



SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches, Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

RESOLVED: That Modern Spiritualism in its Phenomena and Philosophy is in Harmony with the Teachings of History, Reason and the Bible.

MR. HULL AFFIRMS:

Gentlemen Moderators, Respected Opponent, and Ladies and Gentlemen—

I want to say the American people of all people in the world believe in discussions. So thoroughly do we believe in it that we do not allow a law to pass our Legislature or our Congress until it has been discussed, and everyone has had an opportunity to say what he has to say on the subject. Discussions always, if they are conducted properly, bring out the truth. However fair I might be toward my opponent, or however fair he might be toward me, it is hardly possible that each of us, or either of us, would state the proposition of the other and the belief of the other just as the other would state it himself. Here both sides convene to try to learn what the truth is.

IMPORTANCE OF THE SUBJECT.

The subject we are to debate is of all subjects, it seems to me, the most important. If Spiritualists are right in their avowal that outside of Spiritualism there has never yet been discovered an iota of evidence that man lives hereafter, and if Spiritualism furnishes that evidence, then the debate must be very important. If Spiritualism is a swindle, and there is no evidence of immortality outside of it, then we grope our way in the dark to "a land of darkness and a shadow of death." Reviewing the matter in this way, and realizing that we are all personally interested in the question of what death is; what there is beyond; what we are after we leave the body, if we leave the body at all; and/or becomes necessary, not only on the part of the disputants, but on the part of the audience as well. I am going for my part to treat this audience as a jury, which is to decide this question on the evidences which are presented. Now, I will say I believe if you will allow Brother Covert and myself to do the debating, there will be no quarrel. We have moderators here who intend to hold us straight. If the debate is removed from this platform to the audience, you have no moderators there. I would simply request of you that you refrain from expressing opinions with regard to this until the controversy is ended. When you have heard the whole argument, then you will be prepared to decide on the merits of both sides of this case. I would request—I do not know whether others will join me in the request—that there be no applause or anything of that kind. I do not feel any better, nor that my argument is any stronger, after I have been applauded than I did before; and I do not feel worse after I have heard sounds of disapprobation from somebody that disregards or disbelieves what I say. If we leave all of that out, and let the weight of the argument go to the people, I am sure all will profit by this controversy.

The question as read by the moderator, is: Resolved, That Modern Spiritualism in its phenomena and philosophy, is in harmony with history, reason and the Bible.

Now, I want to tell you before I begin what the phenomena and philosophy of Spiritualism are, so you will know what we are defending. The phenomena of Spiritualism refers to certain consciousness that are being heard in the world, and have been for fifty years, which are familiarly called raps—spirit raps—and the movement of ponderable bodies—tables, pianos, chairs and other things of that kind—with and without physical contact; to writing, automatically and otherwise—the writing sometimes produced with no visible hand touching either the slates or the pencils; to trances and tests, healings, apparitions, materializations, and other things of that kind. These are the things I am going to affirm are taught in history, reason, philosophy and the Bible.

The philosophy of Spiritualism is simply its philosophy—the things that Spiritualists believe—that grow out of this idea. The first article in the Spiritualistic philosophy is, that God is a spirit. I do not quite like that assertion. I like it a good deal better if it were stated exactly as Jesus stated it: Spirit is God. That is what Jesus stated. Pneuma ho theos—Spirit is God. Spirit and God are the same. Well, having established that idea—I know it is not necessary to establish it in this discussion—but after having come to the conclusion that God is spirit, our second proposition would be, that man is a spiritual being; and the corollary of all that is, that spirit interblends and communes with spirit. These are the sentiments as briefly as I can state them, and these are the principal points of the phenomena and the philosophy of Spiritualism.

Now, I want to go to work on history a little while, and I believe the first thing I will do is to give a kind of an apriori argument.

VIEWS OF EMINENT LITERARY MEN.

The great Samuel Johnson, the Dictionary maker, made this statement:

"That the dead are seen no more I will not undertake to maintain against the concurrent and universal testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed."

"This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its

truth. Those who never heard of one another would not have agreed in a tale which nothing but experience could render credible. That it is doubted by single cavaliers can very little weaken the general evidence, and some who deny it, deny it with their tongues but confess it with their fears."

Now remember the remark of this great man. He is not giving you the belief of the world, the opinions of the world, or the superstitions of the world. He is giving you the facts upon which all of the world, whether they have heard of each other or not, base certain ideas. "That the dead are seen no more I will not undertake to maintain against the concurrent and universal testimony of all men." People who never heard of each other, whether they are rude or learned, agree in relating, not that they believe that the dead return, but agree in relating the facts that they have seen the dead when they return. Our friend will have to question the eyes and the ears and not the universal faith of the world. The universal faith of the world has been built upon that which is seen and heard. Well, on this point I will read one or two paragraphs—I have a great many here that I must skip.

Joseph Addison, in his Spectator, uses this language: After ridiculing somewhat those who were terrified by ghosts, and saw spooks almost everywhere, he says: "I think the person who is terrified with the imagination of ghosts and specters much more reasonable than one who, contrary to the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of spirits, fabulous and groundless. Could I not give myself up to the general testimony of mankind, I should to the relations of persons who are now living, and whom I cannot distrust in other matters."

Now, remember the points. He thinks there are a great many fools and fanatics in the world who imagine they see ghosts when there are no ghosts there, and who can turn almost anything that they do not understand in the shape of sound or sight to something from the other world. He thinks they are very foolish, but yet he thinks they are not so foolish as that man who, in opposition to all the belief, or the traditions of all the world, will say there are no such things. The most he can say is, "I never saw a spirit; I never heard a spirit." You can say that. You do not say they don't exist. Now, there are millions in every age and every nation of the world who come forward and declare, not that they believe that spirits exist, but that they have both seen and heard. As the great mathematician, De Morgan, says, they have both seen and heard spirits. Then, said he, I think the man who denies such a thing more unreasonable than the most fanatical believer in things of that kind.

TESTIMONY OF EMINENT SCIENTISTS.

I want to read one more testimony that will not be questioned by any great man in the world. I refer to Dr. W. F. Barrett. You know who he is, do you not? If not, I will tell you. He is Professor of Experimental Physics in the Royal Academy in Dublin, the man of all the men in the world who ought to know something on this question. Well, this great man says:

"It is well known to those who have made the phenomena of Spiritualism the subject of prolonged and careful inquiry in the spirit of exact and unimpassioned research, that beneath a repellent mass of imposture and delusion there remains certain indubitable and startling facts which science can neither explain nor deny."

Now, note that statement. He says there is a great mass of imposture and delusion. So there is. So there is everywhere where there is anything good. Copper coin is so cheap that it is seldom counterfeited. It is gold that is counterfeited generally. Now, there are a great many counterfeits of Spiritualism, but Spiritualism never could be counterfeited unless there was something there to counterfeit. Now, this aside from telling us all of that, says there remains, aside from all of the delusions and all of the charlatanism, and everything of that kind in Spiritualism, certain indubitable and startling facts which science can neither explain nor deny.

While I have this paper in my hand, I believe I will read one more statement; in fact, I have several that I would like if time permitted. Dr. James R. Nichols—you know who he is, or was, do you not, although he has gone to the spirit world now? Well, he was a great chemist in the city of Boston, and editor of the Boston Journal of Chemistry. The great chemists of the world, with all deference to my friend, Mr. Grimes, who has been a professor of chemistry, the great chemists of the world are all Spiritualists. Dr. James R. Nichols, this great chemist, said: "They (that is scientific men) only direct attention to a single point and first clear away that with which it is encumbered. The great question is, whether these alleged physical disturbances occur or not independent of direct and palpable human agency. Is it mischief, or is it not? (that is the spiritual phenomena). Is it a delusion, or is it not? These questions they have settled in their own minds; and the conclusion is, the phenomena are undeniably real." Can anything be stronger than that? These statements are from the greatest men in the world.

The next quotation I will give is from absolutely the greatest chemist alive, the man who was knighted by Queen Victoria only last June. I refer to Sir William Crookes, professor of chemistry.

"Under the strictest test conditions," he says, "I have more than once had a solid, self-luminous, crystalline body placed in my hand by a hand which did not belong to any person in the room. In the light I have seen

luminous clouds hover over a heliotrope on a side table, and break a sprig off and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about the room."

I will not read more of this now. We will pass on to something else.

HISTORICAL STATEMENTS.

I will read a few more historical statements on this question. I refer to Professor Brittan—well, I believe I will not read S. P. Brittan's statement, as he was one of the early converts to Spiritualism; everybody knew him to be a great man; but for the reason just mentioned I would rather not read from him.

Professor DeMorgan, one of the greatest mathematicians the world ever saw, says, "I am perfectly convinced that I have both seen and heard, in a manner which would make unbelievers impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, delusion or mistake."

I will again quote Professor Crookes. He says: "There is a wide difference between the tricks of the professional conjurer, surrounded by his apparatus and aided by any number of concealed assistants and confederates, deceiving the senses by clever sleight-of-hand performances on his own platform, and phenomena occurring in the presence of Mr. Home which take place in the light, in a private room, which almost up to the commencement of the seance has been occupied as a living room, and surrounded by private friends of my own, who not only will not countenance the slightest deception, but who are watching narrowly everything that takes place; moreover, Mr. Home has frequently been searched before and after the seance and, he always offers to others the opportunity of making tests, and if a new test is suggested, he always allows it. During the most remarkable occurrences I have occasionally held both of his hands and placed my feet on his feet, and on no single occasion have I proposed a modification of arrangements for the purpose of rendering trickery less possible which he has not at once accepted and frequently he has drawn attention to tests which might be tried, etc."

I think I will not read more on this point now, but we will pass on to another department of the subject."

REASON TEACHES SPIRITUALISM.

I said not only Spiritualism taught in its phenomena and philosophy by history, but by reason as well. Reason as well as phenomena teaches Spiritualism, and the Bible teaches it.

Now, I ask you if reason does not teach it? If man exists hereafter, then the only way you deny that reason teaches it is to deny the existence of man hereafter. When you deny that, then I am ready for you again. Is it reasonable to suppose that the individual who has gone to the other world, the father, or mother, who has probably left her children—her babes, here; the father, who has left children that depend upon him for support—is it reasonable to think that he would have no interest in the family or those he left behind? That if he could, he would look over the battlements of heaven and inquire, "How fares thy soul?" Is it reasonable to think that a good, a holy and a just God would cage him up in an eight-by-ten heaven and not allow him the privilege of looking over his battlements or blessing the wife and children left behind? How is it here? Is it reasonable to suppose people in this world are not interested in those who were near and dear to them while in this life? I am interested in my mother who is on the other side of the river of death; I am interested in my twin brother; I am interested in my wife who is on the other side of the river of death. Why should I not be? The most pleasant occasions I had in my early manhood were the days when my mother or my wife's mother came to spend the day with us. Would I not naturally be as much interested in them now as I was then? I say the time comes in every life when the individual becomes rational, and when an individual becomes rational he always wants that true which we call Spiritualism.

Is it reasonable now to allow that God has left us without any object lesson before us, without any picture before us? How is it that humanity can, without any copy before it, paint a picture so much more beautiful, so much more natural and more philosophical than God himself has been able to make the reality? I can't think my friend would claim anything of that kind; we will pass on and try the matter from another point of view.

I say if we were rational, we would love spirit communion, all of us would.

