; a demonstration of continued life, the proof, he evidence, that our darling loved ones do live, and do commune with us. Dr. Benj. Franklin chose the Fox children because there was no fraud there; let us be wise as well as ambi The deception and fraud in high and low places only serve to make a suitable background for the glorious living picture of modern Spiritualism. beauty of this picture depends much more upon our everyday lives as men and women, than upon any form of worship, simple or mysterious. Le us get the beams out of our own eyes

(Continued on page 5.)

### PEN-FLASHES FROM OHIO

BY C. H. MATHEWS.

THE JOY IN STORE.

subject. It is worthy the study of every intelligent child of earth. It is the title of a revelation by Divine power, through the mediumship of L. M. Arnold, an unlettered mechanic, of Poughkeepsie, N. Y., over forty-five years ago; who took no copyright; sought no return of his cost for publication; no compeusation for his time and trouble; the time, only the usual hours spent at his home in the midst of the noise of a family, in a less period than two weeks It was printed in 1852. I got a copy of the book soon after. It contains four or five hundred pages. Here is an ex-

cerpt from the book:
"The eternity God has in store for every man is a joy man cannot under-stand, or in the faintest degree appreciate. The heart of man is incapable of it. But let man form his own idea of of, and such shall be his heaven, if he chooses, in the second sphere. The third sphere is above that, even as the second is beyond the first, and so on to agine that I hear some one talking, and yond the preceding one. All happiness I went to raise the window, and I that man is capable of he shall enjoy: heard McGill speak as plainly as but he is capable of great enjoyment. for he is an emanation from God, and l is in God's image. Such is the prospect which may confidently be placed before every man as the sure result of his cro ation or formation as an individualit separated from God. Such is God's wisdom; such His power; such His Give thanks, then, and be joyful, O! man! Listen and receive the roice of God in the heart....

"Be then a sincere, earnest, industri ous seeker after truth, and though you spend much time and make many sacrifices in that pursuit, its attainment will repay all, and furnish you with day was treated as a Samaritan." All that source of comfort and happiness, that joy and gratitude, that true and perfect peace which is never parted with willingly, and only leaves a man ionists" in these latter days. Oh, ye because he does not afford it a pleasant nome, but disturbs it by selfish desireand unholy aspirations."
To which I would add:

First, find then Truth, and then-From beaten paths of men To untrod ways-

Her leading follow straight; And bide thy fate; And whether smiles or scorn Thy passing greet, Or find'st thou flower or thorz Beneath thy feet-

Fare on! nor fear thy fate

CHURCH AND STATE. "A Christian Fourth" is the highwires by the "National Christian Citizenship League;" whose aim is "to get the people together on a common basis of non-partisan demand for pure gov-The past history of een united in a "Holy Alliance"—does not give promise of pure government, punishment. The initiative and refer-On the contrary, the more the cross is held up before the people the more does crime increase. "Tis true, and pity 'tis

#### WHEEL IN HIS HEAD.

Rev. Richard Harcourt, of the Park Avenue M. E. Church, Philadelphia, a., has rendered himself notorious by denouncing men and women for loose ness in attire and manners while eveling. He says there's a looseness and carelessness about the bicycle that is anything but elevating.

"If this is true of men, what of woful lewdness and rudeness, such as 1 have witnessed? Dare we say, too, can but compare a woman so affected to a neach with the down rubbed off." Continuing, Dr. Harcourt said: "The

bicycle is the depopulator of the saloon, the theater and the church. That is should draw people away from the two first I am not sorry. That the church should suffer is to be deplored. The church has lost its power. It sings prays and shouts, and leaves God to do all the rest. What are we going to do about it? The remedy is to capture hese men and women on wheels." ierculean task..

A HAUNTED MURDERER.

Louis Perryman, who was arrested in the Chickasaw Nation, Texas, June 23 for a murder committed thirty years ago, at Knoxville, Iowa, recently back from South America. He said that the spirit of the murdered man frequently appeared to him. He wrote to the authorities in Iowa and then surrendered. Yet they tell us that dead men tell no tales, and returning spirits spelling the word manner. If I am do no good. When it comes to peering wrong, I shall be glad to be set right. beyond the vale, (or veil), the average human being is desperately hard to be convinced.

RIFLES, BIBLES AND WHISKY The latest figures for gin and rum im ports into barbarian Africa have a dizzy look. In 1894 Gambia received 22,368 gallons. Sierra Leone, 242,686, Have passed the earthly loved ones the Gold Coast, 1.302,899, Lagos, 1.863. 631, the Niger coast protectorate, 2 609,158. The countries that supply the stuff are, of course, the same countries Their tears would turn to gladness. that send the missionaries, Great Britain, the United States, Germany, France and Holland.-News Item.

Here you have it in a nut-shell; the They are drinking from the fountains same countries that send the missionaries, send the whisky in the same yes sel. How considerate! "The most valnable book in the world is a Hebrew Bible, now in the Vatican. Pope Julius II. refused to sell it for its weight in gold, about \$103,000." Rifles Bibles and whisky have been great civ ilizers in the past, under the benign (!) influence of the Christian religion.

SPIRITUAL EDUCATION. Archbishop Hennessey says: "To- the sea.—Anacreon.

day, in the United States we have over "The Origin of All Things" is a deep 12,000,000 children who are being educated without religion. What sort of a nation are we to be? And yet there are 60,000,000 Americans who stand by and land the system that deprives millions of the rising generations of a spiritual

education." Yes; and many of them lack the nerve to denounce the religious tyranny that would destroy the freest government on earth for the sake of a barren ideality.

KEEPING HIS PROMISE.

Charles McGill was hanged in the Cleveland, Ohio, September 12, 1879, for the murder of Mary Kelley. While in jail and just before his death, he jok-ingly remarked to his fellow-prisoners that he would return in the form of a ghost and forever haunt those who had been instrumental in his conviction, the most perfect bliss he can conceive Recently Sheriff McConnell said to the chief carpenter, Chase: "I want you to go to that window to-night and see if the seventh, which is immeasurably he it is the voice of McGill. . . Last night though he stood in front of me." There is nothing improbable in the above story which I find in the Cleveland Press of a late date.

GENERATION OF VIPERS. Dr. John Watson, in the North Amercan Review, paying tribute to Prof. Henry Drummond, winds up an interesting article by suggesting that "If anyone wishes to indict the professional religionists of our time for higotry and stupidity, painful and unanswerable proof lies ready to his hand in the fact that the finest evangelist of the of which goes to prove that the example of "the Master" doesn't exert very much influence on "professional religgeneration of vipers, how shall ye es-

ape the damnation of your own hell? CRAZED BY RELIGION. The holy horrors of the orthodox Christian religion were fully exemplified at the Apostolic church at Richmond. Va., recently, where Rev. J. W. lougherty, formerly a Baptist, has established a new denomination. Anna M. Goode, a pretty girl of Salem, Va., had lost her mind after hearing a sermon on hell and its terrors. took to the woods, followed by preacher D. "Are you the Lord?" she asked. "We prayed," said go to your home," D., and "I anointed her with oil, and she became rational" A few days later ounding headline sent out over the the minister received a letter from the roung girl's sister, saying his patient had relapsed and the family had asked printing and sending of extracts from the Bible through the mails be a crime, world, where Christianity has held the preaching of the horrible doctrines sway-where church and state have of hell fire and brimstone are equally criminal and ought to receive condign

> endum, in practice, would bring about such needed reforms. MAKING CONVERTS.

A correspondent of the Literary Digest says that the French Jesuits, wherever they can, continue, with the aid of certain military men, the Mohammedan system of violent conversion of the naives, "For instance, at Ambohimasing a subaltern officer called the bond. man of a village and asked him if he were a Protestant? On his answering "ves." the officer gave him a blow over the head which drew blood, and the men? Oh, what shall I say of the aw-ful lewdness and rudeness, such as 1. The subaltern officer raised his stick above the head of the teacher, and with that as a woman dresses, so is she? I threats demanded whether or not he would obey the advice of the priest? The terrified teacher yielded, and the next day be enrolled one hundred and fifty pupils as Catholics." Such are the ways and means of the propaganda to spread the gospel of "our holy religion." Is it any wonder that wars and rumors of wars accompany the mission-

> TO THE MANNER BORN. I notice that many writers use the phrase, "to the manor born." It was used by a writer in The Progressive Thinker, in No. 400. It purports to be i quotation from Shakspeare's play of Hamlet, and runs thus:

ary work?

"And to my mind, though I am native"

And to the manner born, it is a cus-More honor'd in the breach than the observance." -Act 1, seene 4.

If I understand it, the error is in mis-C. H. MATHEWS. New Philadelphia, O.

OUR LOVED ONES.

Across the billowy ocean

Beyond the mighty deep For whom so many weep, But could they see them standing Among that happy throng,

They would echo their glad song. They are basking in the sunshine. They are bathing in its light, Of eternal truth and might: They have cast the fetters from them. Which they were so long on earth. And have climbed to heights supernal Since their glorious spirit birth

No legacy is so rich as honesty,-Shakspeare. The sea drinks the air and the sur

Nelson, N. Y. MRS, E. DUELL.

#### An Inborn Principle--The Divine in Man--How to Cultivate Spirituality.

Very few persons along the line of the past eighteen centuries have really understood or had a proper conception of the name of Jesus the Christ. For its true interpretation lies beyond it, in the definition of the words and the character and principles underlying them. In the olden time of the Scriptures all names were given with a meaning attached to them, either as symbols commemorating some event illustrative of a principle, or embodying some desire connected with the new life just ushered

The definition of the name Jesus is "saving." And when the angel said to Joseph: "And thou shalt call his name Jesus; for he shall save his people from their sins," (Matt., i:21) it was not only a prophecy, but the observance of an established custom of the time. When in the progress of the fulfillment of that prophecy through his teachings and practice his disciples and followers pronounced him the Christ, it was to proclaim the recognition of a great spiritual unfoldment within him.

Christ is an inborn principle. Jesus is a proper name. In some countries this name is common to-day, perhaps has always been-notably in Mexico and Spain. But it has lost its significance in its indiscriminate use. The principle illustrated in the word Christ includes within it all the divine principles or attributes inherent in the true understanding, or divine perception of truth; all greater power and earnestness. these are but parts of the whole, summed up as Absolute.

Christ means Absolute, and as absolute defined in the phraseology of the present time means perfect or the ultinate, as perfect love, perfect peace, etc., all minor perfections belonging to, and comprehended in, the word Absolute. To each of these parts as noted above-there being many parts of the whole-there stands a taper upon the shrine in the inner sanctuary of every human spirit enclosed in mortal form; and also, each minor principle included in the absolute represents a musical scale whose chord yibrates when the keynote is struck. And when a chord is vibrated, then the taper within the sanctuary is set aglow-one responds to the other. For instance; if it be love, whose chord is struck, its melody pervades the extreme environment of the individual, while the respondent light and warmth of the taper within sends the thrilling eestasy through every nerve and muscle of the

In the harmonious life of the unfolded man or woman, grand symphonies are ever moving up and down upon the strings of the instrument as the successive keys are an everlasting progression to replace it, which somewhere touched by the beautiful thoughts and holy actions of the individual. And these harmonies are felt by all who come within the circle of their environment, while they radiate a sublime power whose undulating waves vibrate nfar, touching every sensitive soul and awakening chords of all its stains—not with the blood of an innocent vicwithin each so receptive as to respond.

ment, but from their sins. Sin of every shape is made up from ignorance; it is ignorance in activity, or in manifestation; the subject dwells in the animal plane of his nabeen properly touched, and no feeling of sympathy nor justice thrills the heart or moves the pulses to compassion or reason; only as it vibrates from the plane upon which the present experience of selfishness, malice, revenge, jealousy or covetousness is brought into action.

Henry Wood gives us a good thought, when he says there is no good in fighting ereror or sin, we but intensify its results by so doing; but we must displace the error or ignorance, with its opposite by the power of true understanding or knowledge of truth. We must try mental means to effect this, persistently and patiently applied; besides withholding all autagonizing influences that may spring from our conduct toward the offender. This is hard to do-we must grow to this view of sin, and try to realize the truth that only by this method can sin be washed away, and the saving power of Christ be established on earth. And this saving power Jesus left to us --it is inherent within each spirit, only awaiting the despirit of Christ the Absolute, we feel no nor around us, for Peace envelopes us, a calm pervades the whole being; sin is really displaced for the time this New Dispensation of pure Spiritual manifestation. spirit illumines the soul with its influence.

Now, I will give the full promise of Jesus-and if the readers of The Progressive Thinker who have followed my articles therein, feel there is an unnecessary repetition of scriptural quotations contained therein, I must remind them that all intellectual knowledge is acquired through repetition; and only by this method can any teacher enforce spiritual instruction to the point where, the spiritperception of truth, they intuitively acquire for themselves through inner revealments the self-knowledge of true understanding.

"And I will pray the Father, and he shall give you anbecause it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. .... When the Comforter is come whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me. . . It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will of truth is come, he will guide you into all truth. For he shall not speak of himself; but whatever he shall hear (bear from the Fount of Wisdom), that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine; and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you. (St. John, 14th, 15th and 16th chapters.)

I know this promise to the disciples to be a true one. applicable to all time, for I can testify that the spirit of truth is a living Presence, whose dwelling-place is near \*that same altar or shrine upon which the tapers shine. Why cannot we rely upon this spirit of truth, seek it, hold it, and use for ourselves and others the "things" given us or shown us? For to show us anything of the spirit is simply to unfold or develop the powers-we possess within ourselves-to open up the capacity for perception, for appreciation, for realization.

I claim that we should not depend so much upon our disembodied friends, and expect them to do for us and teach us, when we can cultivate within ourselves the power which is our own, and upon which we can always rely. for it is the Spirit of truth. Sometimes we depend upon spirits who are not yet upon the higher plane of consciousness themselves, and are not fitted to teach nor advise us properly, and we are unable to prove them until experience brings the result. But, when we have the Comforter, whom we can trust, for he leads us into truth only, then we know, for the light of truth testifies of Christ, as he said it would.

The first thing to attract me to this unfoldment was the words: "Peace I leave with you, my peace I give unto vou: not as the world giveth, give I unto you." 14:27.); and, "Know ye not that ye are the temple of God, and the spirit of God tiwelleth in you?" (I. Cor. 3:16.) I know that to take these two sayings, one of vealments to the mind concerning them, and of truth, which is the principle possessing them.

So many are ignorant of these things, my soul yearns for them. I want everybody to fully understand the true

A SPIRITUAL VIEW OF THE CHRIST, definition of Jesus the Christ. To realize for themselves faith, and make and keep it holy. That is, set apart for this introduction of this introduction of the space o that he really lived upon earth, that he was human the sorrows, the same things to endure that we have.

But there was this difference: He was fully unfolded. In that thirty years of his life, of which we have little or teacher; in that time he was brought into the perfect | the family retire to that spot alone, if it be but for a few knowledge of all truth. And he was ordained of the moments, each day-here first, lift the heart in earnest Father to bear his divine messages to earth. The prep- aspiration for spiritual wisdom, and for growth of soul aration of centuries of time were all tending toward the in pure and holy things—then speak in loving thought fulfillment of his glorious character and instruction for to the dear ones who are clustering around you though the "saving" of his people from their sins, according to unseen or felt. If time permits, devote a few moments prophecy. His people are all humanity.

Other messengers also, have had their preparation, and performed their labors according to their allotted mission, among the peoples and nations to whom they were Once a week regularly, gather the family or cherished sent. It has been well said, that "every soul upon the friends there. Be punctual, and keep strictly private all earth is born with a mission—somewhere along life's the observances connected with this service. Do not pathway the work must be accomplished, either here or hereafter." Even little children are filling missions, they the best things to come to you individually. Keep all bear their messages and pass to the beyond, leaving the thought pure, hold the good only. Do this, and you will fragrance of a short beautiful life to testify for the Christ be surprised in a few months at your spiritual growth. ginning to the end of the earth-life, the kingdom of God | lect some affirmations suitable to your needs and hold is an open field clear to their vision. And it is easy to them persistently in thought each day for a time. As we see how just such a life of purity and clearsighted wisdom | advance in spirituality by this method of progression we through the experiences of childhood and prolonged into manhood with all the intellectual and spiritual forces de- individual experience in what we may call personal pheveloped, and with the full knowledge of his mission with | nomena, for it is the interior manifestation of unfolded the end, and ultimate result of his life for all time upon all who received him and his teachings; how with this human life; such as love, peace, patience, charity, with foreseen knowledge Jesus could enforce his teaching with

#### A TRUE SPIRITUALIST.

The grandest mission on earth to-day is to be a true Spiritualist, and to be a true Spiritualst is to be truly spiritual, to live it, to teach it in every act of the life The grandest teachings, the profoundest wisdom and the highest spiritual truths are included in the spiritual phil osophy-those truths were given to the world through inspired writers and speakers, and by inspired immortals from the other world through entranced mortals. Some of these, whose lessons of truth must be for the instruction of mankind forever, were, like Jesus, though in lesser degree, prepared through prenatal and planetary influences, to perform this mission in the evolutionary progress of the world. Spiritualism is a part and parcel of divine evolution out of materialistic dogmas, and diverse orthodox doctrines, into pure spirituality, without creed, doctrine or dogma. Blessed be Spiritualism.

See what it has done. It has liberalized the churches, it has displaced the cruel hell of everlasting torture—with in the endless future insures to every soul born upon earth a redemption-not from punishment for sin-but from the remorse and agony, the result of the sin, and to the condition of final happiness, when the soul is washed tim, but through the meritorious effort of that afflicted The prophecy was not that Jesus should save his people | soul to regain purity and peace. The beautiful uplifting from the effect of their sins, through forgiveness or atonemodeled to suit, and are now taught, from the pulpit, the public rostrum, and in every institution of education all over the land. Do they know it? Some do, not all have ture too much, or altogether, the God part not having studied the source whence came the borrowed sentiments, beautiful thoughts, symbols and ideas; for once expressed without authority, they become common property Again, it is not always absolutely necessary to study, for the same condition described above holds good here. Truly spiritual progressive thoughts and ideals born of the spirit are immortal, never can fade-nor pass away; but they increase in beauty and strength and once given expression through human lips or the pen, they go on and on, in waves of harmonious feeling, expressing all the emotions of the soul that conceived them. Other receptive souls unconsciously absorb these spiritual vibrations, and their perceptive faculty holds them with an ever-increasing interest and appreciation, until finally the whole being is awakened to the sweet melody, that now becomes their own by responsive adoption.

Although Spiritualism can count its followers by the multitude, as Jesus did his-like him it has no churches nor edifices of worship. Its followers are like sheep, sire and carnest endeavor to shine forth and save the soul scattered all over the world; they are hated, persecuted, from all sin. When we are filled with the power of the misunderstood and falsely accused, for truth's sake. In esire to do this, their condition verifies the comparison, or conne wrong, we do not have to fight error or evil within us, I tion between the two-where the Christ is now struggling for outward expression through Spiritualism for a

Greater strides up the heights of progression to accomplish this end, might have been successfully made, had Spiritualists held securely to the philosophy and grown more perfectly into its principles and truths, and lived it more thoroughly, instead of becoming satisfied with that part of Spiritualism designed by its projectors to hasten the glad hour of the world's emancipation from ignorance into knowledge through the concentrated evidence-unual faculties of the student becoming awakened to the deniable to unprejudiced minds, of its various phases of phenomena. But we have sacrificed our savior anew, his spirit within the philosophy has been scorned through neglect by Spiritualists who have not cared to look beyond the ever recurring proof of immortality; who have other comforter, that he may abide with you forever; no just conception of the deeper truths without which, even the spirit of truth; whom the world cannot receive, nothing mortal nor immortal are worth the living to-day -for nothing else can give satisfaction nor rest. Nothing else can bring us into a peaceful, blissful condition where the higher realms of our individual being can come into perfect rapport with the higher planes of the immortal spheres, called heaven. With the spirit of truth I dare to affirm that I can, and do come into conscious communion; and the lessons thus received by me, a humble woman, are true ones-even if not seemingly so now, reprove the world of sin. . . . Howbeit when he the spirit time will attest their truthfulness. And that spirit tells me that Spiritualism is non-progressive to-day. We know nothing stands still, everything must progress or by a distinct law of nature it will retrograde. In this condition the greatest truth conveyed in its sublime messages, by Spiritualism to Earth's children, has become quiescent if not annulled; and the law demands activity, or no progression.

If the principles laid down and forcibly expressed in the philosophy are not taken into the life of each of its avowed followers and faithfully held to the plain view of the world; if the majority of Spiritualists turn aside, and hold their share in Spiritualism upon the physical plane, where no spirituality exists, then, no wonder they are non-progressive. We realize that all the world has been benefited by the advent of Spiritualism, but the time has come when a step upward is the demand of the hour. nothing else but truth and spirituality will save us. Here s our safety; let us seek it. To reach true progress we must now discard public phenomena on a money basis, which puts it on a level with all other exhibitions for pleasure or curiosity. Everything connected with Spirtualism should he held sacred by the Spiritualist and defended as sacred by him or her, nothing of a low character the subject of ridicule, or sensual criticism should be allowed in any of their meetings or gatherings. And in the aid of advancement, for the attainment of a high standard, promiscuous circles for the edification of the curious and amusement-loving, should be discouraged, if not abolished, for at best these circles encourage a class of intelligences who are not in a condition to elevate the mortal. while the mortal is not in a condition in such a circle to help the immortal, and the result ofttimes is levity and falsehood on the part of the spirit. We want to reach higher phases of phenomena. And such are now ready for our acceptance, but we can only reach and enjoy them through the unfoldment of our spiritual nature Jesus, the other of St. Paul, and to hold them conscious- the dormant faculties await the touch of the spirit withly, deeply meditating upon them, will bring beautiful rein. It must be spiritual phenomena, instead of the physical. How shall we begin?

### SPIRITUAL CULTURE.

Erect in each home of the Spiritualist, an alter to our

that he really lived upon earth, that he was human the same as we are, that he had the same temptations and corne of same private apartment. Put a bright curtain across to screen it, for it is a sanctuary. There bring your pretty things, and the cherished objects of the loved ones the have passed on. Dedicate this spot as the famno record, before he came before the people as a public ily shine for spiritual unfoldment. Let each member of which will well repay you, in silent meditation on the higher life to be attained and lived on earth where spirit soul and body can be consecrated to pure spirituality seek phenomena-it is spirituality you seek, just wait for principle inherent in mankind. To such, from the be- Study good books, among them the New Testament. Seunfold the soul senses, which open to us a fine field for or developed growth in the spiritual and soul realms of the individual consciousness. Then we attract to us the higher intelligences by our attitude of purity and earnest desire for good only-and make it impracticable for a low class of immortals to seek our society, for we have nothing to attract them to us. Our spirituality becomes our defense, for we become, as it were, sacred from all harm from mortals and immortals alike, and in our sittings are free from discordant elements and falsehood.

And, greater than all these, we purify the life and character, becoming God-like by the attitude of mind and thought which we make a part of our daily life. And dear friends, remember this: We must make this spiritual progress either here or hereafter, before we can rise beyond the first sphere in the spirit-land; there is no other way for every soul of all earth's children to reach the upper level, where the divine freedom of spiritual peace exists. Every faculty and function of the soul and spirit must be perfectly developed and in active operation ere we are fitted for the higher spheres. To achieve the heights Jesus did, we have but to reach the level upon

.Not many years hence some, if not many, will have reached that high standard where the spiritual gifts as defined in I. Cor., twelfth chap., will be manifested in full, again upon earth; with none to doubt, nor oppose.

And now, "May the peace of God, which passeth all understanding," and the fellowship of the blessed immortal friends, be yours now and for evermore. Amen. Portland, Ore. MARTHA J. POLLOCK.

#### Jerry Bricker Cone to His Reward.

Jerry Bricker, for many years one of the leading merchants and business men of Belding, Mich., passed to a higher life August 26, after untold suffering for the past nine months from the effects of the deadly cancer. The funeral services were held at the Congregational church, conducted by Hon, L. V. Moulton, of Grand Rapids, and assisted by Ret. B. V. Child, pastor of the Congregational churchay /

Mr. Jerry Bricker was born in Ohio, July 27, 1830, and when tembers old removed with his parents to Fort Wayne, Ind., where he remained until of age. In the early fifties he returned to Hardin county, Ohio, where he took a contract to construct a section of the Pittsbufgli Fort Wayne & Chicago railroad then being built. After dompleting his contract he engaged in the mercantile trade at Johnstown, Ohio., the name of which vil lage was afterward changed to Ada. He also officiated as telegraph operator at that place. Here he married Miss Lucinda Wilson and when the war broke out he enlisted in an Ohio regiment. Soon after the close of war he removed to a farm near Fort Wayne, Ind., where he resided much of the time with his children. Seven chilcounty, where he engaged in the saw mill business. In 1870 he located on a farm in Otisco township and in 1875 came to Belding and engaged in the mercantile business which he successfully carried on until 1890 when he was succeeded in business by his son, W. F. Bricker. His estimable wife passed away six years ago, since which he has resided much of the time with his children. Seven children were born to Mr. and Mrs. Bricker three of whom are now living.

Mr. Bricker has been a member of the Masonic lodge for many years and was honorable in all his dealings with his fellowman, respected and esteemed by all who knew him and his friends were legions in number.

For many years Mr. Bricker represented The Progressive Thinker at the Haslett Park Camp-meeting, and he was very efficient in his endeavor to promote the interests of the paper. Among Spiritualists he was a great favorite, and universally esteemed.

#### OF A DAY THAT IS DAWNING

There was never a mortal yearning for the life that is yet to be,

There was never a supplication arose to the silent sky, But the essence of God was in it—the spirit of land and

The divinely spoken assurance that nothing can ever There was never a mortal yearning but it rose from the

hidden springs In the heart of the All-Creator, the ruler of time and

space; And the cry of the blindest human for the bliss of the future rings

Increasingly up the ages, the path of the rising race. There was never a supplication that sprang from the lips of man

But it told of the leaven working in the vessel of pregnantickąy; And in none of the younger epochs since the rise of the racerbegan

Has the passion of men so centered on the ultimate perfect day. I perceive that the schemes you follow are many and ill

agree; That you pause in the joy of living to throttle and sconfee and maim, To the end fliat your stubborn brothers shall see as the

Faithful see, And shall fumble themselves at the altar of the God of an empty name. . .

Though the law is as music in silence or a mountain alone in a plath, Man has gleaned of its glorious message but an infin

itesimal trace; After numberless centuries pleading for impossible personal gain. He shall quit toil at even rejoicing in the grave's inex

pressible grace. Not the pangs that we name dissolution, nor the shadow of infinite woe

Shall forever conceal from his vision the fact that the In the multiple lives of its units-he shall see and be

happy to go Where the individual impulse with the source of its being blends. -Frank Putnam.

### THE SPIRITUALIST TRAINING SCHOOL MOSES HULL'S

List of Its Officers, and the Constitution and A List of His Noted Works. By-Laws.

The First Spiritualist Training School was incorporated under the laws of the State of Ohio, on the Fourth Wayside Jottings. day of July, 1897, with the following list of officers: day of July, 1897, with the following list of officers:
Moses Hull, president; F. Schermerhorn, M. D., vicepresident; Mattie E. Hull, secretary; M. H. Danforth,
treasurer; A. J. Weaver, A. B., chairman executive comtreasurer; A. J. Weaver, A. B., chairman executive comtreasurer; A. J. Weaver, A. B., chairman executive committee. The president, vice-president, treasurer, chairman executive committee. The president, vice-president, treasurer, chairman executive committee. man executive committee and D. M. King were made the

The following Constitution and By-Laws were adopted: ARTICLE I.

Name—This association shall be known as the First Spiritualist Training School. ARTICLE II.

Object—Its object shall be to prepare those who receive its instructions, to work for the upbuilding of Spiritualism and all truths helpful to human progress.

Work—Its work shall be divided into two departments:

1. To hold one or more sessions of school, somewhere if the United States, of at least six weeks' duration, each states, and all truths helpful to human progress.

Joan, the Medium.

Or, the Inspired Heroine of Orleans. Spiritualism cast Leader of Arnica. By Moses Hull. This is at one of the most convincing arguments on Spiritualism cast witten. No average are more thrillingly interesting; no history more true. Price in cloth, 40 cents; paper cover, 25 cents. n the United States, of at least six weeks' duration, each year, at the most convenient time and place.

year, at the most convenient time and place.

2. To lay out a course of home reading and study, to be perused by members of the school, under direction of the chairman of executive committee.

By Mosses Hull. A compound of the two pamphers for Your Life; "the Irrepressible Conflict," and "Your Answer or Your Life; "with important additions, making a book of 169 pages all for 25 cents. This book contains the times, that every one should have.

Funds—For the purpose of raising funds necessary to carry on the work of the school, the president and all the to receive donations and bequests, also to issue and sell scholarships.

ARTICLE V.

Membership—The membership shall consist of four classes.

Sec. 1. Any one, by the payment of fifty dollars into officers of the association are empowered with authority

Sec. 1. Any one, by the payment of fifty dollars into the treasury and having his name recorded in the books of the association is thereby made a member and is entitled to all the privileges and immunities of the school during his life.

Sec. 2. Any one by the payment of ten dollars into the entitled to all the privileges and immunities of the school | Or the Twenty Years Battle Against a Worker during one year

during one year.

Sec. 3. Any one by the payment of three dollars into the treasury is entitled to the system of home instruction, and by additional narment of source dollars and by additional narment of source dollars. and by additional payment of seven dollars, and having The Mediumistic Experience his name recorded, is made a regular member, entitled to all the privileges and immunities of the school for one

Sec. 4. Any one by the payment of one dollar into the The Devil and the Adventists. treasury and having his name recorded in the books is MosEs Hull, Price, 5 cents. thereby made an honorary member, but without the right | Was John Calvin a Murderer? to vote or hold office.

#### ARTICLE VI.

Officers-Sec, 1. The officers of this association shall consist of president, vice-president, secretary, treasurer, executive committee of three, and a board of trustees of

Sec. 2. Time of office-Officers shall hold their office one year and until their successors are chosen and quali-

Sec. 3. The president, vice-president, treasurer and chairman of executive committee shall be considered members of the board of trustees.

#### ARTICLE VII.

Duties of officers-Sec. 1. The duty of the president shall be to preside at all meetings, sign all official papers and approve and sign all orders drawn on the treasurer. Sec. 2. The duty of the vice-president shall be to perform the duties of the president in his absence. Sec. 3. The treasurer shall receive all monies and pay

out the same by order of the trustees and make a complete and detailed report at each annual meeting. Sec. 4. The secretary shall keep a record of the busi-

ess done at each meeting, attend to all the correspondence and notify members of annual meetings. Sec. 5. The executive committee shall superintend

both the educational departments. Sec. 6. The board of trustees shall have the manage ment of the financial and business departments.

Sec. 7. It shall be the duty of all the officers as well as members, to work faithfully-to obtain donations, sell scholarships and otherwise assist the school.

#### ARTICLE VIII.

Election of officers—The annual meeting for the election of officers and transaction of other business shall be held on the last Tuesday of June of each year at the place where the school is in session, notice of the meeting having been given by the secretary to each member two weeks

BY-LAWS-ARTICLE I. Any member not able to be present at any meeting, has the right to vote by proxy.

#### ARTICLE II.

Misconduct-Any member who shall refuse to conform to the constitution and by-laws, or shall be guilty of repeated disorderly conduct, shall be reprimanded, suspended or expelled, as the board of trustees shall order. and their decision shall be final.

constitute a quorum.

Special meetings may be called at any time by the chair, or on petition of five members at such time and place as the board of trustees may decide.

### Certificates of attendance and progress will be given

each worthy student at the close of each term. ARTICLE VI.

The treasurer shall give such bonds and have such sall ary as the board of trustees may determine.

ARTICLE VII. The officers shall be elected by ballot.

ARTICLE VIII.

This constitution or by-laws may be amended by a majority of those present at any annual meeting, providing notice containing specifications of the proposed changes be given by the secretary to each member two weeks A. J. WEAVER. Ch'm'n Ex. Com. Signed. previous.

### Old Orchard Maine.

### Practical Piety,

There is a certain minister in Kansas who has an eye to the physical as well as the spiritual welfare of his congregation. He brought one of his recent Sunday sermons to a sudden close with the following words: "Brethren, I will now close, for I see we are going to have a thunderstorm. The congregation will please follow me to Brother Soandso's field and help him stack his wheat."

The wound that smarts the most is the one made by a

It never makes the day any brighter to find fault with

For Sale at the Office of The Progressive Thinker.

and How We Ascend Them.

Ora few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. With portrait. By Moses Hull. Just the book to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper cover, 25 cents.

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Or, an Inquiry as to whether Modern Spiritualism and other Great Reforms come from His Satanic Majesty and His Subordinates in the Kingdom of Darkness. 60 pages. By Moszs Hull. Price, 15 cents. Jesus and the Mediums,

The Spiritual Birth,
or Death and Its To-Morrow.

The Spiritual Idea of Death, Heaven and Hell. By Mosss Hull. This pamphlet besides giving the Spiritualistic interpretation of many things in the Bible-interpretations never before given, explains the heavens and hells believed in by Spiritualists. Price, 10 cents.

The Quarantine Raised.



#### HIPNUII3M;

1ts Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminis-

cences.

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"I choose that a story should be founded on probability, and not always resemble a dream. I desire to find nothing in it trivial or extravagant; and I desire above all, that under the appearances of fable, there may appear some latent truth, obvious to the discerning ope, though it escape the observation of the vulgar."—VOLTAIRE.

orm to the constitution and by-laws, or shall be guilty of epeated disorderly conduct, shall be reprimanded, suspended or expelled, as the board of trustees shall order, and their decision shall be final.

ARTICLE III.

Quorum—A majority of the board of trustees shall order, "Micromogas," a Satire on Mankind; "The World as been," "The Black and the White; "Memon, the Philosopher; "Andre Des Touches at Biam; "Bababee;" "The Study of Nature;" "A Conversation been," "The Study of Nature;" "A Conversation been," "The Study of Nature;" "A Conversation been," "The Study of Nature;" "A Pleasure of With a Chinese;" "Plato's Dream;" "A Pleasure of Babababee;" "The Study of Nature;" "And Adventure in India a been," "The Study of Nature;" "A Conversation been," "The Study of Nature;" "A Conversation been," "The Study of Nature;" "A Conversation been," "The Study of Nature;" "A Pleasure of Babababee;" "The Black and the White; "Memon, the Philosopher;" "Andre Des Touches at Biam;" "Babababee;" "The Study of Nature;" "A Conversation been," "The Study of Nature;" "A Conversation been," "The Study of Nature;" "A Pleasure of Babababee;" "The Black and the White; "Memon, the Philosopher;" "Andre Des Touches at Biam;" "Babababee;" "The Study of Nature;" "A Conversation been," "The Study of Nature;" "A Conve

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DY LOIS WAISBROOKER, THIS IS a novel written with a purpose, and that purpose is not merely to enable an unthinking, fule mind to while away the time in a state of idle blessedness, devoid of earnest thought or care for other self-improvement or the good of humanity. It is a book designed especially primarily, for mother; and those who are to be mothers, and secondly, through the mothers, to effect the well-teing and happiness of the race. It brings strongly and clearly to view the result upon the child of proper surroundings and influences bearing upon the mother previous to maternity, incidentally the author touches upon various things in modern social and business life, which are unjust, and fix unequal burdens upon the individuals composing society as a whole. The book is trenchant, instructive and very interesting, even when regarded merely us a novel, and is especially commended to "women verywhere," to whom it is dedicated. It also theroughly shows up the Jesuitical spirit of the Catholic Church; advanced ideas relating to the Spiritual philosophy, are introduced. It contains a fine litemes a contain the property of the author. It contains 345 pages, nealty bound in the spiritual philosophy, are introduced.

The Science of Spirit Returns

### WITHOUT A DOCTRINE.

#### California Boasts a Religious Organization Which Has Hardly a Parallel.

ITS PASTOR DISSENTS FROM THE TENETS OF ALL THE EVANGELICAL CREEDS—RELIGION THAT WALKS AMONG COMMON PEOPLE THE NEED OF THE TIMES-TRANSCENDENTAL-ISM AND MYSTERY HAVE HAD THEIR DAY-AND GENERATION.

To the Editor: -As set forth by the Cleveland Leader, a church actually without a declaration of doctrine is under the leadership of a young preacher who is now visiting for a few days in Cleveland. The minister is Rev. Burt E. Howard, not many years ago an associate pastor in the Old Stone church on the public square. He is now the pastor of the First Presbyterian church of Los Angeles, which has a membership of nearly 1,000, after a fight and a transition which attracted wide attention to the church and the pastor.

The name of the church is now nominal, for it is an entirely independent organization, even more distinctly so than a Congergational society. It withdrew from the presbytery fourteen months ago, and has been growing more vigorously than before. In most churches the attendance is largely contributed by women, but in this church the majority of the members are men. Some have said that men are more critical in their thought, while women are more confiding and less apt to challenge a form of belief. The doctrinal position of the Los Angeles church may have something to do with this pecu-

liarity of its membership.

In answering questions propounded by a Leader reporter Mr. Howard told many interesting things about his church and the new religious movement which its declaration of ecclesiastical independence inaugurates.

#### AN ORGANIC TRANSFORMATION.

The by-laws of the transformed church are now being prepared. Virtually every Presbyterian and most other churches, have incorporated in their organic law some provision for adherence to a system of doctrine. The declarations of the First Presbyterian church of Los Angeles will state simply that it is organized "for religious purposes." The name is retained for the reason that the title is that under which the church society was incorporated in accordance with the State laws.

Mr. Howard is an interesting young man and a bright representative of "the new theology." He preached just as he thought in addressing the congregations from the pulpit of the Los Angeles church. He remarked yesterday that "the pew is usually in advance of the pulpit," and perhaps he was thinking of his fellow-ministers of the Los Angeles presbytery, for they did not believe that a Presbyterian minister should express the views which he expressed. But they did not wish to have a doctrinal dispute become public. When, therefore, a movement was on foot in the society to have the church moved "untown" and a minority opposed the plan, advantage was taken of the opportunity for a determination in presbytery to have the society disbanded. The society pain no attention to the dictum, and Mr. Howard continued to preach, his congregation upholding him. The presbytery tried and found the pastor and elders guilty of insubordination. The whole society withdrew from the presbytery and won in the contest for control of the property. None of the members was lost on doctrinal grounds, the membership is steadily growing and the church is always packed at its services.

#### OLD CREEDS ARE SUPERSEDED.

La believe that nine-tenths—at least a large proportion of the members of our congregations cannot accept the old creeds," said Mr. Howard. "Many do not wish to withdraw from the churches on this account, but they do not at heart stand with the nominal position of their school has really been forced upon me," says Mrs. Cheney, churches, and would welcome a church with a religion "as many have come for my teaching I could do no more free from doctrine. Yes, I believe that the movement single-handed. In some respects all teaching is against which came to start in Los Angeles will grow rapidly and my will, but on the other hand I cannot sit quietly enjoypowerfully, though in what form I cannot say. If we ing the benefits of my discoveries and see so many earnest formed a country-wide organization, we might be said to students doing what I believe will wreck their lives. Such have simply another denomination. To what extent a deep philosophy underlies the whole thing, and believother congregations will withdraw from ecclesiastical ing that I have advanced as far as the light of the age can bonds I do not know. Force is at work for the simplification of the creeds of the denomination, but such changes are hard to make. See how much contention arose over the mere proposal to revise the Presbyterian | that signal success will crown our work," confession.

"I believe in a religion that walks. It is time to quit flying with doctrinal wings through the air, and come down to the earth, where we can help men of the present day. I believe that we should each live according to the best ideals that are in us. God will then take care of the hereafter. My work is in the present world, and the bliss of heaven and the blister of hell is not my present concern. These are things about which we know nothing. There is a great movement of transition, of intellectual unrest, of the tearing down of old things preparatory to the building of new in this day. It is noticeably so in the sociological and industrial field, and in the re- Or that some trait inborn, ligious field. These influences are converging, and a climax is approaching.

#### BECOMING INDEPENDENT OF CREEDS.

"In religion men may not believe a great many things they did, but they will believe a few essential things with all their hearts, so that their lives will be powerfully moved by them. This is the age of a religion that will take hold of the condition of men here on earth, which will bring the kingdom of God in this world and not make men wait until the arrival in heaven for its enjoy-

"Men think more closely now than they did in former years, and they cannot accept what was taken for granted in the ages of intellectual bondage. The church, by There is no noble height thou canst not climb; holding to untenable views, is losing her hold on thinking people. I do not believe it is right to teach doctrines to a child which he will reject when he comes to think for himself. My child knows no catechism. A church without doctrine, but full of practical Christianity, is the church for this day.'

In answer to questions as to his personal conceptions on familiar orthodox views Mr. Howard said he took the sermon on the mount to contain the core of the whole Christian religion. The writings of the apostles contained, to his view, the seeds of denominational dissension, because the apostles developed individual and divergent theologies. He thought it probable that early Christian writers were driven to certain positions by the logic of their positions, and so the New Testament develoned. He had seen similar instances in the cases of modern ministers and Sunday-school teachers and he supposed that the assertions might have been made in what the doctrinaire supposed to be all honesty of mind.

CHRIST BUT A MAN.

Christ to him was a man as full of divinity as a man in the flesh could be, but a son of God only as any other man might be. He viewed him as a man affected by his human education, and partaking of the views of his time. Thus the Jews, and the other Mediterranean peoples, thought of the dead as going into a nebulous, vague existence—that they became what have been called shades. l'unishment was not a feature of this conception.

Christ's idea of the resurrection, in Mr. Howard's opinin, was that he thought of those souls which had a larger spiritual life, and a greater ability to correspond with a spiritual environment, pushing up out of the indeterminate state to a glorious life. The Greek text, says, Mr. Howard, is distinctly "the resurrection from among the dead," not "of the dead." While he admits that in a rientific sense he does not know even that there will be t life everlasting, though he believes in it, he conceives it I the highest station in a human figure.—Addison.

as possible that the resurrection will not come for all who may happen to have a bodily human form. He conceives it as being in store for those whose evolution brings them o the point of soul development which permits them to have vital relations with what may be called the spiritual. The process of evolution is one of Mr. Howard's best suggestions that there is another life. As in each successive stage of development a few more vigorous individuals pushed up to the higher plane, so he viewed the rising, or resurrection, into the eternal life, with its infinite possibilities of development.