Now we are in the bottom of an ocean of atmospheric air, as fish may be in the bottom of an ocean of water. It may not seem possible for our friends on the other side of the ocean of which you and I are in the bottom to hallow us, and talk to us generally as you and I talk to each other, but I have talked to men in the bottom of the ocean and I have had men in the bottom of the ocean talk to me; we have had a way of making signs to each other. I have gone but where one would put on a diver's robe, and a diving bell, and go down three or four hundred feet under the water. They couldn't speak to us and tell us to send down an ax or to send down a rope; they couldn't speak to us and say give me more air or stop pumping air down here; but they could make a sign by which we understood it; and so our spirit friends may not be able always to speak to our ears and appear before our eyes, but they have a way of signaling to us, we believe, or giving us some sign by which we know that they still exist and have an interest in us.

As I want to give my friend all the work I can I was going in the next place to talk of spiritual philosophy, but I will instead talk a little more of the modern phenomena of Spiritualism. The statements I have read do not many of them relate very directly to the modern phenomena, but have we the evidence now of these facts? Do they occur to-day? I will exhibit one or two facts.

FACTS THAT OCCUR TO-DAY.

A London correspondent of the New York Times, in speaking of the mediumship of D. D. Home, says: "He was carried horizontally out of the window in the third story of the house of Lord — and brought in at the window of another room some thirty feet distant, having been carried through the air forty feet or more from the ground." Finally he says: "He has on several occasions taken a large, live coal of fire, held it in his hands and laid it in the hands of other persons and without even a smell of fire or the sensation of heat being perceived by them. My informant showed us where his own finger had been burned in testing the value of this information. He assured me that he had seen Mr. Home go to a large

coal fire, lay his face on the white-hot coals without singeing his hair or his beard." As this is a pretty strong story, I beg leave to append the following, which I find in the Spiritual Magazine of this month. Mr. Hall, the writer, is the well-known editor of the Art Journal, and his wife, Mrs. S. C. Hall, is well known as a writer, and has lately received a pension from the Queen. Now comes the article:

"15 Ashland Place, Victoria, S. W.
"Sir—I state facts without explanation or comment. On the 27th of December I was sitting with nine other persons in my drawing-room. Mr. D. D. Home left the table, went to a bright fire, took a coal, brought it red to the table and placed it on my head; not a hair was singed nor did I sustain any injury. The coal remained on my head about a minute; Mr. Home then took it and placed it in Mrs. Hall's hands without any injury to her, and afterwards placed it in the hands of two of our guests. The gas light and two candles were burning in the room. We each with nine other persons would depose that these are facts. Your obedient servant,
"S. C. HALL."

Now, the individual who denies these things would be ready to say that things are not the same now as they were; but the wise man said: "That which hath been is now; and that which is to be hath already been."—Ecc. iii:15. Every age shall produce the phenomena of every past age.

My opponent will hardly deny that Shadrach, Meshach and Abednego were cast into a fiery furnace and came out without a hair singed. The same philosophy that would allow them to do that would allow this manifestation of which I have been reading. My friend will probably not deny that.

Jesus walked on the water, in the fourth watch of the night. The same philosophy that would allow him to walk on such an occasion as that would allow Home to go out of the window forty feet from the ground and to go out in the bright moonlight so they could see him all the time for a distance of thirty feet, and then come in another window and room.

These statements are quoted from the most honorable and eminent men in England at the time the statements were made, and when you call them in question you simply deny history, that is all there is about it; so I believe we are fully justified in the statement that history teaches modern Spiritualism in its phenomena, whether it teaches it in its philosophy or not. (Time expired.)

(To be continued.)

TIME WAS—TIME IS.

Time was when fagots flashed from every church

Towards witches at the stake;
When freedom swooned and left her lofty perch,
And hid "for Jesus' sake."

Time was, at preacher's beck and priestly call,
All earth obeyed in fear,
And cringed like cowards 'neath religion's pall—
That mantle of the hier.

Time was when reason smothered back her voice
And blindness had full sway,
When gilded tyrants only could rejoice
And demons had their day.

Time is when reason stands her ground for right,
And science has a voice,
When Christian fagots only serve to light
The world that must rejoice.

Time is when preachers, better understood,
Must preach what people know
Is true—must have a Father that is good—
Or quit the church and go.

Time is when reason, long subdued, must rise
From cobweb and from dust,
And take its place among the living wise
To reign with power just.

Time is when all the "holy hordes" united
In "holy howls" of "fraud!"
Will no one cause to fear them, or affrighted
Worship their unholy "Gawd."

Time is, the fagot, wet with heaven's quenching dew,
Has lost its burning flame,
And Christian bigots, black with crime, are going, too,
In darkness of their shame.

DR. T. WILKINS.

Mind or Spirit, and Body.

There is an unwarrantable inference in the exhortation to keep the body subject to the control of the soul. We read of training of the body that it may be under subjection to the spirit. My own objection to all such preaching is that it assumes two different sets of intellects. All the degrading impulses of our being—our most refined spiritual excellences are but different vibratory impulses of the same intellectual finality. To make my position clear, suppose the lower passions are clamoring for a glass of whiskey; the more refined faculties are protesting against this degrading course. What then? Does this tend to show two kinds of mind? In general scientific research, where we suspect the presence of two or more inharmonious elements (or factors) we separate them, and by analysis we examine each by itself. Let us do so here. Fancy the spiritual man removed from the body. If now the physical, or animal man has wants independent of the spiritual, it follows that this physical body, now freed from the bondage of the spiritual, will still retain passions of its own! Surely the absurdity of such a deduction must arise from the assumption of false premises.

Turn now to the freed spiritual part. Are we not in the habit of thinking and saying that the newly awakened spirit passes to the next life clothed in all its characteristics of earth life?

If we keep in view the point with which we started we must see that all good and evil thoughts, all good and evil acts, are the common results of the same soul or mind. It is not accurate then to speak of the soul subduing the body—of teaching the body to move in harmony with the soul.

Akin to such inaccuracies is that of the rough man who damns himself for some careless act thoughtlessly done. What right has he to do this? He who blames and he who is blamed are the same man. The fool cannot see the superior wisdom of the wise man, because a fool judges both.
B. R. ANDERSON.

SPIRITUALISM.

Dr. C. W. Hidden's Address on "The Nearness of the Unseen."

Dr. Hidden's afternoon subject at Fitchburg, Mass., lately was "The Nearness of the Unseen," a scientific exposition of the nearness of the after life. He opened by telling of a conversation with a venerable clergyman who described a vision which his wife had seen during her dying moments; this was followed by a repetition of the argument the speaker had used to convince the clergyman that "loved ones have returned to bear his wife company through the valley of the shadow, and on past the still waters to that rest haven whence we are all tending."

He denied the supernatural. "There is no such thing," he said, "Supernatural means above the natural. To be above the natural is to be unnatural or unreal; to be unreal is to be unreasonable; above reason; to be above reason is absurd; the fact is all is real or the reverse obtains; the unreal is beyond the reasoning of man."

He held that it is unfair to dismiss the subject by declaring that it matters little whether there is another life or not, because if it is true that the so-called dead live and can influence the living, then we may look, naturally, to a persistent warfare between good and evil, for the law which makes it good man to survive provides that the bad shall live also; thus it will be seen that the nearness of the unseen is of vast importance to the world."

Continuing, the speaker said, "It is begging the question to say that it has not been demonstrated satisfactorily that we live on, for science has proven that matter and force cannot be destroyed; and, as physical life is a blending of matter and force, there must of necessity be a continuity of existence in some form; we prove conclusively, by returning from the dead, that it is a conscious, intelligent state of existence."

Then the speaker proceeded to discuss at length the two-sided nature of man, as illustrated by the objective and subjective self or selves, his life-long practice of hypnotism enabling him to treat the subject in a very interesting way. "The phenomena of Spiritualism," he held, "may be properly divided thus: 1. phenomena which we may relegate to the trickster. 2. phenomena which may be attributed to the working of the subjective mind. 3. phenomena which are superior to the subjective mind, phenomena which relate to the unseen."

He treated each division in a candid manner and concluded with the statement that "There are states bestial, which the subjective is mere fancy. The subjective mind explains some things, but not all. There remains a respectable collection of facts which can only find legitimate explanation in line with the spiritual hypothesis."

In the evening Dr. Hidden's subject was "Of such is the kingdom of God," a lecture treating of child life and child love. He opened with a beautiful touching description of the scene on the coast of Judea, in which Jesus rebuked his disciples for standing in the way of children, and then took the little ones in his arms and blessed them.

The invocation was a gem, the speaker appealing to God for the blessing of our being with the beauty, purity and innocence of childlike, and make us feel the soul-thrilling influence which sends children to make rippling music among the green vales of home. Make heart, mind and soul overflow with childish laughter, pure and song, and grant us a tithe of the spirit and eloquence of our elder brother, who gathered the little ones in his arms down by the Judean sea."

It was an eloquent appeal for the training of children. In the course of which the speaker pleaded for the banishment of theological nightmares, and held that children should be taught that "God is a God of love; a God of wisdom, charity and kindness; a God of truth and light; a God whose loving kindness is over all, in all and through all; a Father whose love for his children is sublime because it is humanlike and reflects the highest type of humanity."

Touching upon the home, the speaker gave a pretty description of Grand Pre in the moonlight, and followed this with the familiar story of Evangelina to illustrate woman's life and her "home-keepers" should be home protectors," he said, "should be given the power of the ballot to save their jewels from harm. Woman is deserving of equal rights and privileges under the law. Give this privilege, woman will stretch her hands out in benediction to save generations yet unborn."

He closed with another word picture of an ideal home, depicting the coming of husband and father to meet wife and child at the evening meal, the meeting calling forth the burst of feeling: "There may be a heaven far away beyond the stars; there may be a city whose walls are of Jasper and whose streets are paved with gold; there may be mansions in the sky where angels and seraphs sing; there may be a great white throne and it may be good to be there; but here and now in this hallowed household; here, with smiling wife and mother, contented father and child, is a picture surpassing fair—here is something which transcends the pleasure of the skies—here we draw the curtain upon the grandest scene in life, father, mother, child; God's real kingdom, home, sweet home."

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MOTHER NATURE, M. D.

AS CONSIDERED BY CHARLES DAWBARN, THE CALIFORNIA PHILOSOPHER.

PART II.

We will now again return to our study of the "new comer," realizing that he is composed of huge colonies of atoms as independent towns and villages, but all blending into the great human city we call "our baby." He begins his mortal career by a good, hearty cry. But that does not mean he is sorry he came, and would like to go back again. It only means that the atoms composing his lungs, and his bronchial tubes and his larynx, are trying to get to work on a scale of three score years and ten. In his little veins are globules acting as merchants carrying on the commerce of the city. All his organs are portions of the new machine. Each must start at the same time and do its own work, or the public welfare suffers. You know that in most cases the machinery runs like a new Waltham or Elgin watch; every part in its place and all right, but needing just a little judicious regulating. So a man child is born, and it often looks as if the chief business of life is to keep this man child, or child man, in the state in which Nature presented him to humanity. We thus find ourselves back to our kindergarten, and the object lesson this time is "our baby," which we are to examine and see what it means when we call him "healthy."

WHAT DOES HEALTHY MEAN?