Really, the above indicates great progress, all resulting from the leavening process of Spiritualism JUNIUS.

### A NEW SCHOOL OF MUSIC.

#### Will Treat Soul and Mind Culture as Music's True Antecedents.

To the Editor;—Spiritualists should congratulate themselves that there is to be established in Chicago a new School of Music, which will treat soul and mind culture as music's true antecedents. As set forth by the Inter Ocean, Mrs. John Vance Cheney, prominent among Chicago's teachers and interpreters of music, will open a school of music in this city in October. The school are Mr. Thaddens Sheridan Fritz, director of oratory; Mr. | broken German, while this man spoke in pure English. John Dennis Mehan, vocal teacher, and Mrs. Lucia Gale Barber, director of dramatic art and general personal culture. Mrs. Barber is not equaled in her realm of rhytlimic and systematic breathing," says Mrs. Cheney. "The school will stand for personal culture as does no other school in the country," says the director, and those who know Mrs. Cheney can readily appreciate this statement. Besides her thorough musical and literary education and original theories and methods of teaching music, Mrs. Cheney possesses rare executive ability, as the history of her work on the Pacific slope will testify. It is remembered that she was one of the founders and the first president of the Woman's Congress association of California, which reached a membership of 1,000 in less than a year. She was also president of the largest social and literary club of San Francisco, the Century, and others, conducting all with harmony and success.

Perhaps Mrs. Chency is best known in the East through her analytical lectures of Beethoven and his music. Through the Eastern and Southern States Mrs. Cheney has repeated the Beethoven lectures, beginning another tour of the South by invitation next November A poet of old sang, "Labor is life," but Mrs. Cheney says, "Music is life," with all that the name implies. "Life is health, harmony, and beauty; and what can produce these like the proper use of the divine attribute-music? I have demonstrated that the piano does not stand aloof from the other arts-a result of mechanics-but is, like sculpture, poetry, and painting, a revelation of the inind and soul. The quality of technique depends upon the quality of mind and soul, and the quality of mind and soul depends upon the mental and spiritual ideals held before the mind and actively worked with. All healthy action of mind and spirit depends upon a healthy body. This I cause the mind to comprehend, then work with the mind to produce the healthy body. This is accomplished by physical poise, drill in rhythmic and dy namic breathing, and rhythmic muscular motions for the whole body, to awaken a sense or rhythm for the music. It is a subtle thing, but as true and demonstrable as the laws of the universe."

Mrs. Cheney's system is primarily soul culture, since she holds that real music must come from within and be but the outward expression of the inner being. "The permit me, I am impelled to spread this gospel as I have received it. And as by miracle, my associates in the new undertaking have been sent to me, and I am confident

I shall watch the progress of this school with a great deal of interest. DIVINE WRIGHT.

#### THE ETERNAL WILL.

[The author of this poem is unknown. Anyone knowing the name of the author, is requested to send the same to the Editor. There is no thing thou canst not overcome-

Say not thy evil instinct is inherited;

Makes thy whole life forlorn. And calls down punishment that is not merited. Back of thy parents and grandparents Lives the great Eternal Will-That,too, is thine inheritance; strong, beautiful, divine; Sure lever of success for one who tries-Pry up thy faults with this great lever, will-However deeply rooted in propensity, However firmly set, I tell thee firmer vet. Is that vast power that comes from God's immensity. Thou art a part of that strange world, I say, Its forces lie within thee, stronger far Than all thy mortal sins and frailties are. All triumphs may be thine in time's futurity; If, whatsoe'er thy fault, thou dost not faint or halt, But lean upon thy staff of God's security. Earth hath no claim the soul cannot contest-Know thyself part of the vast supernal source; And naught can stand before thy spirit force-The soul's divine inheritance is best.

#### --|-|-|-I KAINT PRAY ANY MO'.

I's prayed aroun' de mou'ners bench, an' sung till I seed sta's,

But I nebber seed my Jesus, an' dey say he's ebrywhars: But ontil I knows he heahs me, till I knows it sartin sho, I kaint hab no inspirashun, an' I kaint pray any mo'. I kaint see ez he's ans'ed any pra'r dat I has said; I kaint see ez he's a pourin' any blessin's on dis head:

I kaint see but I's ez ragged an' ez hongry ez befo', An' my chillun's jist ez naked, an' I kaint pray any mo' I's done ti'ed ob dis shoutin' an' a bawlin' roun' de throne Whar de rich hab got a cornah an' fo' bread'dey gib us stone.

I tells yo' dat I's quittin', an' dis heah haint no blow: Dat onless dar's sumthin' in it I kaint pray any mo'. I's a tott'rin' on my walkers, an' my har's a gittin' gray, An' I kaint stay heah much longer in dis body anyway, An' I mout ez well be larnin' how to hoe out my own row Mar's Jesus he won't help me, an' I kaint pray any mo'

Copiousness and simplicity, variety and unity, constitute real greatness of character.-Lavater. The head has the most beautiful appearance, as well as

DR. T. WILKINS.

### BRAND HIM A FAKIR.

## an impostor.

When the "healer," who calls himself "Schlatter," had finished his afternoon clinic in the Manhattan Beach Hotel, yesterday, and his 600 hoping and praying patients had begun to scaffer, II. L. Cochran walked up to him and denounced him as an impostor.

In this declaration he was supported by a dozen other

large. His forehead was massive and square. He had a great flat nose, such as is common among the negro race. This man's nose is not flat. The hands of the original Schlatter bore marks that this man's do not show. The fingers of the original were pushed back or curved, like those of a man who had used a shovel or had been accustomed to other hard work all his life, while the fingers of this man are long, straight and tapering, and show no signs of having been grasped out of shape by a crowd anxious for treatment.'

Mr. Cochran's denunciation of the "healer" caused a riot through its vigorous tone. It was not made until after the afternoon clinic of the alleged healer had been concluded. It took place on the porch just in front of will be located in the Steinway building, and will be known as the Mrs. John Vance Cheney School of Music around him. He gave practically the same reason for and General Culture. The faculty will number some of | believing the man in impostor as Mr. Byrnes had given, the most eminent teachers of the country, among whom and said in addition the original Schlatter spoke in

#### SAYS HE IS "RATTLESNAKE BILL."

Probably the most damaging information given against the Windsor Park "healer" was contained in the statement of the nephew of Senator Teller. He knew the original healer personally. After seeing the man at Manhattan Beach he pronounced him a faker and gave reasons in support of the statement. He positively identi fied the alleged Schlatter as "Rattlesnake Bill," a patent medicine man, who for years plied his vocation through Nebraska, Oklahoma, Indian Territory and other parts

As each person in the line came in front of the "healer" he grasped both his caller's hands, looked into his or her eyes with a bold stare, mumbled a few unintelligible words, and then turned to the next. After the last one had passed the "healer" stooped down and gathered up and a lover of truth. the money that had been thrown on the platform, including the Irishwoman's pocketbook, and put it in his pocket. He then sought his room.

The afternoon clinic was a repetition of the scene, with he exception that the crowd was twice as large.

Among all those "treated" by the "healer" there was only one said she had received any relief and she said she hought she was troubled with muscular rheumatism.

Many "fakers" took advantage of the presence of the "healer," and did a big business selling handkerchiefs supposed to be blessed.

Dr. J. M. Peebles called on the healer, and pronounces him an impostor, alle was well acquainted with the original Schlatter. We give these facts, as many Spiritualists are writing to us making inquiries.

#### Bohemian Medium.

To the Editor:-When I was fifteen years of age-fifeen years ago-Ilbegan to study Spiritualism. I liked this new philosophy, religion and science, from the very beginning, and could not understand why others were unable to see it in the same light as I did. I soon became writing mediums. At that time I was a student at the Bohemian gymnasiam in Budweiss, Bohemia. Not only I, but a great number of other students, were interested in Spiritualism, or Spiritism, as we called it. Our teacher in this new truth was Francis Pavlicek, an old gentleman, who passed to the higher life a few years ago. He was a member of Spiritualistic societies in France, and translated several important Spiritualistic works (especially seeks no notoriety, is no Theosophist, but a true Spirit-Allan Hardee's works) from French into German and ualist, made so by vast research through all domains of Bohemian. This noble man worked with great love for | nature. The Countess told me it could not be possible, many years for the spreading of Spiritualism, and his tinscifish labors are bearing rich fruits at this time, for Spiritualism is spreading rapidly in Bohemia. In Prague, capital of Bohemia, there are published two Spiritualistic | before, I think, she had reincarnated in a young Brahjournals in the Bohemian language, and besides this a great number of all kinds of books on Spiritualism have been published there.

When I was not yet fully eighteen years old, I came to this country. I was forced by circumstances to go into a Catholic monastery in Pennsylvania. It was not the right place for me. I thought only of Spiritualism and the time, talked about it with my fellow-students and possible monks, wrote for them spirit messages, and even taught them how to become writing mediums. The result was that I staid in the monastery but a very short

After a hard struggle I came to Chicago and then to the Catholic seminary near Milwaukee, Wis. In this place I remained one year, and had I staid there three years longer, I would have become a Catholic priest. While in this seminary I was thinking about Spiritualism constantly, and my text-books were full of spirit-writing. After I had finished one year in the seminary, I came back to Chicago. When I was in the seminary a professor of that institution published a book on Spiritualism; he was a priest, and as could be expected, declared Spiritualism to be simply the work of the Devil. From this book Llearned that a Spiritualistic newspaper (The Religio-Philosophical Journal) was published in Chicago, and as soon as I left the seminary I subscribed for it. In Chicago I began to go to Spiritualistic meetings and seances. I was told many times by different mediums that I was a medium myself and needed but proper development. I was told that I would get physical phenomena of some kind. About two years ago I began to sit regularly for development. Different spirits could control me and speak through me from the very beginning, in different languages, some of which I do not understand, I do not as yet get any physical manifestutions, except rappings on the slates, and lights, but I know that they will come in due time. But I have been sufficiently developed to give readings, either from handwriting by mail or personally. In this work I am assisted by my wife, who is clairvoyant and clairaudient. 562 W. 18th street, City. ANT. M. SOUKUP.

#### ONE TO LOVE HIM.

There never was a star in the dark of night-In the skies that were bendin' above me, And never a hy that leaned to the light Till the Lord sent a woman to love me. For all o' the beauty of stars and of skies I found in the light of a woman's dear eyes. Then springfine kissed all of the winter away, And the bloom and the bright were above me; A star for the night and a sun for the day When the Lord sent a woman to love me. And earth seemed as fair as the heaven above For just the sweet sake of a woman's dear love! -Frank L. Stanton. D 1.

Opinion is a medium between knowledge and ignorance.—Plato.

Sin is a basilisk whose eyes are full of venom.—Quarles, Soft is the music that would charm forever.-Words-

Most powerful is he who has himself in his power.-

### DEPARTED SPIRITS.

#### "Healer" Schlatter Openly Denounced as Farmer Riley Astounds the Citizens of Genoa by Materializations.

It would no doubt be interesting to the many Spirit ualists in Streator to learn that I have just received a let ter from a Mr. Orrin Merrit, Genoa, Ill., stating that Farmer Riley, the world-renowned materializing medium who last winter gave some successful seances in this city persons who saw the Windsor Park Schlatter.

"The original Schlatter was much larger than this man," said John P. Ryrnes. "His head was unusually rit's father appeared three times during the evening and has closed a meeting with the Genoa friends. Mr. Mer was fully recognized by all those present in the room. All the people there knew Mrs. Merrit's father, and they say he looked as natural as when they knew him on this mundane sphere, as did all the other twelve or fourteen forms that appeared.

Mr. Merritt also states that five slates were placed in the room, all of which were written full one side, and handed out to parties in the room to whom the messages were for. A message was written on one slate for Mrs. Merrit signed by her oldest son, giving his name. This son has been in spirit life some forty years, having passed into immortality when but three years of age. Mrs. Merrit says "we did not even think of him." Yet the baby of forty years ago lives and maintains his individuality proving that death does not end all.

At three different times a music box weighing about 12 to 15 pounds was wound by spirit hands and brought out by these spirit forms and placed in the laps of three different parties, showing that even though death has changed the mortal immortality that the spirit still retains strength and power, and under favorable circumstances can manifest it.

One interesting fact in the work done at Mr. Merrit's ome in Genoa is that many of these forms came out into the room and were recognized as deceased friends and then dematerialized outside the cabinet room and in the presence of the whole audience.

Mr. Merrit states that one of these forms came to him and shook hands with him and then seemed to disappear there before his eyes, apparently passing down through the floor at his feet. Now, reader, I wish it fully understood that Mr. Merrit is a straight-forward business man, being a member of the firm of Merrit & Hodsall, Genoa, and is respected by all who know him as a man of honor

Mr. Merrit and Mr. Riley had never met before and Mr. Merrit learned of Mr. Riley through me or rather a etter to The Progressive Thinker. Anyone wishing to learn the truth of these statements would do well to address a letter to Mr. Orrin Merrit, Genoa, 111.

I just want to add that Mr. Merrit also states "that all the demonstrations they received through Mr. Riley were genuine." He says: "I think Mr. Riley the most impretentious man I ever saw."

Now, kind, reader, this is the verdict wherever Mr Riley goes and we hope in the near future to have him with us again .- W. H. H. Tucker in Streator (III.) Ind.

#### Madame Blavatsky.

To the Editor:—I have read Countess Wachimeister lecture, and the able answer of G. C. B. Ewell, which I most heartily endorse. Last winter at the Countess' last reception at Engle wood, we had quite a discussion on these points. I had corresponded with her in regard to that most wonderful book, "Posthumous Memoirs of Madame Blavatsky," written by herself, on a Yost typewriter, in the home of Jas. M. Wade, occultist and great mystic of Boston, without human hands touching it, a wonderful phenomenon; this was done in a private cabinet in his own fine home at Dorchester.

In that cabinet I have sat myself, and in his room the finest collection of precipitated paintings, without touch of human hands, that can be found anywhere. He "spook must have come and personated Madame, for she told her before she left the earth, she would not come back, and to deny all such charges," and that two years min who died, and she took his body with its Karma to use for her own purpose which would be revealed to the world in time. I love the Countess as a lady, but I know she is mistaken in her philosophy; besides Madame has come and talked to me through mediums, and then came to me alone at times, with a force simply tremendous. and I saw no man. All anyone need to do is to read the book she has written to defend herself against the things said about her, read the letters of Elliot Coues and Sinnett, personal friends of Wade, also the letters of Horacc Greeley and the Carey girls, in the last part, and before they deem a thing impossible or untrue, prove it so. "." rose by any other name may smell as sweet," but I believe that Spiritualists should hold to their own name and tenets. In Maine, at the time of the Rochester raps, my mother a wonderful medium, investigated thoroughly and the table would dance over the floor; future years have only strengthened my knowledge of this great light which came to save the world, and will in a short time shine with tenfold brightness. Give place to this in your paper if you have room, for time is when it must be known where each one stands and the raps came under my tiny hands, when a wee girl known where each one stands.

ABBIE W. GOULD. Moline, Ill.

#### Maymee Valley Spiritualist Society.

At a largely attended and enthusiastic meeting of the Shinky, of Maumee, the following officers were elected: Slinky, of Maumee, the following officers were elected: President, Mr. J. B. Jonson, Maumee; vice-president James Newton, Toledo; recording secretary and treasurer, Mrs. J. S. Charles, Perrysburg; corresponding secretary, W. M. Smith, 1105 South 15th street. Toledo: trustees: J. B. Van Rensselar and M. Phillips, Maumee; J. H. Fullwiler, Toledo; Miss P. E. Mandell, Perrysburg; Mrs. J. B. Jonson and Mrs. A. Shinky, Maumee. Committee on camp for 1898: J. B. Jonson, M. Phillips and J. B. Van Rensselar, of Maumee.

At the close of the business meeting tables were spread under the trees and the wants of the inner man attended to. After all were fully satisfied President Jonson called the meeting to order and introduced as the speaker of the afternoon, Mrs. Dr. Jameson, of Toledo, who gave a very interesting talk, followed by psychometric readings, which were very fine, the exercises of the afternoon concluded with a mediums' meeting which was of genera interest.

The committee on camp will at once take steps to secure suitable grounds on the line of the Toledo and Maumee Valley Electric Railway, which is a very picturesque route, forming a belt line from Toledo to Perrysburg and Maumee, going up on one side of the river and returning on the other. They expect to be able to offer in addition to one of the best natural locations in the western country, a list of first-class speakers and mediums which can not fail to make it the banner camp of the coming season. Full particulars will be given through the spiritual press as soon as these matters are decided. The next meeting of the society will be held at the same place on Sunday, September 12. W. M. SMITH, Cor. Sec.

-|-|-|-|-The truest self-respect is not to think of self .-Beecher.

Unreasonable haste is the direct road to error.--Mo-



## DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations in its improved form it has been before the public for invertiban seven years, and in the bands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means or developing mediumship.

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The Psychograph is an invaluable assistent. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship

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with every instrument. Many who were Est aware of their mediumistic gift, have, after z few fictings, been able to receive delightful messages A volume might be filled with commendatory zeters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than them selves, and became converts to Spiritualism. "I had communications by the Psychograph' from many other friends, even from old settlers whose gravestones are meas-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss! have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have misch his mame familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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SATURDAY, SEPTEMBER 11, 1897

A MATCH FOR BABES AND SUCK-

We found on our doorsteps the other morning, evidently deposited there during the night, a slip, 3x5 inches in size, on which was printed:

"What does God's Word say?" "He that believeth shall be saved. He that believeth not shall be damned."

-Mark xvi:16. "He that believeth on the Son bath everlasting life. He that believeth not the Son shall not see life."—John iii:36. "The wages of sin is death. The gift of God is eternal life."-Rom. vi:23.

"Whatsoever a man soweth that shall he also reap."—Gal vi:7. "Except ye repent ye shall all akewise perish."—Luke xiii:3.

Whosoever believeth in him shall not perish, but have everlasting life." John iii:16.

"Now is the accepted time; behold now is the day of salvation."—II. Cor. On the opposite side of 'this choice

morceau, in large letters was the inquiry: "If I die to-night, where shall I spend eternity?"

Now if the dear fledgling preacher who was instrumental in placing that evidence of his imbecility in our hands, and lacked the moral courage to deliver it in person, will be so kind as to tell how we are to believe a thing we know to be impossible, he will place us under a lasting obligation. Roman and Greclan mythology give full accounts of amours between gods and virgins, and there were a retinue of lesser gods who had virgin mothers. Nearly all the heroes of antiquity were reputed to be sired by Jupiter. Even in Egypt there were large numbers of hybrids-part god, part man. Now is it not possible that the Christian God-makers borrowed their idea of apotheosizing Jesus from the nations among whom they resided? Bacchus, and Apollo, and Esculabius, and Harpocrates Osiris and Horus, all had gods for sires and virgins for mothers, so why not Jesus? And why not a distinguished parentage? Such events do not materialize in our day. Physiology teaches it was an impossibility in any age of the world, hence the reason sciencists who stop to think are always skeptics on this subject. And yet the well-intentioned fledgling and his uneducated constituency require of us this self-stultification. Hypnotized, and made to believe this boundless universe was created out of nothing less than 6,000 years ago; that God got mad and destroyed the entire population of the globe save a single pair of each; and that all the numerous so-called miracles of the Bible were genuine occurrences. then we would be a match for babes and sucklings of which the kingdom of heaven is composed.

The credulous vulgar may believe on priestly authority; they may believe a ook full of errors and contradictions is inspired of God, and place confidence in its threats of eternal damnation; bu they ought to be more gentlemanly than to insult intelligence with their silly zeal. Indeed, should they not agree among themselves on these con troverted questions before they turn their batteries outside their own ranks

### COMING TO CHICAGO.

It is announced that Rev. Dr. Talmage has a call to Plymouth Church of this city, during the vacation of Dr. Gunsaulus, caused by his illness. Tal mage stepped aside recently to deny the report that he had vacated the Washington pulpit which he occupied in common with Dr. Sunderland. A leading member of the church was recently interviewed on this subject. He is reported to have said:

'I can frankly say, we scarcely expect Dr. Talmage back. He went away in July, booked to return the latter part of September.... The fact is the church has had great difficulty in meeting its engagements with the Doctor. The church during his ministrations was mostly filled with transients who contributed little or nothing to its support.

The clown at the circus, and the star at the theater were rivaled by the religious mountebank in the pulpit, hence the result as narrated.

HOW IT WAS DONE.

Wrote Prof. Clifford, the eminent English scholar:

"A man burns your house to the ground, builds a wretched hovel on the ruins, then takes credit for whatever shelter there is about the place."

The Professor used the figure to illustrate the false claim, that we derive our learning, literature and civilization from Christianity. He shows that all through the Middle Ages the priests and monks monopolized learning, and withheld it from the people, keeping masses in ignorance, to the end that they could the more successfully tyrannize over them, just as the slaveholder governed his menial by keeping him in abject ignorance, even procuring legislation and making it a penal offense to teach a slave how to read or

QUESTIONABLE PRACTICES.