Let us now ask the experienced physician why he has pronounced that child healthy? He tells us it is so formed that every organ can have full play—that its lungs work to perfection—that its little heart shows every sign by its regular beat of having started on a long journey—that its digestive apparatus has already proved its power; that all which proves to him that this wee specimen of humanity has come to stay. He handles its limbs and shows us they are perfect; and as the youngster kicks, and squalls, and struggles, and chokes in the fierce determination to have his own way, we come to the conclusion that the doctor is probably right. Yet how much does that learned physician know about it? We do not see that he has given us any explanation of what health means. The writer once saw a man born without arms, though misshaped hands were sprouting from his shoulders. The parents said their son had never had a day's sickness. In other words, his health had been perfect although there was considerably less of him than usual. So it seems as if the man who eats well, drinks well, and sleeps well; whose heart is normal and his temperature strictly orthodox, possesses health, even although his form be just a trunk line without any of the usual branches. Then, again, health is a very indefinite quantity. Has the man weighing two hundred and fifty pounds, and full of animal vigor, any more health than the baby for whom the doctor has just vouched? Do the Tom Thumbs of society hold less health than giants who stand head and shoulders above their fellows?

Our only answer to such queries is that health must apply to the whole of a man. Just as no nation can be said to be at peace so long as it has even a small war upon its hands, so may we say of the human body that it is in health only if every portion of the organism is equally free from disease. Yet we have just seen that limbs may be absent, and the body still possess health. These limbs may have been amputated, and long since have decayed, yet this law of health does not seem to reach the man. But let gangrene commence upon the toe of the most vigorous athlete, and we all know that he is no longer healthy, but that life itself has become in peril. We have heard a great deal about the mystery of death, but we seldom stop to think about the mystery of health. Health is a daily mystery for perhaps three score years and ten. But I am told that it is not a neglected subject. That on the contrary man has appreciated its importance from the hour he first experienced agony and pain; that men have studied it all their lives through, and have enrolled their knowledge for those who have come after them. I am pointed to huge libraries upon whose shelves are ponderous tomes, bound in sheepskin, and full of learning upon the subject of health. I see colleges with anxious students, and professors of great experience; and hospitals and infirmaries devoted to outworking the science of health for suffering humanity. I see pain smothered, and I watch the skilled surgeon battling successfully with injuries that yesterday were fatal. And yet disease rolls on, as a car of Juggernaut, crushing its victims. The surgeon knows his brother the world over, but the learned corps who wield no knife, divide into factions, and each swears his fragment of truth means more of health to humanity than all other fragments of truth combined; or else, boldly proclaims that it has the only truth of any real value. But all alike mean a fierce struggle to maintain or recover health for struggling humanity, fighting its battle of daily life.

DOCTORS DISAGREE.

Surgery is an exact science, and as such of enormous value that will continually increase as experience and skill creep on to their golden wedding. But in most other respects we have but uncertainty prescribing for mystery, according to the teaching of the school which has trained him to its service. Here is a sufferer from dyspepsia looking to the doctor for cure. Our physician had a patient who did not die after taking blue pill to stir up his liver, so blue pill shall be the remedy. Or perhaps he calls it malaria, when, of course, quinine, morning, noon and night is the proper thing. Or again, nervous exhaustion accounts for the whole trouble, and most decidedly nux vomica is the right kind of poison for that particular form of disease. But three doctors will have three minds on the subject, though they will dispute behind carefully closed doors, and only come out openly with the prescription and the bill.

Another famous school will give remedies warranted not to hurt if there is any mistake, which is evidently a step in the right direction. It may leave it a little uncertain how much the doctor has to do with the cure, but if the patient recover it is all right; and if he die it is evident the medicine did not kill him. To the public eye both these schools are practical, for they deal with something that public can see and taste; and on the whole the battle royal between them is slightly amusing to the world of unwashed ignorance.

Outside these schools stand men and women forming no legal society, but standing solely as individuals, though professing to work by a system that shall restore and maintain health for the body mortal. I may not voice the claims of these independent cures of disease, but I venture to divide them into three classes. 1. There are those who claim to work from the standpoint of immortal spirits, counting themselves as mental power, belonging to mortal man. To this class belongs "mind cure," and the sister systems. 2. There are those who use mechanical manipulations now called "massage," but when it is made a specialty it is said to include the passing of vital force from the operator to his patient. It is unnecessary for our purpose to analyze these various processes which include spirit cures, mental cures and physical cures; for every observer knows that man sick becomes man well by any, or all, or none of them. So once again we come back to our first question, "What is health?"

DISEASE IS INHARMONY.

It is obvious, as we have already said, health must include the whole of man. The whole must include its parts, and unless every part is well, the whole cannot be

said to be healthy. So before it is possible to determine what is health, we must know what it is that constitutes the whole of a man. Since the whole is only the sum total of all the parts, if the inhabitants of this human city are atoms, each comprising matter, force and intelligence, then we may express the whole man in exactly the same terms. But you cannot apply the term "healthy" to an atom, for it is an indestructible and unchangeable speck, skipping along under all circumstances as if eternally made for its special benefit. So health can only mean that atoms are associated in harmony with each other; and directly there is any inharmonious, that is what we call disease. If our baby is really healthy the atoms of every part are in harmony with each other, as well as with the whole form.

Now we have reached a very important point. The brain must be composed of atoms whose intelligence predominates. The bone and the sinew demand matter to the front; whilst undoubtedly the sexual, and so some of the other organs, must require more of force, or of force blended with intelligence rather than matter. Like attracts like through all nature; and if these various segments of the human form can continue to each attract its like, you have health; but if an atom that is unlike rushes in, then you have disease. We must keep in mind that man is a city, with each organ and part as a town or village devoted to a special work for the benefit of the city. But the inhabitants only work for a little time before they get uneasy, and go off looking for another job. From every part of man atoms are running away every day; and to every part new atoms must be supplied, or the city will drop into ruins. These atoms come in the air man breathes, in the food he eats, in the liquid he drinks. They pass away in the insensible exudation from the skin; in the breath he exhales; in the matter he excretes; in the force he exerts; in the intelligence he uses. Like the little monad, man may grow up to a size he cannot exceed, so for a time he continues to need more atoms to build up his frame; and he must find just the atoms he needs or he stops growing. This is youth. Afterwards he needs just as many atoms as will replace those passing out. That is manhood. At last his demands on matter, force, and even intelligence, grow less, so fewer atoms are needed. We call that old age. One day manhood makes no further demand upon the atom, and that is death. So the first condition of health is that the kind of atoms nature calls for shall be supplied at the right time, and all ready to go to work. What we call "hygiene" is man's effort to do this; it is his attempt to supply the right atom at the right time for the right place. Cleanliness and proper food are to-day the sheet anchors of every successful physician, let his school be what it may.

The kind of imperfect health that the world most notices is the result of atoms that are not in harmony, finding a lodgment in the system. That is what we mean when we talk about the system being poisoned. It is not atoms containing most of matter that are most serious in their effect upon the human system. A boy may swallow a marble, or a girl her silver thimble, but they stand as material obstacles to be removed by mechanical means. Such are cases when, if ever, the contents of an apothecary's shop may lawfully be emptied into the human stomach.

CAUSE OF DISEASE.

We should notice that what are called dangerous diseases are caused by the entrance of atoms containing little matter and very much force. It is only a speck on the point of a quill that the doctor forces into your child's arm. But there is soon a buzz through the whole city of atoms, exactly as when a dynamite is caught in London or New York. The merchant corporeal carries those million atoms up and down veins and arteries, seeking a customer. But no organ wants them. The corporeal must itself get rid of them or we soon have inflammation, for they can find no home in that blood. Just where the doctor inserted his lancet remain some of those atoms, perhaps a little more material, but like everything else, seeking their mates. At last as the blood globules become more and more irritated by the presence of atoms that nobody wants—that can do no needed work and that won't get out, they discover a makeshift with the irritation around that tiny prick. They begin to discharge their cargo, and you soon perceive an ugly sore. The attraction to that spot continues. Indeed, it is well if every irritated corporeal can leave its unwelcome freight at that sore, which taking no nutriment, save of these poison atoms, may one day die out for want of food. But usually in kidney, or liver, or lung, or perhaps in the brain, is some spot born of human imperfections where an irritated corporeal may leave a few atoms to found a colony. At first they can do little more than maintain life; but as the years roll by a change comes when more force is added to that life; and then the physician will warn you of the coming tubercle or abscess; perchance of the developed cancer, diseased kidney, or even softening of the brain. The patient says: "I have lived a life worthy of my manhood. How is this?" Ignorance replies: "Visitation of God." But knowledge proclaims in trumpet tones: "Murdered by rotten pus in the name of vaccination." And similarly you may breathe the bacillus of cholera into your blood through your lungs; drink the atom of malaria into your blood through your stomach, or startle your nerve atoms into rebellion against the atom of strychnine, each and all meaning that force, unneeded and injurious, is at work, and must be arrested by the board of health or the city will rebel.

You can poison yourself and others by thought, too, and send atoms freighted with intelligence that can build a fire in brain and sexual organism, that can demand stimulant for the exhausted nerve, and even change the harmonious beat of brotherhood and good fellowship into hate and fierce desire for revenge. It is a case of "atoms" again, unwanted and unfit; and the only remedy is to get them out.

We might go on and show that every ill and every good means always the effect of association. The atom comes and goes. The monad and the man get sick and perish. So the question is, How shall we make practical these laws of Nature so as to banish disease and reserve health? This becomes a most important theme which we must leave for treatment in following articles. And we may possibly discover that there is more to a man than a collection of atoms, even if those atoms be freighted with matter, force and intelligence.

San Leandro, Cal.

(To be continued.)

Coleridge was so absent-minded that he often passed his most intimate friends in the street without recognizing them.

Schumann was gloomy and moody. He often responded to a question without turning his head to look at the questioner.

Gen. Greene had the reputation of being the most polite man in the Revolutionary army, during the war of independence.

Chesterfield was so graceful that one of his contemporaries said it was worth a journey across England to see him bow.

A cruel story runs on wheels, and every hand oils the wheels as they run.—George Eliot.

ON TO WASHINGTON.

An Encouraging Bulletin from the Seat of War.

THE WHITE BANNER OF SPIRITUALISM BORNE TRIUMPHANTLY FROM THE FIRST FIELD OF COMBAT WITH THE "ANTIS."

The first war of words with a representative of the National Anti-Spiritualist Association took place in Anderson, Ind., shortly after the convention of the "Antis." The contestants were Moses Hull and Elder W. R. Covert. It is no part of my work to report the proceedings of that combat of words, as the enterprising editor of The Progressive Thinker secured stenographers who reported the words of each speaker nearly or quite verbatim. My object in writing as I do in this communication is to inform the readers of this paper that Anderson is not the only field where the movers of the work of the Anti-Spiritualists have put in a laboring oar.

H. C. Becker, D. D., President of the Association; Elder W. R. Covert, and "Prof." Rev. J. H. Hagaman, Secretary of said organization, went to Findlay, Ohio, shortly after the convention adjourned, to work in the interest of exposing mediums and killing Spiritualism.

These men called out large audiences to witness their performances. Of course, among the number were many Spiritualists. According to the reports concerning their work, much the same ground was gone over as during the meeting in Anderson.

It was said of Mr. Covert: "His language was too vile to repeat." In his lecture "to women only," he made statements that it seemed none but an insane man would make—statements that horrified those who went in good faith to hear him. It is not my purpose to say much about Covert in this communication, as the forthcoming report of his work in controversy with Mr. Hull will probably be all the readers of The Progressive Thinker will care to read of him. Suffice it to say, we left Findlay this morning, spent five days there, and learned all about the nefarious work of these self-styled "exposers of Spiritualism."

We were informed on good authority that a boy was paid to assist in deceiving the people in their meetings, by doing their bidding. What less could we expect, when one of the chief actors among the "Antis" claims he deceived the people in the name of Spiritualism for many years, and even taught his children to perform the same tricks?

As a result of the work of the "Antis" in Findlay, Mr. Hull was called by the Spiritualists to present their side of the subject and review the work of the convention and recent debate.

Mr. Hull had been in Findlay twice before, and I once. I joined him on the recent occasion previous to the opening of the course of meetings, and would say there has never been such an interest in Spiritualism in Findlay as at present. The meetings were well attended. Mr. Hull was treated admirably by the press. I incorporate a few of the reports of the meetings in this, that the Spiritualists may have an idea of the standing of our Cause in Findlay.

The following is from the Morning Republican:

THE OTHER SIDE.

LECTURE BY MOSES HULL, THE NOTED EXPOSURE OF SPIRITUALISM.

SAYS IT'S A GREAT FACTOR IN THE ELEVATION OF MANKIND—THERE ARE "BACKSLIDERS."

Notwithstanding the fact that last night was prayer-meeting night and that there was a religious district convention and a big Republican mass meeting, a good-sized audience greeted Moses Hull, the great apostle of Spiritualism, at Ebling Hall. The audience was about evenly divided as to sex, among them being quite a number of the best citizens of this city, ladies as well as gentlemen.

After a fervent invocation by Mrs. Hull, and several hymns by the choir, Mr. Hull advanced to the front of the rostrum, and from the text, "Can Any Good Come Out of Nazareth," preached a sermon as kept his hearers spell-bound for the two hours that followed. His manner was sincere, earnest and devout, and his logic is profound. He is a forceful speaker, yet courteous and gentle. There is an air of refinement about him that commands respect, and the wondrous eloquence of the man, combined with his large and varied knowledge of history, both sacred and profane, carried conviction to those who heard him.

He spoke of the phenomena and philosophy of Spiritualism, and asserted that the former made men better in every way. They could not help being made better when they firmly and sincerely believe that those whom they loved and who had crossed the dark river of death were watching their every action. Spiritualism, according to the speaker, is destined to reform the world as no other religion ever has, because it contains the genuine science of reform. Not a word of abuse of other creeds was uttered by the speaker. He did not believe that any church could build itself up by detracting from the merits of another; telling that others were bad did not make Spiritualists better. His lecture throughout was full of pleasing anecdote, full of pathos one minute and the next filled with the humor of refinement. He said that Spiritualism is the religion above all others to elevate mankind, but added that there were backsliders in that church as well as in others. He urged upon all to live exemplary lives, because a man would be punished hereafter for the deeds done in the body, and as he lived so would his soul progress in Spiritland.

Mr. Hull stated at the close of his lecture that he had it from the lips of Mr. Hagaman, who recently visited this city, that Elder Covert had been asked to resign his connection with the National Anti-Spiritualist organization for his vicious action and methods during his recent debate with Mr. Hull.

Services will be held at Ebling Hall this evening at 7:30 o'clock, as usual.

The following appeared in the Daily Evening Jeffersonian:

SPIRITUALISM.

ITS SILVER-TONGUED CHAMPION ADDRESSED A CULTURED AUDIENCE LAST NIGHT.

Although the bulk of Findlay's 20,000 people were supposed to have been at prayer-meeting or the various other conventions, mass-meetings and banquets, last night, a goodly audience, in point of size and intelligence, assembled at Ebling Hall to hear Moses Hull, the Moses of the Spiritualists of America, whose voice for two hours held in rapt attention those present, and they would have been content to sit another two hours to hear the profound utterances that escaped his lips.

Mr. Hull is a stockily built man, of medium height, with a magnificent head set upon a pair of massive shoulders. While he looks the aggressive giant which he is, mentally, he has none of the aggressiveness which brings offense. Backed by his wonderful knowledge of the Bible, and possessing an easy confidence in himself, the speaker at once entered upon his subject, and for two hours a host of scintillating thoughts, arguments and anecdotes poured forth from his eloquent tongue and were eagerly drank in by the audience.

Not a syllable of condemnation had he for other creeds, not a word was said that could be given a false construction. Honesty of purpose and earnestness shone from the eyes of the speaker. His manner became infectious, and he soon had his audience in sympathy with him. From his standpoint his argument was unanswerable. By his reasoning the Spiritualist was a little bet-

ter than the ordinary church member, "for," said he, "our loved ones, gone before, see our every act, and we will be extremely careful to do nothing to hurt their feelings." We have not the space to enlarge upon Mr. Hull's lecture. He is a wonderful reasoner and orator, free from abuse, and should be heard by every man and woman in Findlay.

To-night he will speak at the same place on "The Divine Man—Man's Relation to the Deity."

The second notice of the Republican was as follows:

THE SILVER-TONGUED

MOSES HULL SPEAKS TO ANOTHER LARGE AUDIENCE—FOR TWO HOURS HE HOLDS HIS AUDITORS SPELL-BOUND WITH HIS MAGIC ELOQUENCE.

Ebling Hall, last evening, was the scene of another grand flight of oratory and presentation of uncontroverted facts, as viewed from the standpoint of Spiritualism. Moses Hull was at his best. For two long hours he held his hearers, advancing argument after argument, with incredible rapidity, and carrying his audience with him. He proved the origin of man and the age of the world by the work of the scientists, and showed up the fallacies of those who accepted the Bible theory of creation. He explained that the Nile had overflowed its banks 76,000 times, which showed that the earth is at least that many years old. And he said that beneath the deposits thrown up by the Nile have been found relics of human habitation and existence—relics of a semi-barbaric age, and works of art, the secrets of which are to-day lost to man. Mr. Hull is the best lecturer who ever stood on a platform in Findlay. This evening he will speak at Ebling Hall again and to-morrow afternoon at 2:30 and in the evening at 7:30 he will lecture at the Marvin opera-house, giving a history of the birth of the National Anti-Spiritualist Association, and a review of his debate with Elder Covert. All should hear the matchless orator.

I ask space for one more clipping from the Morning Republican:

MOSES HULL,

THE GREAT SPIRITUALIST LECTURER, CLOSES HIS LABORS HERE.

The last three lectures of Moses Hull, the one Saturday evening at Ebling Hall and the two on Sunday at the Marvin opera-house, were fairly well attended, the attendance increasing with each lecture. Fully five hundred of the thinking people assembled at the opera-house yesterday, and none felt a disposition to "go out to see a man," as is frequently the case, until the end of the exercises.

Mr. Hull gave pleasure to his hearers, judging from the frequent applause received during all his lectures while here, and believers in his doctrines feel assured that the seed he has sown will bring forth good fruit. He has had an introduction to the citizens of Findlay that, he says, will always be pleasant in his memory. He likes our city, and feels proud of the treatment accorded him and his estimable wife. Toward the daily papers he feels especially grateful, for the generous manner in which they have treated him, and his sentiments in this respect are echoed by the officers of the First Spiritual Church of this city.

Mr. Hull is unquestionably the ablest advocate of Spiritualism in the country, and he certainly made a favorable impression on the people of this city by his lectures.

My motive in sending the clippings concerning Mr. Hull's work in Findlay is not for the purpose of merely sounding his praises, but that our faithful workers and appreciative friends may know that he reckoned with his host when he said, through his pen, "I will meet the Anti-Spiritualists if the friends consider it of enough importance to make up my expenses." He was sent. He attended every session of the convention. Though he was not allowed to reply to any of their statements, so abusive and misleading, he sat in their midst and reported them.

The most malicious one among them challenged him for debate. He obtained the endorsement of the association. The readers will get it all in The Progressive Thinker.

It is said by all: "Mr. Hull rose grandly to the occasion, and although maligned, traduced and insulted over and over again, he was calm, and never for once seemed to forget he was defending a grand Cause—one vouchsafed to us under the Pure White Banner of Spiritualism."

As I have informed your readers, Mr. Hull followed the traducers of our Cause to Findlay. Although the worst had been done to besmear the name of Spiritualism with filth, and degrade its followers, as the clippings incorporated in this show, Spiritualism had a grand hearing, and we left the good friends this morning happy over the success of the work.

During our sojourn in Findlay we were the guests of L. L. Barr and wife, who are earnest workers on behalf of the Cause.

At this time Mr. Hull and myself are whirling on toward Washington as fast as steam can carry us. We hope to meet the many loyal workers assembled in convention to-morrow, and to make them glad by the good news we carry from the field of battle.

"Ye can do nothing against the truth, but for the truth."

Oct. 18, 1897.

HOME-COMING.

When to the dear old home and those who love us
We come from wandering, how sweet it is
To feel the shelter of its roof above us,
To clasp warm hands, and meet each welcoming kiss!

Then we look round and see the dear old faces;
We hear the voices loved in other days,
And memory fans the embers gray with ashes,
Until the fires of friendship are ablaze.

"O, welcome! welcome!" every voice is saying,
While kindling eyes are meeting, brimmed with tears,
And "Welcome!" all the echoes seem repeating
To send the cadence down the coming years.

Then we sit down and talk the old times over,
And not a heart among us all is cold.
All unaware we've found youth's long-sought fountain,
And drank the draught of which old dreamers told.

But by and by a silence falls about us.
Something is near us that we cannot see.
Have those who climbed the hills of heaven before us
Come back, to-day, to sit with you and me?

I love to think the old-time friends are with us—
That earthly friendships thrill their true hearts yet.
Would heaven be heaven if loved ones were forgotten?
In earth or heaven I could not forget!

It is not very far—the world they went to,
Since earth and heaven are sundered by a sod—
Across the distance of a low grave only;
And they remember in the world of God!

Aye, they remember! There is no forgetting
For those who know the endlessness of love.
Lift up your eyes when life's last sun is setting—
Lo! Memory's star shines in the blue above.

So while the living round the old hearth gather,
Greet we the forgotten dead, and say,
"How fares it, friends of old? Since love remembers,
Clasp hands with us across the grave to-day!"

—Eben E. Rexford.

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A List of His Noted Works.

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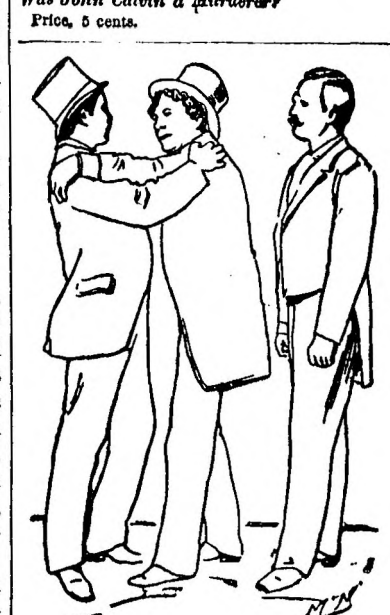
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THE KORAN.

THE NATIONAL SPIRITUALISTS' ASSOCIATION.

IN CONVENTION AT WASHINGTON, D. C.

ONE HUNDRED AND FIFTY DELEGATES—ADDRESS OF WELCOME BY MRS. RICHMOND AND THE RESPONSE—OFFICERS AND COMMITTEES—A REPORT SUMMARIZED FROM THE WASHINGTON DAILIES.

Spiritualists from nearly every State in the country and some from Canada, assembled in Masonic Temple Hall at 10 o'clock October 19, to attend the opening session of the convention of the National Spiritualists' Association of the United States and Canada, which will be in session three days.