The fraud question at the present time, although about the most vexations of all, and the most difficult of soution, is the most prominent by means Spiritualism?

If there is anything to be deprecated, it is fraud in politics, in religion, in Spiritualism, and governmental affairs. We have gone on in the even tenor of our way, pouring forth to the world volumes on volumes of philosophy, of phenomena and scientific observations oncerning the universe of matter and its correlation with the infiniverse of the base of their faith, the foundation spirit, selecting from our daily accumuation the best articles, as we thought, upon the most ennobling and elevating topies, to a certain extent ignoring this cry of questionable practices coming in to us, because engrossed in higher

thoughts and aims, and fully convinced that truth is always able to cope with fraud and deception; but still not unmindful of the fact that even truth might fail if left without supporters.

In all our aims, and in all our earnestness to simply hold up to the observation of the critical and prejudiced world the fundamental principles of Spiritualism, The Progressive Thinker has never lost sight of the work of the charlatan; its columns have contained communications of approval and of condemnation of them; it has given space to a glowing write up, and to the of the same so-called mediums, without the least severe editorial criticism, simply because there is but one way to judge of these matters (aside from taking the time that can always be better employed in something more important), to investigate the phenomena of every medium, and that the only way is to get the voice of the people. This we have done, and the people. now to eliminate the fraud in the most expeditious and most effectual way is the question.

advocate that we cease the presentation of phenomena on public platforms to promiscuous audiences, but that proposition has its objections in a great many ways, and in looking back-ward to the grand and noble work done by that king of platform test mediums, E. V. Wilson, in the days of our bitterest opposition, we fear that a move of this kind would be derogatory to the cause, in that it assumes to say to the world at large, that because one phase represents the philosophy to the public, that is sufficient: that is all the food it needs, and we have nothing else that can be promiscuously disseminated and digested, and, therefore, bars out the clinching proof on which the philoso-

Some of our most eloquent speakers

phy is well founded. There are those among our many me diums capable of giving very perfect satisfaction on the platform, and to relegate such to the private sittings would hardly be just to them and to the hungry souls seeking one little ray of light from the hitherto dark life beyond

The mills of the gods are grinding and the result will be a final adjustment of this troublesome matter. Spiratualism cannot go down; through its wonderful truths the old groundless foundation is crumbling from beneath the Christian religion and the New Religion is taking its place. We have no fear of all the anti-Spiritualist conventions and all the frauds put together. Spiritualism is too broad and strong to be thus seriously injured, but let us unite on some Teasonable plan of elimination. Let us remedy the evil.

STRANGE CASE OF JOHN MAT-THEWS.

Tribune, with which the Chicago Police department has had to deal is that of John W. Matthews, who quietly dropped out of sight in this city last November and has never been heard from. An unusually vigorous search was made for Matthews because he was an intimate friend of Captain Campbell, secretary of the department, and the latter interested himself in secing that the hunt was a thorough one. Matthews lived in Monmouth, Ill., and was a man of considerable wealth. He came to Chicago about the middle of Nevember, wearing a new suit of clothes and with \$700 in cash. Here he met and talked with several friends all of whom afterward remarked that he was in fine health and spirits. Two days later Matthews was missing and no trace of him was to be found. The police were baffled, when a mind-read-er gave them a clew which led to Matthews had been suddenly taken insane in Chicago, and had gone to a hotel in Madison street, near Clark, where he registered under his proper name, but in an undecipherable running hand, and had been assigned to a room on the fourth floor. Before bed time, however, he had taken a car and gone to the lake, near Jackson Park. where he drowned himself. Shortly after this, so the mindreader said, the body was washed ashore in the Calumet region, where it was found by a fisherman who appropriated the money and valuables and then to save himself trouble buried the remains in the sands

The hotel, the spot where the suicide occurred, the appearance of the fisher-man, and the locality in which Matthews body was washed ashore, were all described with much minuteness by the mindreader. His story caused great deal of merriment in police cirles until Captain Campbell insisted it should be looked into, and all the essen tial facts were found to be correct. Actual suicide and robbery of the body were never established and many of Matthews friends think he is still alive, but in other things there was an exactitude of description that was alarmng. Matthews' signature was found on the hotel register, and he had been assigned to a fourth floor room, which he had not occupied. Search along the southern lake front revealed a spot identical with that given by the mind-reader as the place where Matthews ad jumped into the water, and in the Calumet country the officers found the isherman they were after. There also it was easy to make out the mindreader's picture of the copse-marked each where the body had been cast up. As the fisherman stoutly denied having found such a body, however, and no evidence could be had against him the

"The Religion of the Future." By 8 Weil. This is a work of far more than untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper,

matter was dropped.

CONQUESTS OF SPIRITUALISM.

It is only the observant who are in constant contact with the press, who can know the extent of the revolution quietly going on in the religious world. of its agitation in the Spiritualistic The noise and bluster of sectarianism, press of this and in all other countries. and its reorganization along new lines, Agitation is the first step, the forerun- to strengthen its outposts, are mistaken ner of every reform, and why should it | by many for increased popularity and not be in this, the correction of the er- an enlargement of numbers, to the prejrors and the purification of the ranks of Judice of the non-orthodox and liberal element. But this is only in seeming. The foam in a glass of soda should never be mistaken for the measure of

the liquid when at rest. The Progressive Thinker has made numerous quotations of late from the sayings and writings of distinguished persons, clergymen and scholars, still inside of church circles, showing that on which it rests, is sandy, and is slow ly sliding from beneath, causing the walls to crumble and totter, and so sure to fall as the years are to go on. Here and there a deserter from the pulpit, resembles the firing along the flanks of an army which ushers in a contention on a battlefield, ultimating in the destruction of a legion of warriors and the blotting out of an empire. Looking over the broad land the loss

of the popular creeds is no longer lim-

ited to an occasional evacuation of a pulpit. It is not wholly seen in the thousands on thousands of educated young men who have fitted themselves at great expense to adorn the churches with their eloquence; but who, in spite of the influence of powerful friends, and the goadings of superstition, are unable to gain places in vacant pastorates. They are no doubt worthy as creeds go, but the people are doing the pews in consequence. The churches, by retaining the names of dead saints. and adding to their lists of member ship all they christen at the baptismal font, make a show of adding to their numbers; but it is misleading, and they know it. And this the secret of the froth which rises to the surface, and is mistaken for a permanent exhilarant, Of the many churches which have discarded the soul-blighting creeds of barbarism, and, as the preachers say, have "gone over to the enemy," no one is more significant in its effects than is that of the First Presbyterian Church, at Los Angeles. Cal. There, pulpit and pew. edifice, organization, name and purpose, all are merged in one consolidated mass. They have virtually passed over to Liberalism, and are lahaving lived in it, instead of fitting souls to escape the frowns of an augry God, and the flames of hell. We give in another column an extract from a more lengthy article clipped from a late issue of the Cleveland Leader. made up mostly from the statements of the visiting pastor in reportorial inter-

The disintegrating and iconoclastic teaching of Spiritualism, which has invaded all the churches and permeates every part of the social fabric, is striking at the very root of error, and is building up a broader faith based on eternal truths. aided by scientific knowledge, are largely responsible for this grand, growing and giorious revolution. Spiritualists have dared to controvert

hoary-headed falsehoods of the Dark Ages. They have attacked without fear of consequences, not only brutal creeds. but the sacredness and divinity of the book on which those creeds were fub-They have invaded heaven, ricated. and driven from his realm an angry God, and have enthroned in his place a loving Parent worthy of filial regard. Their task is only just begun, Unorganized, as if for a purpose in spiritlife, they permeate pulpit, pew, press and people. Their future is to eliminate from all creeds their obnoxious errors. One of the queerest cases of mysterious disappearance, says the Chicago threats of endless woe, induce them to come voluntarily, that they may be enriched by the wisdom of immortal love which only beams where truth abides.

> THEY WANT A CHURCH PARTY-Churches are not satisfied with the old political parties. They want a new party organized along Christian lines. Rev. John G. Wooley addressed a large audience in Indianapolis, on the 22d ult., during which he gave two reasons why the church fails in its controversies. He is reported to have said:

> "1. It is because the church gunners fear the recoil of shotted guns will jar the stained glass windows and interrupt the offertory. By 'gunners' I mean the managing officers. If they would stand together at the polls to sustain the par value of her political declarations they could throw the old parties upon their beam ends and leave nothing to be done but to tow the slippery old derelicts into port and break them up.

> "2. And a realignment of our citizenship prohibition would take the first place upon the programme without a

"Do not fail of my meaning. 1 am not here in behalf of the prohibition party. But I assert that you must join it or make a new party or leave the church dishonored and disabled.

"I say that every man of you who would follow Jesus Christ must leave the two old parties. You cannot keep that company and have him with you It will be a sad day for the church

when it makes a distinctive issue with the people at the polls in favor of Christianity. As now, there is little inclination with suffragists, to ban against sectaries; but if forced into a partisan warfare with them it will be a bitter and protracted fight, ending in the defeat of bigotry. It is simply astonish ing that any faction with the past be fore them, will try to revive religious tyranny, and give it a place in a repub lic where religious liberty is its chief corner-stone.

"DARNED SARCASTIC."

"The "Firebrand" is responsible for the following facts:

"I saw a beautiful rainbow the other day. Nothing remarkable about that; but it reminded me of a couple of Kansas farmers whose crops were nearly burnt out for lack of rain. A light shower fell-not enough to lay the dust -and was followed by a rainbow. One of the farmers remarked that the Bible spoke of the rainbow as God's promise that the world shall no more be drowned by water. Continuing, he said: 'Seems to me the Lord is getting darned sarcastic to stick that thing up there to-day. just look at them cattle every critter of 'em chokin' for water."

"The Prophets of Israel." By Prof. O. H. Cornill, of the University of Koenigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.



### HOLD! HOLD!

#### Moses Will Meet Them, if They Do Not Run Away.

For the first time in my life I have too much money! A miracle has occurred. It is less than a week since I made an appeal to the Spiritualists of America, to send a David to meet the anti-Spiritualistic Goliaths. I asked for seventy-five dollars. Over one hundred dollars are already in my possession. I shall start next Sunday night to beard he hungry lions in their den.

The campers at Onset, Mass., read the notice in the Banner of Light, and in less than two hours, in fact, before I the whole amount was raised. Onset felt that it wanted a representative of Spiritualism on the ground, to take the flery darts" of the enemy. When I reached Etna this (Monday) morning found about thirty dollars awaiting

me here. All this proves that when there is real necessity, Spiritualists are ready and willing to "shell out." Now I write to stop the inflow of money; please do not send any more. All the money re-ceived above what will be needed for the purposes mentioned in my former letter, will be returned or disposed of as those who sent it shall direct.

If a suggestion is needed in that di rection, I will say, I know of no place where money is more needed, or where it will be more worthily bestowed than in the Spiritualist Workers' Training chool

Permit me to add that I will be ready to go from Anderson, Ind., after the convention, to any blace where I may be needed, for the remainder of September, and for October. Address Anderson, Ind. 3. MOSES HULL.

#### TO OUR PATRONS. Among our aregular corps of corre

spondents in the past have been seen the names of the foremost Spiritualistic writers of this country and many from abroad; in fact the scientific and profound thinkers of the world have from time to time come in for a share of our space and your kindly appreciation, and with the many new discoveries have grown up new minds, new ideas and new solutions of the old problems. The most progressive minds of the age are now turned toward the unprejudiced investigation of the occult, the pression and is caught up by the recular press, The Progressive Thinker, always on the alert for the notes of progress of the age, for its readers during the year publishes researches that in book form would make many volumes of the newest and bes thought; also enlisting with its regular corps, from week to week and month to month, many of the best new recruits to the ranks of Spiritualism, we are prepared to present about all that is new along all scientific lines of study that will elevate man into the highest walks and noblest accomplishments of

the human race.
Our object is to make man better and purer here; to educate and purify his spirit, and make the world hetter through his individualization on this The mission of The Progressive Thinker is to do good, and its work in the past ought to be a sufficient evidence of its future achievements, with the increased facilties at hand.

Ask your consciences if we have not earned every dollar of your subscriptions, and as we have turned every one of those dollars into placing The Propressive Thinker where no other paper representing the spiritual philosophy ias yet reached, the plane of giving away some of the best spiritual literature in the world, and furnishing weekly, about twice as much reading matter as any of its competitors fur nish, we ask you to aid us in extending this literature more fully throughout all quarters of the globe.

#### THE SOUL.

The following paragraph, from page 45 of Ghost Land, which The Progress ive Thinker is sending as-a premium, to clubs of two or more to its subscribers, embodies information in regard to another life, which eclipses all other sources of knowledge. No one can read it without delight and a feeling that it is strictly true: "Man as a perfected organism cannot

die. The mold in which he is formed must perish, in order that the soul may go free. The envelope, or magnetic body that binds body and soul together, is formed of force and elementary spirit; hence this stays for a time with the soul after deaths and enables it to return to, or linger around the earth for providential purposes until it becomes purified from sin; but even this lives as a pure spiriti in spirit realms, gloriously brighto mdiantly happy, strong, powerful, eternal, infinite. That is heaven; that is to dwell with God: such souls are his angels.

A friend suggests that that paragraph alone furnishes more real information in regard to the soul, after its transition from the body than do the entire Hebrew and Christian Scriptures.



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With this Divine Plan carried out to its fullest extent, there would be no suffering in this world, and the millennial era would dawn. The Progressive Thinker leads in carrying out this Divine Plan by giving a valuable book, on terms mentioned above, to each subscriber.

### We Mean You.

When you read this paragraph, if you are a Spiritualist or Free-thinker, ou may know that it is directed to you, and urgently solicits your careful consideration of the statement or terms set forth above. You certainly should be a subscriber to The Progressive Thinker. You should keep posted as to current spiritual events and liberal thought. You are brought in contact with leading minds each week in the paper, and are, as a result, made richer intellectually. Besides, you can by subscribing for The Progressive Thinker, on terms mentioned above, obtain as an actual gift that wonderful and infinitely better with the other, and book, Ghost Land. Please get up a club; if you cannot do that, your own subscription will be thankfully received.

### Enlarging Your Library.

Commence at once to enlarge your library. Subscribe for The Progressive Thinker, and thus obtain Ghost Land on the terms above mentioned. Everyone should have an occult and spiritual library. Begin now to lay the foundation for one by subscribing for The Progressive Thinker. Nothing speaks so well for a house or family as a well stocked library. Such liberal terms as we are offering were never before presented to the people.

### What We Are Trying To Do.

We are trying to reach you who take no spiritual paper. We want to oring you in contact with the leading spiritual and occult thoughts of the day. We desire to keep you in the front ranks of the procession. Without a firstclass Spiritualist paper, and some spiritual and occult books, you are in the rear of the procession, and will remain there until you change your programme.

### Leading Minds.

Leading minds everywhere are now studying spiritual and occult subjects. You can observe this trend of thought everywhere. There is a fascination about it that will not down. In order to assist you in your investigations, we would advise you to at once subscribe for The Progressive Thinker, and thus obtain Ghost Land. In the paper you will find something new each week, while in Ghost Land you will find food for thought for years to come.

### Stumbling Blocks.

There are stumbling blocks in the way of every earnest investigator or skeptic who is investigating spiritual and occult subjects. There are dangers, too, if not directed aright. The Progressive Thinker and Ghost Land will in a great measure remove these stumbling blocks and dangers, and lead each one directly into the paths of Truth. Ghost Land elucidates many occult subjects in a manner with which everyone should be familiar.

### A Request.

After carefully perusing this paper, will you be kind enough to hand it to some other Spiritualist, so that he can learn something of the Divine Plan, and be induced to send in his subscription for The Progressive Thinker and Ghost Land



#### thor, Journalist and Physician.

To the Editor:—I have been enjoying myself most hugely during the tast week in reading your recent publica-tion, "Ghost Land." It is a work of absolute merit, and of permanent value, mance, and as instructive as it is truthful.

Since the very dawn of Modern Spir-

itualism in 1848, down to the present, I have been more or less in contact with the new faith, and familiar with its teachings. Several years before it made its appearance at Hydesville, N. Y., I was an interested student in mesnerism, and, subsequently, have been a quiet operator, using it mostly in the interest of the sick. During my operations I have accidentally developed several clairvoyants. For many years I employed these agents, first to demance of scientific knowledge. The reading of "Ghost Land" has revived my recollection of all these experiences, and almost prompted me to desire to live them over again. With my observations I tell you of a truth, so far as I have read, there is not to me an im probability in all the incidents narrated in the book. In deed, I have had experiences nearly or quite as wonderful as the most extreme of them, patients whom I have developed through mes-merism into clairvoyance have been taken from under my control by what purported to be spirit friends, then employed to reveal me facts in regard to spirit-life. These facts were such, and the power was so complete, my influence was entirely shut off until the subject was voluntarily returned to me, hence I could not question the source or genuineness of the outside control, But, Brother Francis, I am astonished to find you giving such a book away without price, save the cost of postage, 16 cents, to all the patrons of The Progressive Thinker, who renew a for a friend, also giving that friend a book, only requiring an additional dollar and postage, with the agreement to show the book to friends but not to loan it. "Ghost Land" is a large 12mo, with nearly 400 closely-printed pages, wholesale in the market, \$1.25, and would retail at \$2. The \$1.16, then, does not cover the wholesale cost of the book to dealers, and yet the two subscribers each get a book and The Pro-

amount from each. Were it not, Brother Francis, that you have kept all your promises, however extravagant, in the past, and your mentality has never been questioned, I should fear the courts would be called upon to appoint a sequestrator on your estate to prevent waste. The fact that for years you have been giving your readers a better paper in every respect for a dollar a year than others have done at a cost of \$2.50 or \$3, raises the legal presumption that you

gressive Thinker a whole year for that

know what you are about. May I say to you, in closing, that I deem The Progressive Thinker the most useful, interesting and educative of any of the numerous liberal publications on the market? Iconoclustic, destroying the idols of a false faith, it has no equal. Churchmen read and shudder, as you attack and demolish their old superstitions, then, after a period of thought, they indorse your views. Whilst you have torn down with one hand, you have built grandly encouraged all to join you on the nigher plane. Fact, logic, irony and ridicule are powerful weapons, and when combined with good judgment, accomplish marvels under your management. need not bid you to go forward in your grand work, so will be content to follow where you lead.

G. W. BROWN, M. D. Rockford, Ill.

#### DR. H. BRIGHAM.

Dr. H. Brigham, of Fitchburg, Mass., although nearly eighty years of age, and retired from active services as a physician, yet he is still young in feelings, and takes great interest in the cause of truth. He has lately sent us several clubs of subscribers, and in so doing he no doubt feels that he is assisting in perpetuating the Divine Plan inaugurated by The Progressive Thinker. If all of our subscribers were like him we would soon have a hundred thousand names on our list. The Doctor has our sincere thanks for his efforts in our behalf. The Progressive Thinker is having a healthy growth in the East; in fact, its circulation is exending everywhere.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this



### LOVE-LETTERS FROM HEAVEN.

### Sweet and Tender Words from One in Spirit Life.

mutual recognition of love was visibly embarrassing to both of us. Passing over the intervening years, without further comment, to the year 1868, when a molety of the angelic utterances of the then, to me, cruel hand of death your soul's immortal guardian. ruthlessly tore my heart's idol from me, and being at that tender age a materialist. I silently mourned her as lost to me forever.

Some eight or nine years later, I investigated Spiritualism sufficiently to shore to shore runs the beautiful means yond this fact my somewhat cold mark much I thank you for your kindness, terialistic nature didn't seem to care to As I loved you in earth life, so is my go; my motto was "one world at a love still potent in spirit, only intensi and spirits, as these letters would seem walked by your side here, had I been to indicate.

to make the acquaintance of a rather ove concluded to do a little "experimenting," as we termed it, with table-tipping. This was in a hotel quite a distance from our respective homes, and controlled. The first spirit to control him was a stranger to me; the second a former acquaintance; and the third become visibly affected, so much so, sobbing, whispered her name! I cannot describe my feelings of joy

and surprise. I recovered self-control sufficiently to ask a few questions. which calmed the spirit sufficiently for us to enter into general conversation concerning our old-time schoolmates, etc., etc. When she left him, he regained consciousness, and I shall never forget the wild expression on his face. After we both recovered from the effects of our "experiment" with the table, he informed me that he was "not going to fool with this thing any more. But within a few days after that eventful night, in his room all alone, he un-consciously wrote the first of the following letters, and handed it to me the next morning, written on a large piece of wrapping paper.

The second letter was written during the year 1801, and the last three were if you could know them as I see them, written during the year 1893, and all it inder the most sacred test conditions. I cherish these letters as the choicest gems of the many messages received from my once supposed lost loved one, hand copies of them to the public press; and though they were not written for other eyes than mine to see, yet I feel as though it is a duty I owe to other aching hearts, to let the heavenly mesthe pure in heart.

Sincerely and respectfully submitted, Chicago, Ill.