There was no air of mystery pervading the meeting, as might have been expected by anyone who had never attended one of the gatherings of the people who are associated with mystery, but the minds of some at least. The nearly 150 delegates, decorated with the badges of the order, yellow and white ribbon, with the letters "N. S. A." upon them, wore smiling faces, and seemed at ease with themselves and the world in general. To use an expression of their own mediums, which means much to them and every Spiritualist, "conditions" seemed favorable.

The hall itself was beautifully decorated with bunting var-colored, with, of course, the national emblem most conspicuous, while the English colors were also displayed, owing to the fact of the convention including the Dominion of Canada. The platform held a huge bouquet of flowers, near the table of the president, Harrison D. Barrett, of Boston, while another rested on the table, and pots of palms were effectually grouped about the stage. The walls were festooned with green vines, and the back gallery was covered with bunting, the whole making a kaleidoscope of color, highly pleasing to the eye.

Besides the delegates present, there were a number of visitors who had been attracted by the interest they took in Spiritualism, many of these being ladies. It might have been mistaken for a convention of bankers, from the air of prosperity which prevailed.

OFFICERS AND COMMITTEES.

The officers of the association present are: Harrison D. Barrett, president, Boston; Mrs. Cora L. V. Richmond, vice-president, Washington; Francis B. Woodbury, secretary, Washington; George L. Cleland, treasurer, Washington; Mrs. J. W. Moulton, grand chaplain, Michigan; George A. Fuller, Worcester, Mass.; Mrs. Abbie L. Pettengill, Cleveland, Ohio; Frederick Pickney, Jr., Baltimore, Md.; Henry Steinberg, Washington, D. C.

After the rendering of a musical selection, under the direction of Miss Barrett, the invocation was made by Mrs. Cora L. V. Richmond, of Washington, the vice-president of the association, who made a strong plea for the growth of Spiritualism and for the benefits to result from the convention.

After another selection President Barrett made a address of welcome. He is thoroughly a business man, editor of the Banner of Light of Boston, and makes an excellent presiding officer. He impressed on the delegates the fact that there was a great amount of work to be done; that, in fact, a whole week's work had to be crowded into three days, and that during that time the delegates were expected to do their best, and to accomplish them as harmoniously as possible. In conclusion he made the announcements as follows: Officers of the convention—George L. Cleland, secretary; William Richmond, assistant secretary; I. C. I. Evans, stenographer; Henry Steinberg, doorkeeper.

Mrs. Cora L. V. Richmond welcomed the delegates to Washington, and in appropriate address reminded them of what they owed Spiritualism and themselves and adjured them to work so that there would be no just cause for criticism. She felt certain, she said, that if proper methods were employed, as she felt sure would be, the cause of Spiritualism would gain recruits throughout the length and breadth of the land. All that was needed was a proper exposition of the great truths which Spiritualism contains.

After the singing of a hymn, which was heartily joined in by all the delegates, President Barrett introduced Rev. A. J. Weaver, as "pastor-at-large," of the Pine Tree State Association of Spiritualists, who made the response to Mrs. Richmond's welcome.

"We have turned our faces to Washington as a mecca," he said, "with hearts overflowing with a determination to work for the cause of Spiritualism. We must not be deterred by the fact that it took Christianity two centuries to establish itself that it might be recognized as something of worth, and it may take us a century."

"We look out upon the religions of the world, and we see that they are all willing to take something from the doctrines of Buddha, Confucius, Jesus and other great teachers, but when we cease to make the golden rule the fundamental principle of the great edifice which we are erecting Spiritualism will fall."

"Where is any religion in the world that can give us the sympathy by fulfilling the desire for our dear departed to come down to us, even though they have left us in the flesh, and extend their guidance to us here. There is no religion in the world that can do this. When we pray to the world, it is possible, as it is possible, then will Spiritualism become the only religion."

Mrs. Cadwallader commended the attitude assumed in the fight by The Progressive Thinker, of Chicago. She also urged that The National Spiritualists' Association send President H. D. Barrett as a delegate to the international convention of Spiritualists, to be held in London next year.

THE STANDING COMMITTEES.

Credentialed—Frank Walker, New York; J. B. Hatch, Jr., Massachusetts; G. A. Trent, Missouri.

Rules—Thomas M. Locke, Pennsylvania; Wm. Brodie, Louisiana; Dr. S. L. Sherman, Ohio.

Funding the report of the committee on credentials, a recess of three-quarters of an hour was taken, during which general talks of five minutes each were indulged in by the delegates. E. W. Sprague announced that every effort was being made to rob the mediums of their glorious gifts by anti-Spiritualists. Other subjects of interest to the cause were discussed.

LIST OF DELEGATES.

The delegates as reported by the committee on credentials are as follows: Oregon—C. W. O'Brien, Mrs. M. G. J. Whitney, William E. Yeard, Rebecca J. Johnson, Anna E. Jagers, now of Washington.

Canada—Mrs. Wheeler Brown, now of Washington.

Connecticut—Mrs. H. W. Grant, Mrs. J. D. Storrs, E. R. Whiting, J. W. Storrs, Mrs. Harriet Hall, Mrs. Mary J. Wright, Miss Mary A. Hatch, Mrs. R. T. Stanton, Simon Butterfield.

District of Columbia—Miss C. Edson, Theodore J. Mayer, J. V. McIntyre, Mrs. E. J. Story, Mrs. Henry Steinberg, Georgia—Mrs. Loe F. Prior.

Illinois—William Richmond, Mrs. J. V. McIntyre, of Washington, Mrs. Amanda Butterfield, of Boston.

Indiana—Edwin Hoover, Mrs. Carrie Chapman, of Washington.

Kentucky—George W. Thrall, of Washington.

Louisiana—William Brodie.

Massachusetts—Mrs. Georgia A. Field, A. J. Weaver, Miss Lucille Barrett, Dr. F. S. Bigelow.

Maine—Mrs. Rachel Walcott, Mrs. Florence E. Bray, J. H. Altamus, of Washington.

Massachusetts—J. S. Mansergh, N. W. Lyon, Mrs. M. M. Barrett, Mrs. Nettie Holt-Harding, J. B. Hatch, Jr., Mrs. Carrie L. Hatch, Mrs. Carrie F. Loring, Mrs. Sarah C. Crockett, Billings, Frank Walker, E. A. Wiggles, Fred H. Watson.

Michigan—Mrs. Mary A. Sage, Mrs. Martha A. Root, David P. Dewey, John Grayburn, of Pittsburgh, Pa.

Minnesota—Mrs. I. O. L. Evans, resident of Washington.

Missouri—C. A. Great, Capt. E. W. Gould, of Washington, Mrs. M. L. Sherman, of Ohio.

New Jersey—Joseph Broadhead.

New York—Mrs. Francis M. Holmes, Mrs. E. F. Kurth, Mrs. J. H. R. Matson, H. W. Richardson, Miss Eliza J. North, E. E. Sprague, Edgar W. Emerson, Frank Walker, E. A. Wiggles, J. R. Park, George A. Bacon, of Washington.

Ohio—Mrs. Carrie E. S. Twing, E. W. Bond, Mrs. Magdalena Klein, J. L. Sherman.

Oregon—Miss Maggie Gaule, resident of Washington.

Pennsylvania—Mrs. Francis B. Woodbury, of Washington, Mrs. M. E. Cadwallader, Thomas M. Locke, Mrs. Julia R. Locke, B. B. Hill, C. L. Stevens, A. Gaston, Mrs. Sophia Stevens, Mrs. A. M. Glading.

Rhode Island—Mrs. Ida P. A. Whitlock, Mrs. S. P. Popper, F. H. Rogers.

Tennessee—C. H. Stockell, C. H. Figures, of Cleveland.

Texas—Dr. W. T. Bond, Allen Franklin Brown, Thomas Keats.

Utah—Dr. C. W. Hidden.

Besides these are several unattached Spiritualists from different sections of the country.

The report of the committee on rules was made, and a recess was taken until 2:30 o'clock. When the convention reconvened President Barrett made his report.

SECOND DAY'S SESSION.

The second day's session of the fifth annual convention of the National Spiritualists' Association began at 10 o'clock, with President Harrison D. Barrett in the chair. After a musical selection Vice-president Cora L. V. Richmond, read a letter from Col. Freeman, of Illinois, regretting his inability to attend the convention, and expressing the organization of a State association for Illinois. Col. Freeman also sent a communication urging national legislation looking to the enactment of a uniform marriage law without church ceremony.

The chairman of the committee on credentials rendered a supplementary report seating several delegates, whose credentials were not yesterday considered. The financial agents then presented their reports.

Mrs. Kilgore, of Philadelphia, the lawyer, arose to a question of personal privilege. She presented in writing that she and others had just been admitted by the committee on credentials. She said that Spiritualism meant more than simply communication with departed friends. She spoke of the Woman's Progressive Union, of Philadelphia.

The reason this convention was not applied for its charter at an earlier date was that it was not known that this was necessary to gain recognition from the National Association. Spiritualism was as old as eternity. Truth was eternal.

Mrs. Kilgore presented a bouquet of white roses, tied with yellow ribbons, to President Barrett. She presented it as symbolic, she said, of the everlasting verdure of truth. President Barrett accepted the flowers and made an eloquent reply.

Special Agent Bowman, of California, rendered a report of the money he had collected, and asked for the "Bible of the Spiritualists," had attended.

Mrs. Twing, of New York, said it was with great difficulty to get Spiritualists to register as such as most of those she knew were in the church. A large number of these were worshippers in the Episcopal church. It was decided that the Spiritualists should be registered as such.

Mrs. Prior, of Georgia, a financial agent, presented her report of work done. She told of increasing interest in Spiritualism in all the places she had visited. Her missionary labors were being carried on in every city.

Mr. Moses Hull, another special agent, reported on his work during the year. He had held a great number of conferences with ministers during the year. Mrs. Stammers, of Chicago, also made a report.

At the conclusion of the reports of agents and missionaries the reports of delegates were taken up. They were referred to Mrs. M. E. Cadwallader, of Philadelphia, for final disposition.

Mr. Stanger, of Maryland, made a speech against the practice of certain alleged mediums, who sold charms and removed spells. He told of a powder which, when sprinkled on the floor, would cause the medium to be exposed.

Mrs. Walcott wanted a "house-cleaning" and desired that the charmed work of mediums should be exposed. She said that these mediums, who were not mediums, were a disgrace to the cause.

Dr. C. W. Hidden, of Massachusetts, told the convention how he dealt with bogus mediums. He called in the aid of the law to prevent these exhibitions.

Mr. Lock, of New York, wanted to know if the discussion was in order.

Mr. Walker, of New York, presented a letter from W. H. Bach, telling of the organization of Spiritualists, and urging the organization of the cause of Spiritualism.

Mrs. M. E. Cadwallader, of Philadelphia, made a supplementary report on the condition of Spiritualists in Philadelphia. She told of the troubles they had had with the judges of the law in that city. Now they had the best hall in the city and the best talent.

They sought to educate the strangers that came, and in this respect the First Spiritualists Association was a success. She paid her respects to the district attorney at Philadelphia in no uncertain words. She considered that the work of the Women's Union was most important, one of its aims being to erect a splendid temple. She told of a bequest of \$25,000 left the First Spiritualists' Association by a man who had been saved from insanity by a medium.

She said that the district attorney had not been able to do this. She knew that there was now plenty of money for defense. There were millions of dollars which could be used in defense of those mediums who had been persecuted.

Mrs. Cadwallader is one of the hardest workers in the cause. She understands the law, and she talks business from the shoulder. She is one of the leaders in the association. She is vice-president of the second oldest Spiritualists society in the United States, the First Society of Philadelphia.

Mr. Lock, Mr. Woodbury and Mrs. McIntyre were appointed a committee to investigate the condition of Mrs. Colby Luther, and extend aid to her if such be necessary.

Many messages from the spirit side of life were received at Masonic Temple, at the evening session. Scores of people curiously thought to be deposited at Rock Creek, Oak Hill and elsewhere were present. Many people whose names were long ago inscribed in undertakers' books, flitted through the vast audience which watched the returns come in from the other side of Jordan.

There were eloquent addresses, brilliant music and rapturous applause. Words of consolation, words of information, words of prophecy rose from the spirit lips of the dead and fell on the listening ears of the spiritual hosts like a rain on a withering world.

The stage was a rainbow of reds and chrysanthemums, and the background was a forest of green. The central feature of the decorations was the rare and beautiful banner of silk in colors of silver and gold, which was presented to the association by Mrs. Ida P. A. Whitlock.

Mrs. Gladys deLauder, of New York, also spoke. She said that Spiritualism was unlike every other religion, in that it was not a religion of the dead, but a religion of the living. It was a religion of the future, and it was a religion of the present.

Mr. E. W. Sprague, of New York, also spoke. He said that Spiritualism was a religion of the future, and it was a religion of the present. It was a religion of the future, and it was a religion of the present.

Mrs. May S. Popper, of Providence, R. I., gave tests. She said that she was surrounded by spirit forms and with her outstretched hands, she pointed the direction in which they moved around the hall. She would indicate before the audience the spirits passed and would deliver a message communicated to her by the spirit for some one in the audience.

In every case, the person addressed recognized the name of the spirit and understood the message given.

George A. Fuller and Miss Maggie Gaule made stirring addresses, telling of the faith that was within them. Edgar W. Emerson and Mr. G. C. B. Ewell gave tests. Mrs. Carrie E. S. Twing, Allen F. Brown and Mrs. Helen Resegue spoke.

THE LAST DAY.

The National Spiritualists' Association, which has been in annual session in this city for three days past, was brought to a close last night after much important business had been transacted. All three of yesterday's sessions of the convention were largely attended and quite enthusiastic.

Most of the morning session was devoted to the submission and adoption of many important reports. Resolutions were adopted looking to the "Bible of the Spiritualists," and the resolution was passed that women had been kept long enough in the position of Indians or idiots, and that woman had helped for centuries to build up homes without having partnership. Reports were received recommending the organization of young people's societies and auxiliaries to the main association, and approving the organization of reading circles for the study of spiritual and other literature, but deeming it unwise at present to assume the development of a special course of study.

Resolutions were adopted on educational facilities for the support of spiritual schools was advocated. Delegate Sprague addressed the convention and stated that he had placed his children in the Red Bush Institute because his "spiritual guide" commanded it. Dr. Peebles, of California, arguing for better spiritual education, urged that the spiritual platform was being revolutionized.

Mrs. M. E. Cadwallader, chairman of the committee on delegates' reports, announced that the total membership of the association was 2,908; receipts for 1907, \$13,944.38; property valuation, \$13,944.38. The committee complained of irregularity of reports; many reported no funds on hand; and recommended that hereafter no proxy delegates should be appointed to the convention.

When the afternoon session was opened at 2:30 o'clock, a conference was announced, and five-minute talks were made by a large number of the delegates present. A majority of the remarks dealt with the work that has been accomplished in furthering Spiritualism. In a discussion over the use of the word "God," the convention was divided on the subject, and much discussion was expressed by many that God should not be properly recognized.

In accordance with a resolution, President Barrett appointed committees to take in hand all matters in reference to bylaws.

At the conclusion of the day, the President's salary was fixed at \$1,500 for the ensuing year. A motion to pay the President back salary amounting to over \$900 was unanimously carried, as was also the motion that the first money placed in the treasury should be devoted to this purpose. The salary of the Secretary was fixed at \$1,200. The report of the committee on finances, ways and means, was submitted by Mrs. Chairman Byor.

The National Spiritualists' Lyceum Association was organized by the convention, with the following officers: James B. Hatch, Jr., Massachusetts, National Conductor; Charles W. Stang, Maryland, Assistant Conductor; Mrs. Mary J. Stevens, District of Columbia, Guardian; Mrs. Mattie E. Hull, Massachusetts, Secretary, and W. H. Bach, New York, Treasurer.

President Barrett announced that a delegation would be sent to New England delegation would be held at the Ebbitt House Friday evening. By cash subscriptions and pledges from individual delegates and representatives of branch associations and societies \$2,908 was raised for the purpose of carrying the work of the association during the year ending October 1908. The election of officers was unanimous, and resulted as follows:

President, Harrison D. Barrett, of Boston, Mass.; vice-president, Mrs. Cora L. V. Richmond, of Washington, D. C.; secretary, Francis B. Woodbury, of Washington, D. C.; treasurer, George L. Cleland, of Washington, D. C.; grand chaplain, Charles W. Stang, Maryland; National Conductor, L. V. Moulton, of Michigan; Allen P. Brown, of Texas; H. W. Richardson, of New York, and George A. Fuller, of Massachusetts.

At the evening session the closing session of the convention was enacted. Addresses were made by Rev. Moses Hull, C. P. Annie Allyn, Frank Walker, L. V. Moulton, F. A. Wiggles and Mrs. Carrie F. Loring. Music was rendered under the direction of Miss Julia H. Altemus and Miss Maggie Gaule. The closing address was delivered by Mrs. Cora L. V. Richmond.

(From our Special Correspondent.)

Never was the clerk of the weather more propitious, never did the golden air of autumn shine with a more promising lustre than on the day preceding the assembling of the Fifth Annual Convention of the National Spiritualists' Association.

The arrival of all the members of the board of trustees (except Mrs. Pettengill, who was absent through illness) during the latter part of the preceding week, and the calm, harmonious bearing of the members of the board while the stage was a rainbow of reds and chrysanthemums, and the background was a forest of green. The central feature of the decorations was the rare and beautiful banner of silk in colors of silver and gold, which was presented to the association by Mrs. Ida P. A. Whitlock.

There can be no doubt that the present Convention is the most representative and brilliant in the matter of talented workers, that has assembled since the organization had existence. The increasing number of visitors attending the convention and the angling for the "Bible of the Spiritualists" to the added interest taken by the Spiritualists as a body and by the public in the Capitol City in this association, and the cause it represents.

At the reception given by the N. S. A. at the Ebbitt House, on Monday evening, there was a crowd of people. Mrs. Cora L. V. Richmond (chairman of the reception committee), assisted by the wives of the resident members of the board of the N. S. A., Mrs. Woodbury, Mrs. Cleland, and Mrs. Steinberg, received and welcomed the guests. The drawing-room floor of the Ebbitt House was given up for this reception and was beautifully decorated with palms and flowers. An orchestra discoursed sweet music, and before nine o'clock the rooms were filled to repletion.

The sensation of the evening was the introduction at a suitable time of President Barrett and his bride, nee Miss Marguerite M. Coffyn, of Boston. The marriage had taken place very quietly before they left Boston, not even the personal friends being in the secret, at the residence of the bride's father, and was of course a surprise to the guests who were assembled. Immediately after their introduction by Mrs. Richmond, Mrs. Rachel M. Walcott, of Baltimore, brought in a beautiful and gigantic basket of roses, the gift of the First Spiritual Church of that city.

The newly wedded pair, and hundreds of blessings and wishes for their happiness and prosperity were breathed. In addition to the music of the orchestra the company were favored with choice selections upon the piano, by Mr. F. E. Ewell.

The delegates and friends seemed to enjoy the evening, and Washington Spiritualists turned out in a body to welcome the visitors to the Capital.

Among the delegates are many of the earliest workers on the Spiritualist platform: Mrs. Nellie Palmer Resegue, who came to this country from the State of Rhode Island, but whose home for many years was in the Pine Tree State. She was ever a power on our rostrum, and now that she has returned to the work, and is president of the Rhode Island State Association, we may be sure she will do great service to the cause of the N. S. A. The tall form and venerable face of Dr. J. M. Peebles is conspicuous among the delegates. Moses and Mattie Hull come fresh and elated from the victory over the enemy in Indiana and Ohio.

Dr. J. M. Peebles, "The Spiritual Pilgrim," who has come from the State of Ohio, bearing his years with a youthful spirit.

C. Annie Allyn, one of the early workers, attended for the first time since the organization of the N. S. A. its annual convention, and gave some splendid words of encouragement to the workers.

The ministers are coming to us, rather those who have thrown off the shackles of former creeds and see the light of Spiritualism.

The Rev. A. J. Weaver, President of the Maine State Association, made the response of welcome to Mrs. Richmond's address. His delegates, and certainly revealed a true and progressive Spiritualism.

Prof. W. C. Bowman, of Los Angeles, Cal., comes for the first time into our convention. He is a noble and intellectual man, as well as sympathetic and kind. He is a member of the true gold of Spiritualism, and his work on the Pacific coast will bring that region into closer relation with the National.

For the first time in convention, Mrs. Root, of Michigan, was with us—a worker for woman suffrage, equal rights, and the cause of the oppressed. The Michigan State Association, and her presence is a power both in the National and at home.

Among the other old and new workers are: Mrs. Loe F. Prior, Mrs. Rachel Walcott, Dr. C. W. Hidden, Mrs. Ida P. A. Whitlock, Mrs. Nellie Holt-Harding, Mrs. Adeline M. Glading, E. W. Sprague, Mrs. May S. Popper, Edgar W. Emerson, Mrs. Carrie E. S. Twing, Allen F. Brown, C. H. Figures, Frank Walker (the efficient manager of the Jubilee), F. A. Wiggles, Mrs. Carrie F. Loring, Miss Maggie Gaule, J. Homer Altemus, besides the talented E. W. Board, Mr. Barrett, Mrs. Richmond, Mr. Moulton and Dr. Fuller. You can judge, Mr. Editor, that there was no lack of talent for work and speaking.

The voice of the staunch Spiritualist, George A. Bacon, was heard on the floor of the convention, but he insisted on giving up his place on the programme the first evening that Professor Bowman might be heard.

Masonic Temple, where the convention has assembled each year, is beautifully decorated with banners, palms and flowers, and many pleasing epigrams and mottoes are displayed, have relieved the strain of routine labor.

Mrs. Ida Whitlock presented the N. S. A. with a beautiful banner of unique design, which also has served to raise a fund for the Association. The blocks are about eight or ten inches square, of white silk, each one representing a name. In the center of the block the name of the State is embroidered in brown silk. Names of prominent Spiritualists—or any Spiritualist—residing in the State are embroidered in yellow silk in radiating lines around the State name, thus making a sunflower of names. For the honor of having their names on this emblem of the N. S. A., people each pay a small sum. Mrs. Whitlock has already handed over to the Association \$40, and expects to add other States. The central square is larger than the others, and was donated by Mrs. Whitlock, and contains the name of President Barrett in the center around which the other officers, all who have ever been officially connected with the N. S. A.—radiate. The squares are united with gold braid, and the banner is finished off with gold fringe.