LETTER NO. 1.

spirit of your soul, cerning that sublime change which and, looking down into the valley, we man has miscalled death. You ask see the sparkling blue waters of a learn-for light on a process which has been tiful stream, glistening and gliding, rors and mysteries, and velled by ignosunlight, and in the distance the grand rance. Sometime when conditions and and glorious range of mountains with circumstances are propitious, we will here and there one peak higher and endeavor to enlighten you upon this more lofty than its neighbors, rising sublime resurrection, or the birth of the and swelling in the distance, and melt spirit into the higher life, and its sensa- ing into the horizon in a blending of tions on awakening to the beauties and beautiful blue and gold. We see all this realities of the spirit-world.

the light of your experience and knowlrent, lover or friend but turn their natlooks of love and could their spiritual eyes be opened they would see standing in their midst a form the same, but far more beautiful and living destined to an endless progression in light, love and wisdom. Hence we say there is great cause to rejoice at the birth of a soul from your world into the realm of spirit. Yes! it is far more reasonable and appropriate to weep at the majority of marriages which occur in your world, than to lament when the immortal spirit escapes from its earthly form to live and unfold in a better country. You may well grieve and clothe yourelf in the emblem of woe, when you fonsign at the altar, a heart to a living grave, or when you chain a soul to breathe in an uncongenial atmosphere. out you can put on pure garments of to honor the spirit's birth into a

laigher life. You have not been of late, in that pekapiritual intercourse. Repeatedly has both the party of merry young proper as your bright guardian sought you, but they skimmed so lightly in a fairy-like traft, over the dark blue waters, with now and then a shout of laughter, and year readily perceived and communed then voices singing, accompanied with ot in that quiescent state to receive awhat she so earnestly desires to impart. put you must be patient, for when it s good and useful for her to converse nore with you, you both will be pre-She has been the bright spirit that un-

locked the love treasures of your soul, descended to the hidden mine and brought the jewels forth, jewels, which you had no knowledge of possessing; spened all the pent up streams of undy-ing love in your soul, that they might rush into the ocean of her spirit. Your soul was to yourself a stranger till she introduced you to yourself. She came to your imprisoned nature, brought with her the lamp of truth, broke the chains, set the captive free and let your spirit forth from darkness and your Jual natures now mingle into one sence. And when it is permitted for your soul to escape from earth's tramls, she will be with you, and your only through all periods of never-ending existence. She is the home of your soul, your heart's resting-place, the immortal in you wooes her, because she is of heaven. Like a little child your soul sests in boundless confidence on her Angel bosom, and slie is ever near you, and yours and yours only. The consciousness of this will make earth a bound to earth, when I linger on and Deaven to you, and your inner intuition on year after year, by your side. But solending with your understanding, will it is not a task but affords me unassure you that this happiness will con-bounded joy, to be able to always be Control." By Michael Faraday. Price day. Since changeless and cternal as the unit near you, and I feel and know that I 15 cents. For sale at this office.

I To the Editor:—It is with great hesi tyersal God. Guided by her pure teach-lancy that I offer the following sacred ly personal heavenly letters for publi-ly pure to think of the worlds cation, and I must be excused from afar and the pure life beyond the tomb, giving names. However I deem it necessard the thought of meeting your soul's essary to make a brief statement of a mate, will rob the grave of its gloom. few facts concerning this matter. Durthe year 1862, when but a mere child, I the soul is truly enfranchised from the met a girl, one year my junior, and the lills of earth life, it will become the blessed inheritor of eternal life, where love is all in all.

In this feeble effort. I have voiced but DR. EDWIN --- FOR MISS

LETTER NO. 2.

My Beloved One in EarthLife:-From become thoroughly convinced of the of communication. And embracing this fact that mortals had an existence after sought-for opportunity, I am glad to the death of the earthly body. But be tell you how happy I am, and how time." But I never contemplated any fied. Yes, I see the inner qualities and such relation existing between mortals true feeling. And as I should have permitted to stay, so do I walk by your Passing to the year 1888, without side in spirit, loving those that you making any further progress, I chanced love, and taking interest and pleasure side in spirit, loving those that you in all that pleases you. So will I con refined gentleman, who was at that time to walk close by your side, man-time, investigating Spiritualism, and ifesting myself at each and every opportunity presented until the time comes for the winding sheet of your body to unroll, and the spirit be set free. Then we will walk together in to my astonishment the gentleman was the clear atmosphere of knowledge and reason; then first will come to you the consciousness of real living; then you will see and understand how near I spirit controlling seemed timid and have been to you, ever guiding, uplift-caused the then unconscious medium to ing and loving you. So I wait patient become visibly affected, so much so, ly in the outer courts for the Angel that he laid his head upon my breast Death, to let you in, where I will stand and put his arm around my neck and with hands outstretched to clasp and greet you.

Always remember me as near and loving you while yet in another sphere of existence. YOUR OWN ---. of existence.

LETTER NO. 3.

My love:-\* \* \* My love for you is so great and unbounded, that I nover around this miserable, dark and gloomy earth, coming in contact with all classes of wretched criminals. Oh, if you could only see and know; of course, there are other good people who are attracted to the earth by some loving tie, but the majority are those who do not care to go higher.

I have always tried to make myself known to you—I have come to you through good, bad and indifferent. have come to you through people that, it would make you blush to think we would associate with such deprayed and unscrupulous individuals, and while they have often and often given my messages in a distorted and unand it is with great reluctance that I truthful way, I have always done my best to give you some message that you might know it was me.

\* \* \* \* Our beautiful little home. which will serve as a resting-place for you, for a time, after you come on this sages go forth to the world, believing side, then after the rest, and all busi-they will find among Spiritualists, at less matters are arranged to your like they will find among Spiritualists, at least, many responsive impulses welling on earth, we will hand-in-hand going up from the souls of the good and the pure in heart. till we reach the perfect heaven and home of all those who have the ambition and goodness of heart to attain. Our home now is beautiful but mod-

est, a little home on the mountain side. nestling among the beautiful green foli--: In this communication, age like a pretty white dove, so peacelm—the flowers bloom the amanuensis of the bright guardian ing, the busy bees in the garden, the tinkling fountains, birds sluging and You have asked for knowledge con- tripping merrily from bough to bough; now clothed in the darkest hor- splashing and dashing in the bright from our home, our home which I have I will say, there is no death, and in prepared for you, and every nook and corner speaks to me of your presence. edge of spiritual truths you can readily and I often picture you in the big arm-tunderstand this. Could the fond pa-chair by the open window, with invself sitting at your knee, the gentle zephyrs, ural gaze from the lifeless body which like an Eolian harp, fulling us into that can no longer answer to their fond peace and quiet, which we will in our home always know

Lovingly and devotedly, ---.

LETTER NO. 4.

My own Love:-Although I am with you every hour in the day, it is such a great pleasure to me to be able in this way to express to you a few of my houghts.

If it was possible to make you understand the many things I would say to you, how very, very happy I could make you, but I suppose 'tis better so, for you need all your wits about you for business, and I am willing to wait. Oh, if you could only feel and know how very real this life is, you would wonder why you could not step from earth life outo this side, without going through the supposed horrors of what is called death. This thought came to You have not been of late, in that peculiar mental state which is adapted to partitual intercourse. Repeatedly has to a party of merry young people as some stringed instrument, our own

heavenly melodies. How sweet, how tranquil, peaceful and quiet is our home, were my thoughts, standing on the white sands with the rippling waters at my feet and above my head, the beautiful weep ing willows waving and swaying in the light breeze. So you can understand why it all seems almost like one life. My thoughts turn to the past to-night back to our childhood happy days:

Down at old ---- many years ago. Where the buttercups blossomed in the sunlight's glow.

With the green fields and meadows, al-Dwell the one I loved most, a lad so

> dear to me. YOUR -----

> > LETTER NO. 5.

My Own Love:-As you have request ed, I will write a few lines, but just what I will say to interest you, I don't know. You always want "a love letter from heaven." Indeed I am so much with you on earth, that I sometimes forget whether I am mortal or spirit. You can imagine how much my soul is

Impart the same pleasure to you, at least I try to do so. You are beginning more and more to feel my presence and

it makes me so happy.

Do you know, love, I try to look, through the eyes of my picture when you are looking at it? They may be expressionless but my soul is in them and seems to draw me pearer to you. How I wish I could speak outright to you, but it is better as it is. I am so much better off here, and if you love

me, you will never want me back in the harsh and unfeeling world. I can realize more from this side of life, than you can on earth, how much better off I am. If I was on earth and your wife, I could not be with you as continually as I am; of course I realize that it is not quite so much comfort to you, but believe me, we are both better off as we are, and really happier than it we were together on earth. This is hard for you to believe, but 'tis so.

of human character and of the infinite variety of planes of development of those entering the realing of the great

Now, then, you must strive to get all the happiness out of earth life possible, for life at longest, is short, so be happy, and I will be happy with you; but when you are sad and discontented, it makes me so. Let there be no cause for sadness. There are golden years before you. May God bless you, is my prayer.
YOUR LOVING ——.

#### VERY PATHETIC.

An Actual Occurrence That Was Very Sad.

A few days ago several small children were playing around a small bon-fire on the West Side, in this city. The fire had burned down very low and the children were jumping across from side to side. The smallest, a girl of only five years, had so wearled with the play that at last she failed in her strength and landed with both feet in the middle of the fire. Her clotning caught and her screams brought a little ten-year-old boy, who dragged her out upon the ground and proceeded to ex-tinguish the flames, in doing which his clothing caught and he was badly burned. The cries of the little girl brought her father, who finished exinguishing the flames and carried the little sufferer into the house. A doctor was called, but thought the burns insufficient to cause the child's death, as she had not inhaled enough hot air and As the doctor was attending the

burns, and the pain must have been perfectly terrrible, the little one showed such grit in choking back all expression of the anguish caused by the treatment. During the night, however, she asked her papa, who was holding her, to put up her hands, she wanted to pray. The soreness was so great she could not fold her little bands together herself. Her father gently placed her hands together and she said her little prayer and appeared to go to sleep. In a short time, however, she made the same appeal to her father who again placed the little burnt hands together, and his darling began:

"Now I lay me down to sleep, I pray-the Lord my soul to keep, And if I die-before I wake-

The last line was never said on earth; she gasped and expired in her heart broken father's lap. The above-related occurrence inspires hese beautiful lines:

She lay in the arms of her papa, so dear, Putting her hands up in prayer, The angels of heaven, then hovering

Took her sweet spirit up there, eaving her body, so sudden and cold, So soon, in her papa's embrace, Leaving the loved ones in sorrow un-told

Watching the death-smile on her face.

Death is but changing the life of a soul; Life travels on, ever on; Breath the vibrations or waves that

control-A gasp and our loved one is gone. But love ever lingers in memory's ray. And the souls of our darlings remain Still they are darlings, though over the

Still in our life's golden chain. -DR. T. WILKINS.

James Q. Clark, The Sweet

Singer. To the Editor:--I have just returned from Southern California, and while there went to see James G. Clark, the sweet singer of our Israel. He has been ll for eight months and is still confined o his bed most of the time. Has exhansted most of his means, and I write this to ask you to mention in yourpaper the fact that he has his books on sale at \$1 each, and ask the readers of your paper to send an order to 154 E. Colorado street, Pasadena, to James G Clark, for a copy of his book, and thus help to defray his expenses. He has labored early and late for the cause of human liberty, and virtually fell in the ranks in the late battle for greater freedom. He sung of the "Coming of the Morning" of peace and equity until the failing voice could vibrate no more the glad tidings, and now that he lies rounded on the battlefield, let every lover of the cause he represents come forward with a dollar to purchase one of his books, and take away from his sensitive heart the curse of charity as means of sustenance. The light still shining in his finely-chiseled face tells us that he still looks Sunward and be ieves the "grand old world is growing orighter. CORA A. MORSE, M. D. hrighter. San Francisco, Cal.

#### DR. CONGER'S VIEWS. (Continued from page 1.)

and we shall have such perfect sight that we can detect deception and fraud as readily in business, government medicine, law and Christian civilization as in mediumship, and the latter will seem insignificant in comparison with either brauch of the former. Chicago, Ill. DR. M. E. CONGER.

RELIGIOUS INSANITY.

Down at Mountville, S. C., the negroes have become crazed on religion. They recently received a new church bell, says the news dispatch, since which time not ten minutes have passed when the bell was not ringing. The negroes claim they are heralding the burial of the Devil, whose recent death they announced. It is claimed the negroes cover five squares and do little but shout. The throng is daily increasing in numbers, and great anxliety is felt by the whites as to the outcome. It is well-known to physicians that insanity is contagious.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living princh ples. Spiritualist or Christian can scarcely read it without spiritual profit, Price \$1. For sale at this office.

### A DIVINE MISSION.

Ministering to Phson Spirits.

HELPING THE LOST TO FIND THEMSELVES AND START ON THE ROAD OF PROGRESS. To the Editor:-I would like to call ittention once more through the columns of your excellent paper to a work in which I have been engaged for five or six years as a helper. It is not a work that pays in dallars and cents. Instead, it costs mettime and car fare and the medium time and house-room. But it pays affundantly in the satisfaction of Idoing a grand good work, and the knowledge we gain

beyond.

spirits in the body. But an hour or so week devoted to the help of those be nighted souls, who are like one lost in the forest, will not interfere much with our daily work in this sphere. While here in our daily work we can help but one, or at most, but a few at a time; in the other work we reach, perhaps, a hundred at once, for they are frequently brought in in large numbers of those who have perished together by some great cutastrophe, like shipwreck, fire, or in mines. At such times one is spokesman, if they can talk our language, and the others are attentive listeners and learn the lesson, and are so brought out of the darkness into the light, so that their friends can take them away and instruct them, and thus they enter the new life.

A proof that it is a good work is the fact that almost every spirit, whether good, bad or judifferent, ignorant or intelligent, polished or boorish, expresse in terms or by signs the gratitude felt for the help we have given them.

Knowing that there are thousands of spirits all around us who are in need of such help, I appeal to the Spiritual ists throughout the land, and where conditions are right, to set apart a little time every week to this work of "minstering to spirits in prison." Whoever will do so will prove them selves unselfish and philanthropic.

There may be many such now in active work. I hope there are, but at present I know of but one other. If this appeal will start but one, I should feel well repaid.

Whoever engages in it will find it the

est opportunity to study human character that can be had, and for one who loves that study it is a perpetual chool of interest and instruction. in any way help any one who wishes to enter upon such an unselfish and philanthropic work for sweet charity's sake and their own spiritual growth and unföldment.

### VICKSBURG CAMP.

cessful Session.

To the Editor:-The camp-meeting at licksburg, Mich., closed most ausnidously on Sunday, August 29, it having proven one of the most successful meetings ever held at this place. Since sending in the last report we have had as speakers and mediums on our rostrum, J. Frank Baxter, Oscar A. Edgerly and Mrs. Marion Carpenter. Tuesday, August 17, was designated

as soldier's Day, the address being given by the guides of O. A. Edgerly, and proving to be an eminently acceptable effort. Wednesday, August 18, Thursday, August 19 and Friday, August 20, the rostrum was occupied by the most versatile and entertaining of Some one may say that there is mis-slonary work enough to be done among J. Frank Baxter, his lectures eliciting the highest appreciation, while his tests could not be surpassed in their power to please and satisfy our people. On Saturday, August 21, "Temperance Day," the rostrum was again oc-cupied by O. A. Edgerly, whose dis-

course was highly appreciated. On Saturday evening Mr. Baxter, gave one of his inimitable entertainments, assisted by most excellent local talent, the proceeds going for the benefit of the meeting, amounting to over \$30. On Sunday, August 22, the rostrum was occupied in the morning by Oscar A. Edgerly, in the afternoon by J. Frank Baxter. The work of both speakers was heartily appreciated by

the largest audience that ever assem-bled at this camp-ground, there being nearly 2,000 in attendance.

Monday, August 23 and Tuesday, August 24, proved to be quiet days at the camp; however, our people enjoyed very pleasant conference meetings on

Wednesday, August 25, proved to be a red letter day at camp, inasmuch as it was set aside as Woman's Day, the address in the afternoon being given by Mrs. Marion Carpenter, of Detroit, Mich. At 3 p. m., the ladies of the camp presented a most interesting programme, one that did them eminent redit as progressive women.

During the next four days, August 26, 27, 28 and 29, the rostrum was occupled by Mrs. Carpenter, her work both as a lecturer and test medium giv ing eminent satisfaction to our people. On Sunday, August 29-closing daythe rostrum was occupied in the morning by Oscar A. Edgerly, his guides giving a most beautiful presentation of our philosophy. In the afternoon Mrs. I will gladly answer any questions or | Marion Carpenter gave the concluding lecture followed by tests of the most satisfactory nature.

The Spiritualists of this vicinity owan eternal debt of gratitude to Miss A. S. HINKLEY, M. D. Jeannette Fraser, through whose indefatigable labor the camp-meeting at

### Far More Than Her Expectations.

To the Editor:-I, want to thank you for the levely book, Ghost Land, that I have received and have read nearly through. It is far more than what my expectations were, and I am really delighted, it is so interesting and instructive too. My father also writes me from Omaha, that he is very much pleased with so levely a present and subscription of paper, and asks me to thank you for him. The Progressive Thinker is worth far more than its subscription price, and for you or any publishing house to give away so much for so little. I would think they could not exist very long. Many, many thanks to you, and my best wishes for you. Prosperity and success in MRS. S. WITTE. Brookyn N. Y.

### **EDUCATION**

"General Survey," in your issue of stone, Mich.
July 3, I noticed the article of Isaac Mr. J. A. Perry, on education of mediums. I has been a most courteous and efficient heartily concur with him in the idea manager of the grounds during the that mediums should be educated. No meeting. diums than I have. Ignorance is the during the meeting.
curse of any institution, and the food Mrs. Padgham, a fine inspirational upon which religious knaves thrive and speaker, added to the interest of our

grow fat and lazy.

Mediums are not all who should be educated, but all Spiritualists should ids, Mich., has added much to the pleassubject themselves to a thorough, sys- ure of our audiences by her sweet singtematic course of education. It is necessary in matters like this that those who receive shall be as intelligent as those through whom the mestire meeting. sage is given; for if they are not, they soon become the easy prey and dupes of those of superior intellect and fewer

onscientious scruples. Mr. Perry suggests that mediums be forced to submit to examination by a collegiate board before being permitted o occupy the platform. I am radically opposed to licenses, gauges or restric ions of any kind. Such a course would not weed out the "frauds." as he intimates, but would serve to intrench hem in their work

The principle of examination is con rary to the general principles of equal rights and civil liberty. Just think of his as an example:

reported to possess fine powers, and the manifestations are known to be genuine and convincing, and the people are calling for him and offering good pay for his services. I am the examining board. The people cannot employ him until I give him a diploma He applies for examination. jealous of his gifts. I come as near not examining him as possible, so as to attract notice to my duplicity

skinning the people.

a "tip" and get a diploma. The doctors fifteen cents. Good meals can be the examiner.

No. let us place no restraint upon the this a grand success, exercise of these heaven's gifts, but ... CLARENCE S. let us make ourselves intelligent, and Joplin, Mo. by the aura of wisdom inrrounding ourselves we will soon direc out the frauds and draw to us intelligent me-"The Relation of the Spiritual to the diums and spirits who will lift us and Material Universe. The Law of Spirit the cause higher and higher day by J. C. MARPLE.

spirit-world bless her, even as she by her good works is blessing her brothers and sisters of earth life.

"Farmer" Riley, of Marcellus, As Applied to Our Mediums. been giving very successful materializing seances here during the last week, To the Editor:--In running over the as has also Mr. Joseph King, of Pipe-Pellett, of Mendon, Mich.,

one has suffered more as the result of Mr. John McArdle, a most excellent ignorance among Spiritualists and me- test medium has done a good work here

> meetings by her presence. Mrs. Frances Sanborn, of Grand Rap-

> Oscar A. Edgerly has served us most acceptably as chairman dufing the en-

### GHOST LAND.

The Opinion of a Prominent and the wrath of an angry God could Worker.

To the Editor:-I have read "Ghost Land," some parts many times, and I pronounce it the most valuable book to all true mediums and psychics that

there is yet published. While we read it, how our egotism dissolves! Our shortcomings and igno-Mr. Perry is a caudidate for examina-tion to practice his gifts as a medium, grow fascinated and are lost in the marvelous fields of research.

The possibilities of the soul powers are so grandly portrayed, that even though we feel so incapable, we find ourselves saying, "we will know more. G. F. PERKINS. 587 N. Clark street, Chicago, Ill.