Among those who will be prominent in the future work of the Association are Mrs. Kilgore, President of the Women's Progressive Union of Philadelphia; Mrs. Kilgore is the lady for whom the laws of Pennsylvania had to be changed to admit her to the bar, and the society she represents is one of the oldest in the country.

The spirit of the convention is one of work and harmony. Of course, when committees are out and the convention is waiting for their reports there is the usual discussion about God, and there is opportunity for each delegate to ventilate his or her pet scheme or hobby; but, notwithstanding the fact that the present convention is toward the practical points aimed at by the N. S. A., the unification of the local societies in State organizations, and their ultimate representation in the National convention by States only; the organizing of a plan of educational work under the auspices of the N. S. A., including Children's Progressive Lyceums, young people's reading and other educational classes; the encouragement of schools for teaching psychological and spiritual science and ethics, to fit the teachers of Spiritualism for their noble work. All these things were all well received and resolutions and recommendations to make them effective were adopted by the convention.

The committee on resolutions had the most difficult task of the convention. In addition to the usual resolutions suitable for such occasions, the committee was instructed to prepare resolutions to the added interest taken by the Spiritualists as a body and by the public in the Capitol City in this association, and the cause it represents.

found to be too "radical" and some too "conservative" for some delegates. The phrase, "In-Dwelling Energy," instead of the word "God," elicited much witty comment. A Mason present said: "Supposing at a certain time when we were asked, in whom do you put your trust? We had said: 'In the In-Dwelling Energy' of the Universe, what would have been the result?" Afterward, when the convention was raising funds, to aid in the work of the N. S. A. for the ensuing year, Prof. Bowman witty remarked that he would aid if the "In-Dwelling Energy" of the Universe permitted his throat to get well and enabled him to speak. Apart from these diversions that lightened the debates, there was an earnest desire to carry out the practical measures recommended by the President in his report, and embodied in the report of the committee on resolutions.

The final disposition of the report was: The convention adopted all that portion that related to the practical work of the ensuing year. Then a motion to carry over the "Declaration of Principles" to the next convention, placing the same before all associations connected with the N. S. A., was carried. If there is to be a "Declaration of Principles," it is certainly desirable that there be sufficient time for all the societies that are members of the Association to consider them.

During all the convention, President Barrett kept the convention to its work, and there has been the utmost harmony and unanimity in that work.

The committee on finance, ways and means reported some valuable recommendations for raising funds, many of which are already provided for in the constitution, and one which was the immediate raising of funds and pledges on the floor of the convention. Mrs. Carrie E. S. Twing and E. W. Sprague did valiant service in this important crisis, and the result was that about \$2,900 (two thousand nine hundred) was raised, and pledges to be paid during the year.

At the closing session, after the unanimous election of the officers and trustees for the ensuing year, it seemed that the very heavens had smiled upon the deliberations of the convention.

The names of the Board who have doubtless rendered much to the cause. All the former officers and two important members—of the Board are retained, the three new members, Allen F. Brown of Texas, C. H. Stockwell of Tennessee, and W. H. Richardson, of Western New York, being most acceptable and valuable additions to the Board.

The usual trip to Mount Vernon, under the management of Mrs. Woodbury, the wife of the popular and efficient Secretary, and a reception given to the Board of the N. S. A., at the Ebbitt House, Friday evening, close the social features of the week.

The Capital City is the better for this visit, and the work of the N. S. A. goes on to the grand jubilee of next year.

The generosity and large-heartedness of the editor of The Progressive Thinker in all its dealings with the N. S. A., and especially in publishing the report, and offering to publish this year, the report of the President in full, and extended reports of the convention, was twice remembered in suitable and grateful votes by the convention.

The delegates and visitors disperse with many regrets that partings must come in this world, but spirits can never be severed.

WASHINGTON.

FRATERNAL GREETINGS.

During the proceedings of the convention of the N. S. A., Mrs. Richmond made a motion that as the duties of this convention prevented any representative of the N. S. A. from attending the Liberty Bells Convention, now assembling at Nashville, Tenn., a suitable greeting be sent by telegram, which she read. This was adopted unanimously by the convention and the telegram sent. The following reply was received too late to be read in the convention, but was read at the reception at the Ebbitt House.

"Nashville, Tenn., Oct. 22, 1907. 'Mrs. Cora L. V. Richmond (Chairman of Committee), Vice-President National Spiritualists' Association, Washington, D. C.:—

"Greetings cordially received and reciprocated. Sincere seeker will find the light and the light makes man free."

"President of the Liberal Congress of Religion."

REPORT OF THE COMMITTEE ON DELEGATES.

Mr. President and Fellow Delegates:—Your committee reports that of 193 chartered by the N. S. A., only 50 have sent in a report of any kind, and the most of them are sadly deficient in many of the items. In our opinion the Secretary should be instructed to call for full statistics from each society, so that in the future we may be able to compute the full strength of the societies connected with the N. S. A. These reports give a total membership of 2,908. Receipts for the year, \$13,944.38; property valuation, \$13,944.38. Only one society reports cash on hand to any amount. Most of the societies report no funds on hand. In many cases the societies have filed no reports, but have sent letters concerning the condition of the societies. There are in a few cases a careful statement, but in most cases calculated to show a very weak state of affairs.

Your committee thinks that the delegates to this convention should carefully consider the following, coming, as it does, from the officers of the respective societies.

The local society at Lily Dale reports that three years ago it sent delegates to the N. S. A. convention, since which time it has never been there. It is dead and buried.

Hannibal, Mo., reports nine members, holding only one meeting during the year. No reports, no expenses, no cash on hand, no property, etc.

Woman's Benevolent Aid, of St. Louis, Mo., reports that it cannot send delegate, and will send no proxy.

Cincinnati, O., reports that it had closed the meetings two years ago, and never communicated with the N. S. A. never communicated with the president of the society except when money is needed.

Baldwinsville, N. Y., reports its society a thing of the past, and that there seems to be no signs of its reviving.

Toledo, O., asks to have their charter considered and renewed.

Oswego, N. Y., reports that it has gone to the wall. Could not get enough together to elect officers. Too poor to pay dues.

Port Wayne, Ind., reports that the society is in a poor financial condition. These are only some of the reports. To read them all would require too much time. But these statements require careful consideration on the part of the delegates.

In view of the state of affairs, your committee submit the following recommendations:

We recommend that no society shall be chartered by this Association unless it has applied for a charter at least three months before the convention.

We recommend the revoking of all charters of societies which are not in active operation. Such charters are such in name only, and should have no voice in our annual deliberations, either by delegate or proxy.

We recommend that in all cases where the annual dues have not been paid, that no representation to the N. S. A. be allowed.

We also recommend that another item be added to complete the statistics, that each society be required to report how much it has contributed to the N. S. A. the current year.

In conclusion, we suggest that a greater effort be made to secure representation direct from each society. This, we think,

Our Fall and Winter Campaign has commenced in earnest. Every Spiritualist should have something to do in the struggle now pending. The members of the Anti-Spiritualist Convention are strong in number, resolute in purpose, and they are determined to suppress all phases of mediumship. The Progressive Thinker will lead in this great fight against the hordes of the church. Every Spiritualist who stands back now must be regarded as a traitor to the cause. The Progressive Thinker has already been to great expense, and the end is not yet. Send in your subscriptions. Get every Spiritualist in your neighborhood to subscribe.

CLINTON AFTERMATH.

University for Liberal People, with Chautauqua Department.

Associated Press dispatches have flashed an announcement of the legal incorporation of the Cosmopolitan University, to be located at Mt. Pleasant Park, Clinton, Iowa. The Daily Age of that city has bestowed upon the enterprise extended mention in its newspaper department and the generous endorsement of its editorial department.

The growing demand among Spiritualists for its aids to the highest unfoldment of the physical, mental and spiritual powers of every earnest man and woman has crystallized in this educational movement at one of our best-known summer centers. Its Board of Control is as follows: Rev. J. C. P. Grumble, Chicago, president; Clarence Parke Johnson, Springfield, Ill., vice-president; Geo. B. Warner, Chicago, secretary; Mrs. J. M. Harvey, Maquoketa, Ia., treasurer; Arthur Houghton, Chicago; James Freeman, Bloomington, Ill.; H. P. Harvey, Maquoketa, Ia.; Emma Nickerson, Chicago; Mrs. Allen, Clinton, Ia.; Mrs. Belle John, Mendota, Ill.; J. Q. Jeffries, Clinton, Ia.

Its immediate field of endeavor is to enlist young and old in all parts of our country as students in its Course of Home Reading on special branches of knowledge. This opportunity is open to individuals who prefer or are compelled to work by themselves. At all points where three or more applications are received classes will be organized, one of whose members will be chosen local director.

President Grumble heads this extension work and will prepare for the classes lectures on "Prof. and Spiritual Topics." As Director in Philosophy, we note Arthur Houghton, Ph. D., Chicago; in Evolution, C. P. Johnson, Esq., Springfield, Ill.; in Psychology, Emma Nickerson, Warner, M. D.; in Physiology, Prof. C. E. Schlach, of Des Moines, Ia.; County Superintendent of Clinton County; in Literature, Prof. O. P. Eastwick, Superintendent of the Clinton schools; in Messrs. Schlach, Bostwick and Jeffries the undertaking secures the co-operation of three widely-known Iowa educators.

Lessons will be outlined in advance and pursued under the guidance of the Director in each study. The matriculation fee in this department is one dollar, which goes to help defray expenses of correspondence, printing, etc. Every Director and every member of the Board of Control is giving time and toil to the work without remuneration. Lectures by well-known educators are to be delivered for the benefit of the students at Mt. Pleasant, Ia., during the camp season of each summer.

Certificates and diplomas will be awarded for work completed. The ultimate end of the plan is the erection of suitable buildings on College Hill on the campus ground, the employment of a regular corps of teachers and a university open the entire year, in which truths now taught by older institutions and truths which the latter date not teach shall have a hearing. Address Geo. B. Warner, Secretary, 3402 Prairie avenue, Chicago, for information. The Clinton Age predicts: "It will not be long before the builders will realize that they have builded better than they knew."

GEO. B. WARNER.

THE BATTLE OF ANDERSON.

Covert marshalled all his hosts To down our Spiritualist ghosts Way down at Anderson.

Moses met him in debate, And warmed him early, warmed him late, Way down at Anderson.

The Elder could not stand the truth, For we sent no shallow-pated youth, Way down at Anderson.

The Elder could not hold his own, For Moses made his innards groan, Way down at Anderson.

This Elder of the church of God Felt Moses' truths fall like a rod On him at Anderson.

When war of words became so hot, This Covert seems to have forgot Himself at Anderson.

And doubling up his fists in rage, He pranced across the lyric stage, To fight, at Anderson.

But Moses, like an old hero true, Stood his ground, and did not "baw" "The coop" at Anderson.

When the people rose in their might, Brother Covert took a hasty flight To the woods at Anderson.

The war is on, I am old and gray, But when the fight comes our way, Call me to Anderson.

I'll take my gun, though I'm seventy-one, And march with every freeman's son To fight at Anderson.

This holy crew of priestly fakes Can never drive us from the stakes That Moses set at Anderson.

Let them come in all their might, There are thousands of us left to fight, As Moses did at Anderson.

'And in this letter did a dollar, too, To aid in fighting this motley crew That failed at Anderson.

Fling our spotless banner to the breeze, We'll bring these cowards to their knees As Moses did at Anderson.

We want the aid of every man, So call together all our clan To fight at Anderson.