Lakeside Park Camp. Mo. All persons desiring to attend the

and report a further study of certain first annual camp-meeting of the pro-Next year he is deficient in posed Lakeside Park Camp Association. something else, and I put him off from a section of the Missouri State Camp time to time so as not to detract from Association, to be held at Lakeside my own fame by adding to his. I say: Park, midway between Carthage and "Mr. Perry, you must know just as Joplin, in Jasper county, Mo., are admuch as I do, and just as I know it, vised to purchase their tickets to Jopand no more, and no other way, or I lin, by the following roads: Missouri cannot license you." And Mr. Perry is Pacific; Kansas City, Pittsburg and balked right here, for he has to con-ly the state of the has to con-ly the state of the has to con-ly the state of the has a service or as Memphis route. We have an agreement big a fool as I am, or he doesn't go! with these roads, by virtue of which we get reduced rates on conditions that This thing of examining persons be- there are in attendance not less than fore permitting them to practice is a 100 persons that have paid a fare of little bit of selfish devilishmess that is fifty cents to this meeting. These percursing the world by keeping out of the sons will be given reduced rates on various professions honest people with their return trip. Let the Spiritualists natural talent for the swork, while of Missouri turn out and help make this every lazy scoundrel wha can commit a success. Good speakers and medithe text to memory will do so in order ums will be with us. An attempt will to get a diploma, and then go:to legally be made to form a permanent camp at this point. The park is reached from Look at the legal profession! They Joplin by the Southwestern Missouri were all examined. Give the professor Electric car line; the fare each way is have no trouble with the examining on the grounds for 15 cents. Rememboard, providing they know enough to ber the dates, from the 18th to 27th of write a prescription in Latin (so people September, 1897. Persons having lents who cannot read it will not know what may bring them. We hope to have they are taking), if they have a few some on the grounds. Now let the shiners to drop into the exchequer of friends of truth residing in this section of the State come and help us make

CLARENCE S. TISDALE, M'gr. Joplin, Mo.

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### HYPNOTISM.

Auspicious Closing of a Suc- An Engine for Good as Wel as for Evil.

> To the Editor:- For several month The Progressive Thicker has been read weekly by me. It seems to be the most progressive spiritual paper published n our language. To me, hypnotism seems to be the

leading science that affects people of this world. Through hypnotism people and spirits are set in orderly or disorderly movements, as the operator or operators may have power. Boston has men and women who are second to none in this world in hypnotic power. It has descended to us from the wizards and witches, for which Massachusetts was once famous, and whose his tory is now interesting reading for hypnotists. We need not go to Paris to find women and men who understand how to use hypnotism to advance improvements of the human family.

We have advocated the study of hypnotism as found in the Bible, because it has been considered a sacred book by millions of our family of humans. M. Boirac has broadened his mind on hypnotism, and I know the strongest human may be hypnotized. Some are hypnotized by fear, some by hate and anger, while greed and love move others to their greatest acts. Love at times seems more offensive than hate or anger. We may influence the weather as much as the weather influences us, if there is hypnotic power in praver.

I have obtered an armory where soldiers were assembled, and sent out forces from my mind, and a soldier fell as one dead on the floor before me. Two of us went into a dance hall, and the dancing master continued to dance when he should have ceased. These things were done as tests.

We chose men in public positions The forces about some rebelled, and it was a hypnotic fight to a finish, as their forces would not cease the war, and two of them died after the mode of Herod, Ananias and Sapphira. The force we call hypnotism is the same as used by Peter and Paul, which in history is called Holy Ghost and Holy Spirit. The Pope at Rome has told his people recently to study the Holy Spirit. It is not necessary to speak, look or write a suggestion to hypnotize a person; therefore, M. Boirac is not wise in the power of moving spirits to act as he suggests on hypnotic lines.

People in a trance by spiritual forces are hypnotized by spirits as surely as any human hypnotized another. A powerful hypnotist, male or female, may move strong public men to do about as they will to do. We may form batteries of fifty and fifty, as did Jezebel when she defeated Elijah in their famous hypnotic contest, though Elijah was able to defeat and kill five hundred and fifty-two unskilled fighters. Lightning was at the request of Elijah, and afterwards was used by Jezebel with the aid of young men whom she formed into batteries of fifties.

AURIN FRANKLIN. Boston, Mass.

From the Pulpit to the Mine. Rev. Frank P. Vrooman, a co-worker with Rev. Dr. Thomas in the People's Church, in this city has given up preaching and is organizing a company to be capitalized by \$10,600,000, to search for Klondike gold. When asked about the matter, he said:

"I have been frozen out of the Pres byterian church and starved out of the People's church, all in one year, and am through with preaching. I am go-

ing to the Klondike.
"The only trouble about the People's church is that it does not raise any money. It pays me no money, and I have preached for nothing until I am getting into a necessitous conditiou. It pays Dr. Thomas nothing either, but he is able to stand it. He has accumulated some money by lecturing and marrying, and is above want. As for me, I admit it is a luxury to preach, bu it is a luxury I cannot afford: I do not even expect to preach until I leave for the West, as I shall need all my time and energies for making my prepara

"I have discovered to my satisfaction that a church that believes nothing gives nothing. It is the hidebound, or thodox Christian with a believing sense of hell that contributes to the support of the church and the ministry. So, no more preaching for me."

Mr. Vrooman must undoubtedly have been in it for the money and not for the love of it or his jump from the pulplt to the mine would not have been taken. Nothing but the thoughts, the ever-living picture of an orthodox hell make men give up their money. At the present time the ministers care more to be well-fed and well-naid than to sacrifice for a good cause. No wonde their congregations are so. They are so taught. Ministers are machine made now-a-days, and not born, as are the

martyrs. B. B. Morris, treasurer of the People's church, denies Mr. Vrooman' statement about being starved out claiming that he has been paid \$1.050 for his eight months' association with Dr. Thomas.

"Social Upbuilding, Including Co-oprative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful Young and old will be benefited by it. Cloth \$1. For sale at this office.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Clas sics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond 25 cents. For sale at this office.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office. "Encyclopedia of Biblical Spiritual

ism: or a Concordance of the Principal Passages of the Old and New Testa-ment Scriptures which prove or imply Spiritualism; together with a brief his tory of the origin of many of the important books of the Bible." By Ву Moses Hull. The well-known talente and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritual ism. As its title denotes, it is a veritable encyclopedia of infomation on the subject. Price \$1. For sale at this



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Gennal, Words \$1.50, DULTOR trial, Bill 10r 40c. Dur Fall Catalogue, \$4 Perce, Elegant-linde of Plants and Bulbs, for Fall Planting and Witter Blooming, also new Fruits, Shrubs, etc., will be mailed FREE to all who apply. Choicest Hya-cinths, Tulips, Narclasus, and other Bulbs, at greatly reduced prices. Write for it at once. Address

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and there is not a chapter in the book that is not
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### .. GENERAL SURVEY ..

#### THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

A. C. Doane recommends Prof. W. C. Bowman, of South Los Angeles, Cal., as one of the best speakers in California, for camps or societies. His name was incorrectly printed "Boardman" in a recent issue.

N. Rooney, Secretary, writes from Wichita, Kan.; "Although we have many difficulties to encounter, we are still in the field and at our post. Our beautiful philosophy has been hindered by its professed friends, wallowed in the logs of fakelsm, and handled by persons of questionable character, until respect of even those of liberal views. But we have inscribed victory upon our banner, and made success our watchword; and we intend to press forward ism and ancient history." until the fakes are driven from our P. O. Hudson writes fr field, and the "First Spiritualist and Liberal Society of Wichita" is the largest society in the State. Mr. and Mrs. Folsom, of Springfield, Mo., were with us the first three weeks of August, and gave good satisfaction. Our society has trebled numerically, and from such material as needs no apology; and our city is ablaze with enthusiasm through instrumentality of these celebrated mediums. We have engaged them for two months commencing October 1, and regret that we did not secure their services for a longer period. They have returned to Springfield for the purpose of arranging their affairs and disposing their household goods. They will then go to Topeka, where they are engaged for the entire camp, thence to Wichita." The News, of Joliet, Ill., says: "Dr.

Magoon, of Chicago, an Inspirational speaker of merit and of note in his line of work, is the attraction at present. His subjects are questions chosen by audience and handed to the president of the society and read by him when Dr. Magoon calls for them and is ready to answer them, which he does in a manuer that cannot fall to satisfy the most philosophical mind. In his own words he slices off great 'chunks of truth' and hurls them at his audi-There are so many frauds in spiritualistic work for the greed of gain and nothing more and so many people who stand ready to drink in the wishy washy nothingness dealt out by many em, that when we meet a man like Dr. Magoon, whose work is for truth and humanity, we feel that the least that can be done is to give him recogni tion. The world is hungry for truth, and while we may all have a feather from the wing of the bird of truth, the bird itself has never been captured by any one sect, and it is left for incividuals to seek for these feathers and pick them up wherever they may find them without fear."

The September number of the Hypnotic Magazine has for its opening article "The Power of Suggestion in Obstetrical Practice," by Robert Rasmusson Rome, M. D., Professor of Operative Obstetrics, University of Minnesota. The writer cites two or three cases in which he has made successful use of hypnotic suggestion to alleviate and even prevent the pains of parturition. In the Inquiry Department of this number, which is an important feature of the magazine, Dr. S. Herbert sleep. That theory is briefly that the mind of the sleeper never sleeps, and Dr. Britton quotes a cure of a best bests. in his little daughter, aged three and a punishment and medicines. The cure cents a copy. \$1.00 a year.

Mrs. Virginie Barrett would like to correspond with honest mediums who are fitted for and desire doing missionary work in different parts of the State or in Paris, France. She has address and names of persons, and places that are good fields. Mrs. Barrett is unable to leave home at present to do the work she loves better than anything in the world. She will receive in her home such mediums going West or East, first-then can protect, if honest, from cer. Dr. Hidden has as assistants, Geo. future slander. Mrs. Barrett's object is to help with the hand of fellowship those with powers, but with little means. To any medium or Spiritualist going abroad, she will give the address Both morning and afternoon sessions of a few persons, Spiritualists, in yesterday, which were the first of the France, Italy. Knows of these through congress, were of much interest, sevcorresponding-not by personal ac- eral very remarkable cures being afquaintance. Address 819 E. 16th street, Indianapolis, Ind. F. D. Dunakin writes from Avery

Ohio: "Saturday, August 21, the members of the Free Temple Progressive Lyceum met on the temple grounds and held their annual picnic entertainment A programme consisting of essays, declamations and songs was well rendered, and all pronounced it a graud success and a general good time."

We regret to learn that Hon, L. V Moulton will, after October 1, leave the lecture field. Mr. Moulton has done a grand work for Spiritualism and Spiritualists generally will deeply regret the step he is about to take. We suppose business matters require his at-

Dr. J. M. Peebles passed through the never, never, never wavefed. He was city last week on his way from San always, and unfalteringly, Ingersoil, Diego, Cal.. to Indianapolis, Ind., the Glorious. Ingersoil made his sword where he will devote his time to medi- undeviatingly a kingly thing. I don't cal practice.

etc. The message was given sev. God-worship." eral months before the presidential election of 1896.

A press dispatch of recent date to the Times-Herald, from Sioux City, Ia., says: "Divine Healer' Schrader will marry Miss Daisy Roberts, of Sioux City. Last June Schrader visited Sloux City and met Miss Roberts. Acquaintance ripened into love. After his departure he wrote from Emerson, Neb., proposing marriage. The offer was accepted, and the ceremony fixed for September 15. Recently Miss Roberts received a telegram asking her to come to Newcastle at once. She com-The bride is a native of New

CONTRIBUTORS:-Each contributor | Zealand, of English parentage. She is alone responsible for any assertions came to America four years ago, and or statements he may make. The editor after a long residence in St. Paul setallows this freedom of expression, believing that the cause of truth can be W. E. Russell's real estate office. She best subserved thereby. Many of the is a Spiritualist; young, blonde, petite best subserved thereby. Many of the last spiritualist; young, blonde, petter sentiments uttered in an article may be and good looking. The ceremony will diametrically opposed to his belief, set be performed in the Episcopal church. that is no reason why they should be After visiting in Newcastle and Kokomo the couple will settle in Los An-

geles." F. A. Chenowith writes, kindly ohjecting to some parts of A. S. Hudson's article in our issue of June 19. He says many are shocked at any irreverence toward God, or implication that he is not the all wise maker of the universe; and that such have a perfect right to their views, and to respectful treat-

ment. Mrs. M. A. Congdon writes from Elgin, Ill.: "I wrote you in the spring mat I expected to go to the far East to work in the cause of Spiritualism, but events have so shaped themselves that I shall remain in the West. I am now ready for any engagements in lecturing, for societies or otherwise, at any time and t is almost impossible to command the within easy reach of Chicago. My pres ent address will be 160 Ann street, Elgin. Ill. Lectures will be given in eth ics, science, the philosophy of Spiritual-

P. O. Hudson writes from Bay City Mich.: "The Island Lake Spiritualist Camp Association closed a successful four weeks' camp on the 29th ult. Although the attendance fell short of last year's, yet the camp came out even and a small sum over. Through the careful management of President Ewell, the camp was made a success. The orchestra and vocal music was furnished by Prof. P. O. Hudson, of Bay City, and was of a high order. The yearly election of officers will be held at Lansing, Mich., in December. An auxiliary of about thirty ladies was formed for the purpose of running a store on the camp ground next season." Mrs. L. M. Waite writes from Ra-

cine, Wis.: "I want to say a few words of the good work that is going on here through the mediumship of Mrs. L. J. Juquet. We have every Sunday even ing a meeting in Second Ward hall. Mrs. Jaquet officiates and after the tests are given, her guides answer questions pertaining to our philosophy. Al seem satisfied and pleased with the work. She has settled for some time here and is earnestly working for the Her Wednesday cir. cause of truth. cles are well attended, and communica tions given most convincing.'

Mrs. Marguerite St. Omer-Briggs, of Cincinnati, O., has now recovered her health in a great measure, and will resume her labors in the lecture field.

Wm. Schumacher, secretary, writes: The anniversary of the birthday of Mrs. M. Summers, pastor of the Spir tualistic Church of the Students of Na ture, Chicago, was celebrated by a large party of friends at her residence 1753 Milwaukee avenue, on Wednes day evening, September 1, on which occasion she received a large number of floral mementoes and valuable and magnificent presents, one especially from the church of which she head Instrumental music was ren dered by the planists, Mrs. Lindsey and Miss Kuhnert, and vocal music by a voung male glee club. Appropriate re marks were made to the assembly by Mr. Grupp, the medium, lecturer, etc. and by Mrs. Lindsey, also a fine medium as well as pianist. The occasion was one of great follification, and Mrs. Summers cannot find words sufficient to express her gratitude."

Will C. Hodge is now lo peka, Kansas, where he will assist in the work of the Kaw Valley Campmeeting, now being held in that place He desires to hear from any portion of strange theory put forward several the State or of the West and South months ago by the editor as to the where lectures are needed, and will value of education given during normal make very reasonable terms for the fall

completed four Sundays' engagement half years, and which had defied both with First Spiritual Society, Auburn, N. Y. The society is young, and its was effected by speaking to the child membership not yet large, but its officers are energetic and devoted, and we during her slumber. The Psychic Publishing Co., 56 Fifth Ave., Chicago. 10 trust that it will grow and accomplish much good work. I lectured here Au gust 30, and Sep. 1. Brother Sprague commences a month's engagement with this society. My address will be Cortland, N. Y., for a while,"

The Boston Journal says: "The annual Congress of Healers opened at Lake Pleasant, Mass., with a large attendance and other indications of success. The session will be held in the new temple, with Dr. Charles W. Hidden of Newburyport, as presiding offi-B. Sanborn, of Aspen, Col., Samuel A. Cheney, of Newburyport, Mrs. Annie Lewis, of Boston, and Mrs. Alice Newell Hunt, of Miller's Falls, as healers. fected. People came upon the platform with all sorts of infirmities, some with canes and others assisted by friends, and in every case, after a few minutes' treatment, the afflicted ones walked off, apparently restored to their normal condition. The cases for the most part were those of blindness, deafness and languess, and some forty people stated to the audience that sight

and hearing had been restored and lameness removed." Fremont E. Wood of Denver, Col writes as follows of Colonel Ingersoll: "He fought bravely. Mark Antony was Mark Antony, the Glorious, for a season, and wrote his name with the sword of Mark Antony, the Glorious, so that it ever stays bright to bridge his inglorious moments. But our Ingersoll To correct a mistake in the "Message ing manhood makes the God concepfrom John Jacob Astor," in our issue of tion vulgar and obscene, simply by the

care what Ingersoll fought for; his liv-August 28, the 11th line in the first dignity of its manly kingliness. I could paragraph should read: "Monarchies weep that our times can turn out such shall be overthrown and dynasties will dignity of manly kingliness as this, that not be needed. The next election will lives eternally through Ingersoll's livprobably be Republican. There will ing and yet support any description of

> The meetings conducted by Mr. and Mrs. G. F. Perkins, 617 N. Clark street, have been well attended during the summer months. The only thing that has marred the pleasant harmony, is the fact that Mrs. Perkins has been quite ill and unable to attend for nearly two months. She is expected to return from the East about the 12th of September, when she will be heartily welcomed by her many friends.

Frank N. Foster, the spirit photographer is in the city and expects to remain until November 1, when he will begin a trip through Texas and Cali-(Continued on page 7.)

## From Light, London, Eng.

PSYCHICAL CURRENT.

There is no suggestion of a psychical projection from the tiger. But the tiger being loose in a crowded street, "expending his fury on passengers in Wapping," would set up in that present and alarmed human crowd a collective and concentrated emotion emineutly able and certain to start a "psychical current," which would follow "the line of least resistance." that is, would impress at a distance such impressionable or sensitive persons as happened at the moment to satisfy the indispensable, but very rare, condition of mental passivity or absence of pre-occupation. And that, Mr. Crosland tells us, was, in fact, his own state at the time; he was "thinking about nothing in partie ular." The definiteness of the impres sion in this case—the explicit dread of a tiger-was consequent on the acute ness and intensity of the tiger-ligure in the propulsive imagination of the Wapcrowd, the whole psychical activity of the terrified people being gathered into that one image.

TELEPATHIC PROJECTION.

to impress, must always have a concentrated excitement at its source; having that, and not encountering the resistance which mental pre-occupation always offers, the effect will be propor tionate either to the general sensitive ness of the recipient, or to any special rapport with the originating subject. Most of our telepathic evidence is nat urally of the latter character, for in the absence of a particular sympathy (such as between close friends or relatives), only a great collective clan, or impulse, has the requisite force. But in way, rumors of great events at a distance have often preceded all possible arrival of news by known means of communication.

POTENTIALLY COMMUNICABLE.

The proved fact of telepathy With rapport should open our minds to the truth that there is always potential psy chical diffusion or projection; only the coming to consciousness of it is dependent on special energy or suscepti bility. Not an emotion, not a thought of any one to us, but is potentially com municable to others in its very incep-tion, and many "coincidences" find their explanation in this fact of our general human solidarity, especially in a community of studies or of dispositions, which thus unite many who, in their external lives, are entire strangers to one another. Such expressions as "projection,"

"LINE OF LEAST RESISTANCE," etc., must, of course, not have their physical signification of passage through space, as if the "psychical cur rent" traveled in that way, or across. The conception of our radical or organic unity (junction in a common root or centre) as the explanation of transmitted consciousness would thus be lost. The physiology of sensation in the individual organism offers a better parallel. The stimulus is transmitted from a peripheral point to the nervous centre, and is re-conveyed thence by another set of nerves, as sensation, to the surface.

PSYCHICAL JUNCTION.

Every state of affection or sympathy between human beings is a real psychical junction, and potentially a sub liminal centre, mediating community of consciousness. An emotional disturb ance at either surface being strong enough to vibrate up to this point of function can re-descend with more of less force and modification, to the other surface, or personal consciousness.

### From Harbinger of Light, Melbourne, Australia.

THE MISSING RING.

On the 4th of March, writes Le Pro gress Spirite, a publication which has reached us for the first time, 1,500 persons crowded into the hall of fetes, in the Acclimatisation Gardens of Paris. to listen to a lecture on Spiritualism, delivered by M. Pierre Cherest, a barrister practicing in the Paris courts, and a member of the municipal council. He held the attention of that large audlence for an hour, while he exhibited the scientific, philosophical, and moral aspects of Spiritualism, and detailed many remarkable phenomena in connection with it. One of the most striking was what follows. An officer in the navy, belonging to an old and illustrious French family, was told by a medium that he could invoke the presence of any spirit, incarnate or disincarnate, whom he wished to see. He desired the presence of a female cousin in London, who materialized so well that the officer could take her hand, and in his own she left a ring. Next day, he went to London, called upon his cousin and asked her what she was do ing at that particular hour on the day previous. She said that she was over come by an unaccountable drowsiness and that, on awakening, she missed a ring. "Here it is," said the officer, at the same time explaining how he became possessed of it. The officer, himself was present at the lecture, and confirmed M. Cherest's statement in every particular.

THE ROENTGEN RAYS.

The Phare de Normandie publishes a communication received in the St Peter and Jeanne d'Arc circle at Havre. from a spirit giving the name of "Herwith respect to the X-rays. He said: "Matter has its affinities, its own life, and its fluids, as the spirit has; but in an inverse sense. While the spiritual life is an infinite radiation, the material life is wholly one of coucentration and attraction. It is a centripetal force drawing the molecules close ly together and welding them more and nore into a solid mass. Its action is slow but continuous, as may be seen in mineralogy. But you must not, there ore, conclude that the life which animates the inorganic principle has not mates the organic principle. All springs The material life consolidates the planet, binds together its framework, its bony structure, causes t to resist the shocks of its evolutionary processes, and engenders all its combative forces. Among these, the most powerful is electricity, of which the X-rays are the refinement. The spark flashing through a vacuum no longer meets with the molecules which exist in the air and render its light brilliant. They no longer fulminate but are slow to disorganize. It is fluidfied matter, and will one day be sus centible of obedience to your will. The X-rays have the property of traversing what von call opaque bodies, but you are not ignorant that, in order to do so at present, requires a good deal of time. The so-called rays are formed with all the greater facility in proportion as the molecules of the rarefled medium are more widely separated from each oili Now if you will bear in mind that the terrestrial atmosphere becomes, in the heights of space, less and less dense, you will have no difficulty in

conceiving that, in those elevated re-

gions, numbers of those rays are pro-

as healing mediums and others. Nevertheless, we are careful to determine their role, and not to allow them to act according to their law of radiation alone. It is by our will they are refreshed and sustained. And it is for magnetizers to do likewise. Men of science! the present age is transforming encel the present age is transforming itself in spite of you. Magnetism is in the ascendant, and will invade your domain. It has already found a gate openifor it. By the discovery of the X-rays. A day will come when a powerful will will be able to direct that force. Then you may exclaim with the

# From Borderland, London,

elebrated surgeon, Ambrose Pare: "I

look after the patient, and God heals

THE POPE AS CHIEF MAGICIAN. To the student of Borderland, the Pope is the most interesting figure in Christendom. He is the chief magiclan, the head of the most elaborate system of magical rites that exists in the world to-day.

THEOSOPHISTS AND CRUSADERS. There seems to be no hope of any healing of the split between the Theos ophists of the New World and of the Old. The Crusaders have come and gone, leaving behind them no fresh sense of insight into hidden things, and a very susceptible accentuation of the which ought to have been buried in W. Q. Judge's grave. There is, therefore, nothing to be done but to wait and hone that common sense and the reality of brotherhood may heal the breach. Meanwhile there only remains wo words to be said, and they are, Charity and Liberty. All Theosophists are, now as always, free to do their own thinking. No one is bound to folow any leadership but that of cruth, and all talk of dictatorship and shibboleths is out of place. What is wanted s, not loyalty to Mrs. Besant or to Mrs. Fingley, but loyalty to the gruth; and hey will best serve the truth who say least about personal disputes, which distract attention from the real issues. SPIRITUALIST ALLIANCE (LIM.).

By consenting to become a limited company, the Spiritual Alliance is now a body corporate, empowered to hold property and take such action as may em good to its members. Our excellent contemporary, Light, evidently opes that the incorporation of the Alliance may be the beginning of great things in Spiritualism. I hope I may not be misunderstood when I say that one of the first objects to which the Alliance might with advantage address its energies would be to make some adequate provision for treating persons who, after ittendances at seances, become what is called obsessed, which, for all prodical purposes, is the same thing as becoming more or less seriously deranged in Their wits. These sufferers can often be helped, and if the Alliance could provide a good exorcist or healing medium it would be a great relief.

THOS FROM ASTROLOGICAL POINT OF VIEW.

Astrologers who draw horoscopes from the moment of birth are often sorely puzzled by the different destinies of twins who are born within a few minutes of each other. One of the ashological magaznies this quarter describes at length the differing destinics of twins, one being strong, healthy, and well-formed, the other ricketty, aiting, and deformed. The astrologer candidly admits this is a poser, and falls back upon the suggestion that the twins were conceived at different times. The probabilities are against this, but if it is the moment of conception and not the moment of birth that counts, what comes of the whole science of matal as-PROGRESS IN PSYCHIC PHOTOG-

RAPHY. The series of experiments reported this quarter prove that progress to being made of a highly promising nature in the photographing of the invisible Edina's" report on experiments with Mr. Duguid in May, June, and July last, reported in Light, September 12th and September 20th. A close, personal friend of "Edina's," a professional gentleman of high standing, has now been able to obtain spirit photographs without the medium taking any active part in the operation. The medium never touches the camera which, with its plates—it is a hand camera fitted with a dozen plates-never for one moment left the hands of the friend in question.

### A REALISTIC DREAM.

It is a Dream Which May Come to Pass.

I had a dream-one may sometimes dream that which shall come to pass. I dreamed that I had entered the beautiful world of spirit, and I thought the first thing which attracted my attention was a host of angelic beings on whose faces were depicted the deepest sympathy, pity and concern, while in the hand of each was held a large lens of many thousand; multiplying power.

I approached and made inquiry conerning their auxious looks, and was told that they had been assigned the task of watching for the advent into spirit-life, of the numerous "profes-sors" scattered over our land, who are in the business of sending printed cir-culars to earth's media, offering for sale various paraphernalia and books of instruction for the counterfeiting of mediumship. zai

"And why ind glasses?" I asked.
"Oh," they replied, custing uneasy glances toward-several of our larger cities, "universal law says that not even such poor oreatures as these shall be lost; and without the glasses they may escape us Iso minute, you know."

I awoke at the call of the letter-carrier and received another "circular:" this time it purported to come from a supply house," in Minneap-"medlum's olis. But I who not so angry this time -for I thought if those kind angels could have patynfor such offenders, so

JULIA STEELMAN MITCHELL.

"Human Culture and Cure. Part First. The Philosophy of Cure. (In-cluding Methods and Instruments)." By E. D. Babbitt, M! D., LL. D. A very in-structive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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### duced, and that we, free spirits, can dispose of them to the advantage of those in whom we are interested; such From Two Worlds, London, England.

UNITY OF ATOMS.

In unification there is beauty, and moreover, there is a power of resistance against the torrent of the world. Therefore, not only by presence at meetings, but by never losing an opportunity of speaking on the subject must this duty be done. The madmen of the world have dared to give truth, because having won it, and having be-come inflamed with it, an irresistible force has made them proclaim it.

ONLY DEAD SEA FRUIT.

He who says he has all he requires, and is without desires for more, has only dead-sea fruit, and has not the living fact, for the latter is like burning coal in a napkin, it inflames its cov

Possibly you are a medium and you DEVELOP YOUR CAPABILITIES.

It is a common question, "How can I develop my powers?" How did you learn to walk? "By putting my feet down and tumbling." True; did you cease trying because you were hurt? No; you tried again, and ultimately were able to stand erect, and be inde pendent of the aid of chair or mother's hand. You must develop your medium ship just as you learned to walk and talk-by use. But if you sit in a circle, and note that Mary J. Jones is develop ing more quickly than yourself, and, in consequence, refrain from using your powers, then you cramp them and do no good. If you feel the world of spirit has a word to say through you, no mat ter who is present, it is your duty to say it. The jealous thought, once started, feeds on its own creations.

SELF-ABNEGATION

in the service of humanity is the law of development of mediums; scores have been tardy in the exercise of their nowers because they would not allow them-selves to be used in the presence of other individuals, and that this can be said to be one of the damaging things in the modern dispensation of spiritual truth.

DARK SPIRITS.

Further, spirits ofttimes come to the circle who are not as wise as they should be, and are told to go away they are not wanted. Would it not be serviceable to you, if, when you attempted to frequent company wiser than yourself, you were told away, your presence was not desired? Remember dark and gruesome spirits require and desire help. BEAR IN MIND

you can be ministering spirits. You ask "how?" In a variety of ways, just as a light is luminous because of its activity you are luminous psychically to these spirits, who perceive the cen' tre of luminosity and are attracted thereto, and if they find some method of obtaining rapport they stay on in the hope of receiving help.

EMANATES LUMINOSITY.

Everyone is a centre of this characer, and from each emanates luminosity in direct proportion to the intellect These emanations are natural, and pro ceed without reference to the will. For instance, this morning you flew into a mad temper instantaneously because John said something you disagreed with, sequential to that, psychically, was a red, magnetic blotch; again, again, your thought were virtuous, and from you, in consequence, proceeded straight upwards violet rays.

MINISTERING SPIRITS.

Hence, not only by the agency of the spoken word, can you be a ministering spirit, but by the power of thought you can assist others. As moths to a candle do these stricken spirits rush to the individual whence come the radiations due to beauty either of thought, purose, or character; and when you try to gently lead them onwards and up-wards as you walk the streets, they stay with you and reap many benefits from your companionship. Thus you see the position, you cannot live for yourself alone, you must help to guard against and defeat the purposes of the strong, baneful emanations of unspir ual people, you must be independent in will and purpose, and be a ministering spirit continuously.

IF A SPIRITUALIST

is to be helpful to the cause, it is not by the bodily presence at meetings alone it is not by the aid of wealth singly but by standing shoulder to shoulde with the comrades and doing battle for the right, not for God, who is able to look after himself, but for weaker humanity.

# Maine Spiritualist Conven-

The postponed State Spiritualist Mass-Convention will be held in the City Hall, Augusta, Me., Sept. 18 and 19, 1897.

The following speakers have been engaged: H. D. Barrett, President N. S. A.; Dr. G. A. Fuller, N. S. A.; J. B. Hatch, Jr., Mrs. Nettie Holt Harding, Boston, and Mrs. M. J. Wentworth, of

All are cordially invited to be present and take part in the exercises. All speakers and mediums intending to attend will please communicate with

the State Organizer at once. Order of exercises will appear later. and any one wishing circulars to dis-

tribute will please notify us of the number desired. Spiritualists of Maine! show your colors, and let us make this the most suc-cessful meeting ever held in our State. We need your sympathy and support and trust your response to this call for our beloved Cause will be prompt.

MRS. VIOLA A. B. RAND, State Organizer. Hartland, Me.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual ros-trum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his demonstrating a scientific basis of Spir Itualism. The book is commended to Who tolls and knows not when he can all who love to study and think. For sale at this office. Price 25 cents. "After Her Death. The Story of a

By Lilian Whiting, No. Summer." mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer ethereal phases of Spiritualism, leading the mind onward into the purer atmos phere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

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## SPIRITUALISTIC EXCHANGES. THE PRIEST, THE WOMAN

Items Suggested by or Gleaned Therefrom.

If each would pursue The good and the true,

world that is blind would soon see The man that is good Would be if he could, A man of perfection in re.

The most depraved character on earth may get religion and a free pass to heaven, but if he finds any happiness until he deserves it he will beat Spiritualism out of one of its grandest truths. In the practice of benevolence one may nurture laziness once in awhile

his intent will bring his reward, not the result of its expression. Dare to do right to-day even under the cloud of presentiment of an impending calamity.

A man's spiritual cannot always be judged by his physical. The body may be large and his spirit small, or vice

A very smooth and oily tongue may be at the end of a choking sentence and a sad beart. Nothing can withstand the power of

spirit. Onward it ever sweeps, breaking into fragments all that retards its Scientific research is esteemed a sa cred duty, the cultivation of every psychic power a privilege never to be regarded, and the result of this educa

tional influence is the broadening of all liberal views, the unfolding of all moral virtues. Purity of being can alone reflect the light of the soul. The sun of soul is all the time shining, but the sensual clouds of being intervene to hide it

Indeed, all that we call the physical world is rather a manifestation of the spiritual world, than it is a different

kind of world of its own. Nearly all our education has been tinged with sectarianism; even our text-books corrupted and disfigured in the interest of a dying religion. Yet in spite of all these obstacles placed in our way, humanity is moving steadily onward, leaving behind it the word-out

Scholastic brains oft shut the door Of truth 'twixt the world and real lore,

The life of the spirit is as truly the life for the busy worker, in the conflict of exacting demands, as it is for priest, prelate or poet. Man is primarily a spiritual being,

and only secondarily a physical being. That is merely the incidental, the temporary condition, by means of which he is enabled to bring his spiritual energies into direct relation with physical obiects. The sensual man travels outward to

the material circumference; the spiritual man travels inward to the Divine Center. Reglizing the divine brotherhood, its

claims upon his kindness, justice and influence, the Spiritualist lives a full, earnest, loving life, in communion with angel souls; he learns that "to err is human, to forgive divine," that the glory of love is self-sacrifice, and that to labor is to pray, the life of religion to do good."

It is true that we do not positively know a great many things which we believe, but belief is to us the equivalent of knowledge in matters where a positive demonstration is impossible. While the higher self could and would

"dwell perpetually in the unseen," if the lower self were entirely subject to it; it cannot do so while that lower self is engrossed by the sordid pursuits of the world, or even by its pleasures. What a unique position man occupies in the universe—the connecting link be

tween the material and spiritual. A new religion has gone forth into the world, commanding for itself recogaition on the part of the more intelli gent because of its inherent worth. To be entitled to the name of Spiritualist is to be a self-responsible, pure-

minded, unselfish, ever-receptive soul progressing upon all planes, unfolding in every sphere, recognizing all claims and investigating all truths. It is because men and women refuse to trust their own souls that they can

be deluded into believing that the keys to an earthly or heavenly paradise are possession of other men and women like themselves.

While it is possible for all to possess Spiritual knowledge, not all can digest and disseminate it.

The spiritual impress of the hour is most clearly demonstrated in the transformation it works in the individual. Here all the latent powers and possibilitles of the soul are brought into full

play. A pompous man tyrannic rules O'er both the wise and witless fools, But he who rules with greatest power But rules with love each day and nour The silent forces of spirit are manifest in all things, in that each has its sphere separate from all others.

He who lives merely in his physical senses (the body) lives in the night of existence: to live in the spiritual faculties is to live in the day of existence. Reason is the highest and best attribute of man, and the reasoning faculty should be so cultivated as to discove aldden truth, by having the mind guided with the search-light of logic based on a premise of known truth.

The aim of this beautiful religion is remove all fear of death by the blessed experience of communion with risen souls who give the purest and most exalted communications con cerning the future life, stripping death of its terrors, the grave of its superstitious surroundings. A man cannot live a spiritual and a

material life at the same time; for it is eternally true that he "cannot serve two masters," and the Spiritualist who attempts to do this, makes a more terrible mistake than the materialist; because he is sinning against that light which the latter lacks.

The idea seems to be gaining ground that thoughts are things, like grapes, to be gathered and pressed or strung for future use. They may be real in the spirit, but they do not ripen until they are expressed; neither do men. A conscientious slave is man,

That some one else the harvest reaps While he to conscience clings sleeps.

"Principles of Light and Color." E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general adders and students of occult forces will find instruction of great value and interest. A large, four pound book, strongly bound, and containing beautiful illustrative plates or spiritual hypothesis of ua-Scholarly, masterly, trenchant. St. It is a wonderful work and you will be delighted with it.

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

HUDSON TUTTLE.

A. O. Brown: Q. I admire the clearness of the answers in the question column. Whether one agrees or not, he cannot fail to understand the meaning. Agreeing with the conclusions almost as a whole, I am in doubt as to your consistency in "Life in Two Spheres," which I am reading. Man and animals both are given a life-principle based on spiritual elements and then the life-principle in man is perpetuated, but that of the animal dissolved, Now I hold that it is impossible to annul or destroy a principle, or change it. While there is difference in intelligence there is none in the life-principle of man and animals. It may be argued that man to attain his present position must have passed through all the lower forms of life, but that would prove reincarnation—a doctrine that you discard and I detest.

(2) As all races of mankind entertain a belief in future life, could this be, if there were not spirits to impress it? A. (1) The trouble with this correspondent is, the confusion of the term "principle" as applied to the "life principle," and its entirely distinct meaning in the sense of a principle, that is a fundamental truth. The lifeprinciple means not a distinct and independent force, but the sum of all the conditions and forces which are embodied in the living being. As living beings, man and animals are alike, evolved by the same forces; following the same laws of action, but in montality and spiritual development man so surpasses the animal that even that great leader in the discovery of evolution, advocates a

separate creation and brings the direct action of a supeaior intelligence. It is here that the gulf between matter and spirit is bridged, and the forces which before expended themselves when the physical body perished are conserved and enabled to go forward individualized. This by no means induces re-incarnation, but is its scientific negation. There is a kind of immortality preserved, even of the lowest, not of the individual being, but of his race. Thus in the ascent by evolution, al-

though the individual perishes, his offspring lives on,

be again transmitted, and this accumulating heredity is the sum of the forces of all ancestors. They have died, but their characteristics appear to the remotest time in their offspring. There is re-embodiment of the race character, but not of the individual. Not until the advance has been made to the higher spiritual plane does

all this accumulation of countless ages come to its final (2) The universality of the belief in immortality as-

suredly is strong evidence of the truthfulness of that belief. If man were not immortal, how would he be able to comprehend an idea of immortality? It would be like attempting to make the ox understand mathematics. This would be impossible, because the elements of mathematics are not in the mental organization of the ox. It is because man is a spirit endowed with immortality that he is able to comprehend spirit existence and its laws. The explanation that man dreamed of those who were departed and thus was persuaded that they still existed, does not affect this argument, for even after thus dreaming, a spirit being only could thus interpret the dream.

Frank II. Carr: Q. (1) Is not vegetable diet the most practical step toward spirituality, and if so, what would be the best articles of food? (2) We often hear rappings in our home, and other

manifestations, yet when we sit, are unsuccessful. Why? A. (1) It makes little difference in the power of the engine whether the furnaces are supplied with coal, oil, wood, resin, or fatty substances, as long as a sufficient quantity is burned to yield the required heat. The energy from fats is the same as that from wood or resin. This is true in the animal organism. The food, whatever be its character, is broken down and while at first a portion is used to repair structures, in the end it is entirely burned to the last ash, being thereby resolved into energy. As if there was sulphur in the coal it would cat into and destroy the furnace, there may be deleterious substances in the food, which remain to disturb the functions of the body after the food has been digested and eliminated from the system. The presence of these may not be recognized at first, but their accumulation may cause great physical derangement, as well as spiritual.

There is this to say of vegetable food, that it is always healthy; that is not affected by disease germs and ptomaines which too often are to be found in apparently healthy flesh.

There is a wide difference in the activities of fuel and food in this subject; fuel gives energy through an engine already made, and kept in repair by external means; food not only furnishes energy but keeps the vital machine in repair. Thus the body becomes like the food. and the effect on the spirit is more or less potent. A body formed of the elements from grains and fruits would be more desirable than one for which animals had given theirs.

With milk and its products, eggs, and the new vegetarian combinations of nuts with the cereals and fruits, a diet may be easily selected not essentially different from a mixed diet, with flesh.

There can be no doubt that flesh diet feeds the lower nature and inflames the appetites and passions, while not contributing to the higher aspirations. Few there are who would eat flesh were they to see the cruelty of slaughter, the reeking shamble and the undisguised roast or steak. It is so changed when brought to the table as to be unrecognizable, and suggestive of nothing unpleasant.

It is essential to health, that the diet be balanced, that is a mixture containing all the elements required. A man would soon die fed on sugar, oil, or starch alone. Although well supplied with one element, he would starve for others. The various nuts, and the olive especially, furnish oils, and with beans, lentils, the cereals, and fruits there is a diet perfect in its balance, and out of which a pure and healthy body can be formed.

(2) Your sittings are too intermittent and purposeless.

'A. T. B., Wash.: Q. Why is it that mediums always have Indian controls, and why not intelligent spirits of

our own race? A. Although conspicuous with many mediums, not all have such controls. It is because sought that such influences come, and it would be far better for the eause and the mediums, if a different order of intelligences were invoked.

A mercantile democracy may govern long and widely; mercantile aristocracy cannot stand.—Ladnor. God governs the world, and we have only to do our Auty wisely and leave the issue to him.—John Jay.

### THERE IS NO LAW IN NATURE.

As Thus Used, the Word Is Said to Be a Misnomer.

There is no more misused word in the English language than the word "law." It is misleading and confusng, and darkening to students of nature. It should become obsolete when used in physics, metaphysics and philosophy; that is, never used, for it is an absurdity, so glaring that none can fail to see when exhibited.

Law is the name of a set of rules, commands, inhibitions, enacted by man, placed on record in law books, and applied by men in the regulating of human conduct in the various relations that humanity hold to the earth, things on it and in the industrial, commercial, financial

and social relations held in society itself.

In nature, no similarity or semblance of likeness can be found whatever, in any of her operations. Where are nature's laws, rules, commands, inhibitions made? When a month for the last fifteen months, while our those orthoday abundances. made? Who made them? Where are they recorded? Who and what executed or applies them? What profession makes it a business to study and apply them? Where are nature's law courts, judges, jurors, executioners? Where is nature's police force, militia, army and navy? Where are her places to enact and grind out her

laws annually? No clear-minded person can answer these interrogatories and affirm nature's operations are even analogous to what man calls laws. All law of man is transitory, often saying this is crime, this is not, in one State, and in another none of these prohibitions are known to exist.

All should see that causes and effects in nature are links of a chain, and inseparable; effect follows cause, and this relation always exists in all climes and at all times when the related conditions are the same. There is no necessity for the use of the term law in

physics, metaphysics or philosophy. It is absurd when so used. Cause and effect, relationship and condition are all the terms that become clear when describing any him at the time. I sent two deputies operation in nature.

Relationship and conditionship of things to things give effects, and these effects in turn evolve causes that give relationship and conditionship of things to things in nature. There is no law in it or about it that bears any oner. Jordan has not died, and I don't kinshin to a law of man found in his law books and an think he will; on the contrary, he is doplied in his courts or on fields of battle.

Nature's forces are ever active, ever carrying forward change, giving relationship of things to things, ever on or visions, but must say that this one a varying scale; consequently effects are ever present, as | was a very strange affair." are causes. Whereas, man's laws are made and unmade, active and obsolete, effective, imperfectly so, and null The mills grind them out for a season, then close up till the next period of law-making comes around. A most foolish operation! Where in nature is there anything

How easy to say, "It is a law of nature, it is nature's law," and console our want of clearer conceptions of nature's operations by repeating, "Laws of nature explain it all!" Away with such a superficial knowledge, and drink deeper of the spring and see clearer, so that "law and carries forward the impress received in embryo, to of nature, or laws of nature" will not be found in any book on physics, metaphysics or philosophy, or used by future scientists to cover up the ignorance, or want of clearness, possessed by such teachers, who now use and explain all that is dark by "laws of nature.

The power to execute and the power to change all relationship and conditionship of things to things in nature dwells in nature and not out of it.

Man's laws are dead, inert things, found in his record books, and do nothing of themselves; they must have an extraneous force to use and apply them, as in the courts of law, jails and penitentiaries.

Man is a part of nature and comes under the control and power found in nature, and he, by wisdom, can so adjust, relate himself to his fellows and to nature's objects, that a most delightful and beneficial effect would follow. But no law made by man can ever produce such a condition of affairs for man in society.

Do not study or look for laws in nature; study and readjust. That is, relate yourselves to the relationship of society and nature, that the natural effects of "good will," order and welfare come to all people, for in no other possible way can it come.

To make laws to regulate human society, and that adjustment, in opposition to the relationship indicated by the character of the effects, is the most absurd and foolish peration that man can indulge in.

Why have three sets or codes of law to regulate the conduct of man in an earth career? How foolish! Man makes or enacts laws to control fellowman in all his activities, and at the same time, saying, "These are laws of nature that are made to be obeyed and followed in our conduct one towards another." Not satisfied with these two codes, man must formulate a third set and call them the laws of God, as set forth by all religions; and so we have laws for lawyers, laws for priests, laws for scientists, laws for the people, and a muddle of contradictions, each code contradicting the other. Is it any wonder that even words check progress? We but copy one another and do not stop to reflect upon the absurdity of our teachings as set forth by the words we use. The word law should become obsolete. L. EMERICK. Jacksonville, Ill.

#### A TIDAL WAVE.

There's a tidal wave sweeping o'er the grave Of the long since buried past; Yet the sailors stand on the drifting sand, With their flags hung at half-mast.

But why do they wait the storm to abate-And forms from the graves to arise When they came to grief on an unknown reef-And learned that man never dies?

Oh, where was God, with chastening rod, When Satan descended to earth? Why permitted to stay, on mortals to prey, Since the atonement had its birth? Is it only through fear (and are they sincere) That mankind alone can be saved,

Except he believe and a passport receive, And reason be ever enslaved? They built a white throne for the great unknown, Yet oft had they "talked with him;" Would try to persuade, nor never dismayed,

Though the taper sometimes grew dim-Still, in faith believing, though never receiving, Would plead again and again, That wants be supplied, nor longer denied, But send either sunshine or rain.

Twas gloomy and dark when they launched their barque, On the wild tempestuous sea, And were not quite sure their faith would endure.

Or their scheme of theology— "Twas born of the fall, when the world was small, And the race in its infancy; 'Tis dying to-day, where reason holds sway,

Though it clings with persistency. Yes, light is breaking! mankind is awaking!

And the world is growing brighter.

'Long the uplands of time floats a musical chime. And each heart is growing lighter; And we see from afar, the gate stands ajar,

Nor hear longer the tempests roar, But calm and serene flows the river between This home and the evermore.

H. P. TALLMADGE.

Dear weeps but once; cheap always weeps.—Hindoo.

## CENERAL SURVEY. (Continued from page 6.)

fornia. Persons of four who are in-terested can arrange for him to stop over by corresponding. Address 52 S. Sheldon street, Chicago.

Mrs. Hilbert will give, a musical entertainment and hall, September 25, 1897, at Arbeiter Hall, 368 West 12th street, corner of Walley. Tickets, 25 cents. Will be pleased to see her many friends

J. C. F. Grumbine is now in Brook-Jyn, N. Y., engaged by the Woman's Progressive Union: He -holds his classes at W. J. Colville's school of psychology, beginning September 6, at 2:30 and 8 p. m. All letters addressed to 7820 Hawthorne avenue, (Station P.) Chicago, will reach him.

while our three orthodox churches are all at war among themselves. Miss Fraser carries on the camp-meeting which is a success in every way and answers as a revival, and the local cociety keeps up the meetings during the year, and we only wish others had as good success as we have in spreading the light. Most of my time will be taken up through September. I have promised to go to Scotts and Leonidas, Mich., and Wilcottville and Rome City, Indiana, in the near future. Always hold myself ready to attend funerals."

Concerning John Jordan's Vision, as published in The Progressive Thinker, Mr. Elmer Emmons, of Buena Vista, Ore., wrote to Mr. A. J. McKinnon, sheriff, asking if he could wouch for the truth of the statement; and received the following reply: "The story you en-closed is a true statement of what occurred on the trip to the railroad with with the wounded man, and I followed up on the next stage with another. But the boys saw what has been pub-lished, and the same conversation passed between my deputy and prising fine, getting fat, and if he could see, would be as mean as ever. I am not a believer in any spiritual warning J. U. Spence writes from San Jose,

Cal.: "For the past seven weeks we have been favored with the presence of Dr. Harry St. Clair, of New York City, as lecturer and medium to the First Spiritual Union. His lectures have been found interesting and instructive by the general public, and his platform, astrological ballot readings as well as his readings given from the sound of the human voice, have been very popuular. His more private work in circles and sittings have given general satisfaction and he has, fully, proved himself to be an honest and reliable expo-nent of spiritual teaching and philoso-phy. During the time of his engage-ment he has given two dicles in aid of the Union, and also donated one half of the proceeds of the sale of tickets for six months' asprological readings. The amount so donated he presented to the President of the Union this even-ing after the delivery of his last lec-ture, upon which resolutions of thanks for his generosity, as well as for his carnest and valuable services to the Union were carried by acclamation. During his stay here was also instrumental in starting a monthly supper, followed by a meeting by and maid of the Ladles' Ald Society resulting in a grafifying addition to their funds. The many friends he has made during his stay, greatly regret that other engagenents prevent his remaining longer but they look forward to his visiting us again in the near future. During the month of September, Dr. M. Muchlenbruch, will occupy the rostrum, and it is expected that Mrs. S. Cowell, of Oakland, will be with us for the month of

Mrs. Hamilton Gill, trance test medium, has returned from Clinton Campmeeting, and will be pleased to see her friends at her residence, 19 Bishop court. Circles every Thursday at 8 p. m. Private sittings daily.

E. W. Sprague, trance speaker and platform test medium, has the following engagements for the season of 1897 and '98: Moravia, N. Y., September; Hornellsville, N. Y., October; Rochester, Ind., November, 1897; Philadelphia. Pa., March and April, 1808. He can be engaged for December, 1897, and January, February, May and June, 1898. Also for camp-meetings for 1898. Address him at 416 Newland avenue. Jamestown, N. Y.

Carlos E. Wright writes from Canton, Minn.: "My labor in this vineyard has resulted in the organization of the Carton and Burr Oak Free Thought Society, with the following officers: Pres ident; Geo. W. Glise, of Burr Oak; first vice-president, F. Worth, M. D., Hesper, Iowa; second vice-president, H. H. Haskins, M. D., Canton, Minn.: secretary, C. D. Hitchcock, Canton, Minn. Meetings to be held every two weeks, alternating at Canton and Burr Oak, the next being at S. McLaughlin's, September 12. Mrs. Jennie McLaughlin was elected librarian, with Mrs. W. H. Ward as assistant, and a library was started by books being loaned by members of the society, then any member can vote for the purchase of a new book by paying 10 cents per vote; when this fund reaches the cost of a book the one receiving the highest number of votes will be purchased and become the property of the society, and so on until, we bope, this society will possess a copy of every book pertaining to Spiritual philosophy. Mrs. Mary Haskins will be the principal speaker for the present, assisted by other local talent. My address is now No 413 Washington street, Decorah, Iowa," Albert Wentworth writes from Hicks-

ville, O.: "The meeting at the Went-worth Grove, in Paulding county, Ohio, August 28 and 29, went off with more than its usual interest. There were about 4,000 in attendance, with a number of good speakers represent. Ada Sheehan-Horman, of ti Cincinnati, was our main speaker. Her discourses in the forenoon and aftention on Sunday, drew a marked attention from the great number that ground get near enough to hear, that Jethink was never witnessed in the grove defore, and she has left good feelings with all that wil be long remembered in her favor. This was our 29th annual meeting, and we feel that much good Hinklbeen done by our continued effort to keep them up from year to year."

Dr. E. H. Denslow writes from Pueblo, Col.: "Moved by the force of circumstances, we find ourselves away out here in Colorado. Pueblo society is beautified by some of the most charming personalities that it has been our good fortune to meet in the Spiritualist ranks anywhere. The sweet inspiring influence of J. W. Huckett, better known here as Father Huckett, is health giving and unlifting; and the sunshine of his soul is made manifest as he goes forth calling the people to the meetings. We are lecturing Sunday mornings and evenings to good audiences. We also hold Tuesday evening

circles, which are free, and much inter-

and hope to see a greater number of names upon the subscription list before we take our departure for other fields of labor. The interest in Spirit-

ualism is surely growing." Orrin A. Turner, a veteran Spiritualst, over 80 years of age, passed to spirit-life a few days ago in this city. Mrs. Emma Warne officiated at the funeral.

### "PAINFUL ATTACK."

George H. Brooks Arrested at Lily Dale.

To the Editor:—I feel it my duty to inform the Spiritualists of the United States, through the columns of your paper, of the manner in which George H. Brooks, chairman of the Cassadaga Camp, was arrested and brought to justice by the Young People's Spiritual

Union. At the close of the programme ren dered at the pink social, given under the auspices of the Y. P. S. U., at the auditorium, August 27, Mr. H. L. Jenkins, the properly appointed officer, approached Mr. Brooks and informed him that the executive officers of the Y. P. S. U. had sworn out a warrant for his arrest upon some very serious charges and proceeded to place him under ar rest and escorted him to the bar of

W. H. Bach acted as judge and read the following charges:

The Y. P. S. U. accuse you of being guilty of some serious offenses against the peace and dignity of this camp and the Young People's Spiritual Union, which are embodied in the following

1-That on or about the last week of July 1896, you did, with premeditation, call together the young people of the Cassadaga camp-grounds for the purpose of organizing them into a Young People's Spiritual Union, and that said act was previously planned and was clearly premeditated.

2—That you did by art and sundry subtle devices, induce them to gather in assemblages greater or less in size and caused them to discuss the merits and demerits of young people's unions and different methods of self-development, and thereby took them away from their homes and firesides, and causing the hours to pass more rapidly than they otherwise would.

3-It is further charged that at these gatherings, you did, with evident premeditation, cause them to go through several gymnastic exercises, which tended to enlarge their lung capacity, develop their muscles, and thus eucouraged them in the art of pugilism, causing the husbands of the married female members no end of anxiety concerning their future status in their own

4-That in these and divers other ways, you have aided, abetted and oncouraged these members of the Young People's Spiritual Union,

5-That on several occasions, dates of which can be given if necessary, you did, after due consideration, gather together a mob, and, without asking the consent of the interested parties, swoop down upon the domicile of some poor unfortunate person, whose only offense was that he or she had purchased a cottage on the grounds of the Cassadaga Lake Free Association, and, after singing, speaking and by means of other, noises, caused all the confusion in the neighborhood that was possible, did call upon said person or persons to respond to the remarks that had previously been made, regardless whether said unfortunate was a speaker or not, all upon the plen that you were dedicating their cottage.

6-That in these and divers other matters you did connive, plan and arrange such things as made it impossible for those who were upon the grounds to rest and refrain from taking part in the exercises, thereby adding to their weariness of body and elevation of soul during the camp of 1897.

7-It is further charged that, on account of your highth you feel above divers occasions you have proven this charge by doing so.

After some hesitation the prisoner pleaded guilty to all of the charges. The judge then stated that the fenses were very serious; that had i not been for the fact that at the conferences where the question was discussed, capital punishment was condemned, he would be sentenced at once to the electric chair. But the offense demanded some punishment. It had therefore been decided to brand himnot with the mark of Cain upon his brow, but with the Sunflower upon his breast.

Mr. Bach then proceeded to carry out the sentence by pinning upon the lapel of his coat a gold Maltese cross, hung from a bar pin as a pendant. Upon the bar was the name of the offender and upon the eight corners of the Maltese cross were the initials of the Y. P. S U., and the date 1897. In the center was the Sunflower, the emblem of Spiritualism. The prisoner was then dis

charged from custody. Mr. Brooks then stated that it was the first time he had ever been arrested, and concluded by expressing his thanks for the appreciation of his efforts in the presentation of so beautiful an emblem

The meeting was then made informal and several amusements were indulged in, and ice cream and cake were served. Mr. Brooks received many congratula tions and heartfelt thanks of the mem bers of the union and attendants at the camp for his efforts in the way of har monizing the elements and adding social features to the camp.

MRS. W. H. BACH.

Cassadaga Camp. Sec'y. Y. P. S. U.

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### OLD AND NEW.

Ramblings in New England,

To the Editor:—What a magnificent, yarled, and useful bill of fare you present to your readers each week. It is difficult to make a choice, and so one is

Inclined to read them all.

In the issue of August 28, I have been specially interested in Dr. Southwick's article on "Tesla's Discovery" of transmitting messages to any part of the globe without wires. I have for some years past thought that could be accomplished, and now Tesla says he can do it, and has done it.

This is a remarkable age and no one is wise in pronouncing anything impossible outside of pure mathematics. Old theories, old creeds, and customs must go sooner or later, and one of the prime factors in this stupendous work is The Progressive Thinker.

I left Lake Supapee (N. H.) Campmeeting last Saturday, in a long train of cars, full of browned people returning to their winter homes from the Granite hills and mountains. The camp closed a fairly successful season on the 22d. Mrs. Addle M. Stevens was re-elected president for 1898, but having served ably and successfully for three years, she declined to act any longer in that capacity, much to the regret of many friends. I think she was the only lady president of any camp-meeting in the United States.

I am now sojourning in the home of Dr. Charles E. Watkins and wife, in Harvard, two miles from Ayer, Mass., and thirty-six miles from Boston. It is my second visit to this historic region so full of the memorles of A.Bronson Alcott and his daughter, Louise M. Al-

It is an ideal home; expansive well kept lawns, flowers, music, fine horses and carriages and genial, warm hearts beating for humanity and in deep sympathy with nature. I must not forget "Bess," the great St. Bernard dog tout puts up her paw so familiarly to suake your hand, or rather, for your hand to shake her paw, while her large, beautiful eyes beam with a loving light that bespeaks an intelligence and love superlor to some human beings. What a sad mistake in people to think they are so superior to our four-footed animals -and so beat, and starve, and freeze

them with barbarous cruelty.
Yesterday—Sunday—the Doctor and wife took me and a friend in his carringe to West Townsend, sixteen miles over a level, wooded plain, dotted here and there with farm houses and pretty villages, to hear Rev. Robert Colyer, Unitarian, from New York City, preach. Mr. Colyer is seventy-three years old, with a fine physique and seems to have lost none of his mental vigor since I knew him twenty years

Our brief meeting that sunny, breezy Sunday in that quiet village in the sum mer, and almost palatial home of Mr. and Mrs. Charles Homer, of New York City, was full of pleasant reminiscenses of the illustrious men and wo men living and gone hence, that have battled for human rights and freedom in all things. Like myself, he was a Garrisonian Abolitionist and full of the spirit of justice to all colors and sexes His sermon was progressive and full of the spirit of this day and age, barring some few ecclesiastical forms and expressions that even our most advanced teachers cling to.

Dr. Watkins has an immense practice from nearly all the countries of the globe, mostly by letter. It is astonishing to one unaccustomed to occult forces to witness with what facility and dispatch he disposes of his large daily mail, and what satisfactory results follow to his thousands of patients, the truth of which any one can verify by referring to his letter file. He is without doubt one of the most remarkable psychics of this age. Yet he makes no display of his great powers and seems averse to talk of them. He has lived and practiced here ten years, respected and honored by his neighbors and all know of his remarkable success, and speak of him in the highest terms as a man and a physi-

in past years by numerous men of sei-ence of various schools, and Hiram ble to the laws that control force Sibley, the millionaire, of Rochester, N. Y., James H. Wade, of Cleveland, Ohio, Enes Sargent, of Boston, and numerous others had him in their homes weeks at time under the most strict surveillance and careful investigation and failed to account for the phenomena occurring on any other basis than a supermundane one-not a supernatural one. Mr. Sibley, to my certain knowledge, in 1880, offered Dr. Watkins \$50,-000 and a big farm in Kansas if he-Watkins-would tell him how the phonomena occurred.

Is anyone-whether bigoted materialist or churchman-so ignorant and prejudiced as to think a young man of no means would refuse to divulge any secret, if there was one, for such a sum money? In those investigations of professors and men of science, commudentions were received written in Latin, Greek, Chaldean and other languages on slates, and no human hand near them. Yet I find men and women who think that this vast array of unimpeachable evidence is made up for the occasion. They forget or don't know that bigoted unbelief is just as stupid and weak as bigoted belief.

During the last year Dr. Watkins has built a building containing several offices for the use of his clerks and increasing business. He has now secured a large and handsome building to be used as a health home for patients suffering with chronic diseases, and where they can receive his immediate attention. Rooms are being engaged rapidly. Catarrhal consumption seems merely a plaything under his treatment of newer and more natural methods He has never lost a case of that kind. He has now in his home a gentleman from New Zealand whom he is treating for that disease, and after three weeks was examined by a medical expert who found no trace of any tuberculous matter. The fact is, the old methods of attempting to cure disease, like the old methods of attempting to save souls. must go, and ultimately be replaced by natural and consequently better meth-Political, religious and social systems have ever been at war with nature, and so when men like Dr. Watkins inaugurate a new system of alleviating the many and complicated diseases of humanity, they are opposed by

individuals educated in the mildewed, rusted grooves of custom. Nature's laws must be studied and obeyed in order to obtain health and happiness. Health consists in gathering all the elements making strength and assimilating them. All material life is dependent upon the ability of the bodily organs to adapt the various elements of strength to their proper and legitimate use. The vast field of nature is subject to laws and submits to no forms or customs that thwart them without nunishment-pain. Every dictum of creeds or customs, from priests, lawyers, or doctors, contrary to the goddess of natural law brings severe penalties on those transgressing. This holds good in all social, political and

religious life. Nothing is more important than uat- sale at this office.

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> Dr. C. E, Watkins' Health Home, a correspondent writes us, will soon be ready for patients, and a new feature of this sanitarium is that any physidans can soud their patients there, if they do not have contagious diseases, and they can have the physician of their choice. There never was anything cents to 20 cents. narrow or small about Dr. Watkinshis aim appears to be to cure the sick. and if any other physician has better success he always bids them Godspeed. It is impossible for him to be calous of anyone; being so highly gifted himself, causes him to believe others can be blest with the same gifts.

TO GERMAN SPIRITUALISTS. About the middle of October 1 intend to commence the publication of a German Spiritual newspaper and would request all German-American Spirituallsts or investigators to send me their name and address and the names their friends, who are favorable to this grand light and truth-bringing cause of Spiritualism, so that I can send them sample copies of my paper. Please address to M. O. Gentzke, West Point, Nebraska.

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#### The Antl. To the Editor:-Reading several ar-

ticles of late in The Progressive Thinker and the Banner of Light in regard to he auti-Spiritualist convention to be held in Anderson, September 7, I being a Spiritualist and a resident of Anderson, I take the liberty to say a few words about the proposed convention. As Mr. Covert has gone through with his so-called exposure once before, we can only look for the same performance again, which was a flat failure from beginning to end to all well versed Spiritualists who witnessed it. Spiritualists abroad can banish all fear of the Covert convention doing the Spiritualist any harm. The course Mr. Covert takes is not well calculated to hurt the cause, and I venture to say that the Covert convention will add ten to the ranks of Spiritualism where it takes one away. There will be no harm for the Spiritualists to have a good repycsentative here at the convention, and also a good reporter to write the proceedings up in good shape. Should the convention ever materialize, which I hardly think it will, I fear the representative that has the honor bestowed upon him or her, will be disgusted and badly disappointed with the proceed-

ings. Indiana is well supplied with levelheaded Spiritualists who stand high in rank and morality, and they will never allow a man of Covert's calibre to tear down their well-founded belief. S. E. FARMER. Anderson, Ind.

Sunday Spiritualist Meetings in Chicago.

The First Spiritualist Society will hold regular meetings at Bock's Hall, No. 11526 Michigan avenue, Kensington, every Sunday evening, Mrs. Lee Norie Claman, pastor.
The Spiritualists' Church of Students

of Nature meets every Sunday evening at Monsen's Hall, 1052 Milwaukee ave-nue. Mrs. M. Summers, pastor. Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake

street, at 7:45 p. m. Beacon Light Spiritual Church, No. 617 North Clark street, near Burton place. Services at 2:45 and 7:45 p. m. Dr. Perkins, assisted by Mrs. Perkins and other speakers, will address the

meetings. West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.

Universal Spiritual Society, Hopkins' hall, No. 528 West Sixty-third street, Englewood (over postoffice). W. T. Parker, pastor. Conference at 3 p. m. Lecture and spirit messages at 7:30.

Christian Spiritual Society holds meetings in Hygela hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m. Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30

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