The sneaking whelps must live some how, For they can neither sow nor plow, Nor fight at Anderson.

The spirit-world is on our side, May heavenly hosts our efforts guide To rout our foes of Anderson.

The Progressive Thinker, staunch and true, Will lead us 'gainst this motley crew That Moses warned at Anderson.

Buffalo, N. Y. J. W. DENNIS.

Question Your Conscience. Spiritualists and mediums who take no Spiritualist paper! Are you doing right? Elder Covert, the brains of the opposition, says he will be instrumental in suppressing all mediumship. It is the intention of him and his horde of followers to have State and Municipal laws enacted that will crush every medium in this broad land. We are trying to thwart him in his efforts, and will succeed if Spiritualists will awaken and do their duty. We are at great expense in preparing for this struggle, and call on you to roll in your dollars for The Progressive Thinker, so you can see what is going on.

IMPORTANT!

DR. G. E. WATKINS,

—THE—
FAMOUS CHRONIST,
OF AYER, MASS.

QUICK CURES! SMALL DOSES!

Send age, name in full and two-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician today.

SPECIFIC NO DRASTIC MEDICINE! DRUGS!

A Book on "Chronic Disease" Sent for 2-cent Stamp.

G. E. WATKINS, M. D.,

AYER, MASS.

DR. SYKES' SURE CURE FOR CATARRH

has been before the people for over a quarter of a century, and is still going. It is both a local and constitutional treatment and gives almost universal satisfaction. For the benefit of each reader of The Progressive Thinker will say there never has been a person connected with the ownership, office or laboratory, but whom believes in spirit presence and assistance. Send for 64 page book on "True Theory of Catarrh," free. Address Dr. Sykes' Sure Cure Co., 848 W. Madison street, Chicago, 417.

OF INTEREST TO SPIRITUALISTS.

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms without charge. The above advertisement is for the benefit of suffering humanity, and if you know of anyone who is sick, and is skeptical, show them the above ad, and I may convince them of the truth of spirit return.

TESTIMONIAL.

B. F. POOLE, Clinton, Iowa:—Your sample of Magnetized Compound has cured my eyes. Kindly enclosed \$1. Send your Eluxir 1 and 2. Friends, Pleasantville, N. Y. ELI ACKERS 4131f

FREE!

One 8-oz package Magnetized Compound. For the eyes and entire system. Sent postage paid. Please send 10 cts. B. F. POOLE 4131f. Clinton, Iowa.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value. By a bold, untrammeled thinker. Spiritualists who have 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, 50 cents.

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

"Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

Spiritualists should bear in mind that they are confronted by a vast army of church members and ministers of the gospel who are determined to abridge their rights. They have organized. They are strong. They are determined. The men and women, and they met at Anderson, Ind., and commenced proceedings by calling themselves "The Anti-Spiritualist Convention." Spiritualists must meet in battle array that vast army in order to maintain their rights. The Progressive Thinker will lead in this conflict. Send in your subscriptions at once. See to it that every Spiritualist in your vicinity subscribes for the paper. They should read the Hull and Covert debate. Roll in your dollars at once to assist in the struggle.

Sunday Spiritualist Meetings in Chicago.

The Lake View Spiritualist Union has resumed its regular 3 o'clock Sunday afternoon meetings at Hillinger's Hall, corner Sheffield and Belmont avenues. Meetings will be conducted by Mr. and Mrs. Carl A. Wickland, assisted by Mr. Walter Finch, from England, and a true worker in the cause of Spiritualism.

Church of the Spirit Communion, Arlington Hall, northwest corner 31st and Indiana avenue. Dr. Arthur lectures and demonstrates magnetic healing and hypnotism. Tests by Mrs. Foster. Physical manifestations in full light by Benj. Foster, Sundays, at 2:30 and 8 p. m.

Irene M. Dobson, lecturer and test medium, will hold meetings every Sunday at 8 p. m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings every Sunday at 8 p. m., at Newhall Hall, 63d street and Stewart avenue.

The Peoples' Spiritual Church will conduct meetings at 46 N. Ada street, Brundell's Hall, Tuesday evenings at 7:30. Conducted by Dr. and Mrs. Noyes. The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m. Mrs. Georgia G. Cooley, of California, will lecture and give spirit messages at 7:30 p. m.

Liberal Spiritual Church, meets every Sunday at 2:30 p. m., at Bricklayers' Hall, corner of Peoria and Monroe streets. Lectures and psychometric readings, conducted by Dr. and Mrs. Noyes, of California, will open Sunday, October 17, at 2:30 p. m.

Spiritual Trinity Church. Dr. J. M. Temple, pastor, will lecture and give spirit messages at Forrest avenue temple, at 2:30 and 7:30 p. m. All welcome. Seats free.

The Progressive Society of Spiritualists will hold meetings every Sunday evening at 8 p. m., at 115 South Paulina street, conducted by Mrs. N. L. Pierce and Lewis Monk.

Spiritual Culture Society. Parlor lectures by S. Well, Sunday evenings at 7:30, at No. 537 Larabee street, 2d flat. All are welcome.

The Progressive Spiritual Church, G. V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wash. (Take elevator.) Services at 2:30 and 7:30 p. m.

The Church of Malachi, under the pastorate of Dr. C. C. Henderson, holds regular Sunday services in Kenwood Hall, 4308 Cottage Grove avenue. Mr. Clark, test medium, will assist the pastor. Services at 3 and 8 p. m. All are welcome.

The First Spiritualist Society will hold regular meetings at Rock'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 Monson's Hall, 1022 Milwaukee avenue. Mrs. M. Summers, pastor.

Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near 12th street, at 8 p. m. Sarah E. Brownell, pastor.

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. 45 South Ada street at 8 p. m. Universal Spiritual Society, Hopkins' Hall, No. 628 East 24th street, near Englewood (over postoffice). W. T. Parker, pastor. Conference at 8 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 o'clock.

Please send in your place of meeting and it will appear in the above list.

The Dangers Besetting the Cause.

It is to be hoped that at the session of the N. S. A., at Washington, a line of defense may be mapped out that will unite all who have the knowledge of immortality in more active organization from one end of our country to the other, taking in all the places between. The organization of all the various creeds at Anderson into one national body is very significant, and the "signs of the times" should be carefully watched by all thinking minds; and they should not only watch, but be ready to work at an instant's notice. The experiences of the past show that in most of the State legislatures there has been sufficient strength among the church people and medical fraternity to legislate favorably upon nearly every measure which they have presented in their own interests, and this new organization of Antis makes them still more powerful to attain their objects and aims.

Spiritualists and mediums, everywhere, awake! Throw aside any and all petty differences and unite in organization for the good of all, and by united and well directed effort we may be able to withstand the onslaught that is certain to be made upon the cause that is dear as our life, and then the cheering and ennobling thoughts that come through inspiration may be given freely to all the world, and humanity elevated and blessed thereby. Now is the time for all friends to rally around the standard of truth and let their light so shine that it may be known where they can be found.

T. D. KAYNER.

"The Prophecy of Israel." By Prof. C. H. Cornill, of the University of Koelnberg. A scholarly and appreciative historical review of the prophecies of Israel and their works. For sale at this office. Paper covers, 25c.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at

All Spiritualists should unite now in defending themselves against the hordes of ministers and church members who have united to destroy Spiritualism and suppress mediumship. The war has already commenced. The enemy is active, ever on the alert, and determined to pursue to the end their deadly work. Moses Hull, in meeting Elder Covert in debate, has done much to encourage Spiritualists. He is the hero of many hard-fought battles; no one is more valiant or better equipped than he is to enter the arena of debate. The Progressive Thinker will publish the Hull-Covert debate, and bring its readers in touch with what is going on. Send in your subscriptions! Roll in your dollars! Scatter the importunate news!



J. A. BURROUGES, M. D.

DELAY IS DANGEROUS.

If you are afflicted with some chronic difficulty, that holds you as if you were in a vice, empty only the hour, and is unable to extricate you. The wonderful success of Dr. Peebles & Burroughes in curing chronic diseases puts them in the front rank of physicians. Why trust the hands of the inexperienced when these eminent specialists can be had? What Two Out of Hundreds Say. Dr. Peebles & Burroughes—Dear Doctors:—I have taken your treatment for two months, and am happy to say I am cured of my chronic difficulty. I have not felt so well in five years. Yours truly, MARTIN KINNEY, 317 N. W. 1st St., Minneapolis, Minn.

Dr. Peebles & Burroughes—Dear Sirs:—Received your prompt reply, and will say that your diagnosis of my case is perfectly correct, and much to me if I had been so well in person. Very truly, O. C. 16, 1897.

Send your name, age, sex and one leading symptom, and Dr. Peebles & Burroughes will send you a correct diagnosis of your case FREE of charge. Write at once if you are a sufferer. Address DR. PEEBLES & BURROUGES, POST OFFICE BOX 177, INDIANAPOLIS, IND.

NOTICE.

All mail of a personal character or pertaining to literary matters should be addressed to Dr. J. A. Burroughes, Indianapolis, Ind. All mail concerning medical business, address Drs. Peebles & Burroughes, Box 177, Indianapolis, Ind. 413 f

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit-life, October 4, from Grand Rapids, Mich., after months of wasting illness, Miss Sarah E. Williams. She was a firm, true Spiritualist in life and in death. Her brave, strong spirit kept disease in check until the last two weeks of her earthly stay. Her soul was full of song and love, but alone she walked the path of life. For nearly eighty years she walked and struggled to make an honest bet for her living, and well she succeeded. Mrs. John Lindsey preached the funeral discourse.

FRIEND.

Doctor Jewett, of Lyons, Mich., passed to spirit-life, October 12, at the age of 88 years. He was a graduate from Michigan University. His family, a wife and four children, had all passed away before him and all relatives had preceded him to the spirit world. His mind was as clear as in former years. He was very anxious to go and be with friends that had gone. His wife was a medium for many years. The Doctor was one of the early settlers of Lyons, came there when there was but one house—now a village of many, that he had become attached to, they shining respect to the Doctor by the large attendance at the funeral. Services conducted by Mrs. J. H. Dunham, Ionia, Mich. COR.

Joseph M. Burdick, another veteran Spiritualist, aged 71 years, passed to the higher life, on Friday night, October 16, his birthday anniversary, at his home 314 Burling street Chicago. His remains were shipped to Half Day, Lake county, Ill., for burial.

Mr. Burdick was born in Monroe county, N. Y., in 1826, and came to Chicago in 1845. For fifteen years he was connected with Gray, Marshall & Co., hide and leather merchants, and afterward was allied with the Merchants' Insurance company at LaSalle and Washington streets until the big fire ruined him. Later he was employed by the John V. Farwell company. He was also one of California's 49ers.

A son, Frank Burdick, of the United States Express company at Kansas City; one daughter, Mrs. R. S. Barnum, 1138 Wilcox avenue; and another daughter, Mrs. W. O. Bassett, of Kansas City, Mo., and a widow survive him.

Mr. Burdick was a fine medium, clairvoyant and inspirational, and knew before his departure the grandeur and beauty of spirit life. He leaves a host of friends behind. Dr. F. Phelon officiated in a very acceptable manner at the funeral. B. BIEDERMAN.

FREE TO SPIRITUALISTS.

I will mail any reader of The Progressive Thinker one of my new scientific Catarrh Inhalers and medicine for one year on three days' trial free. If it gives satisfaction, send me one dollar; if not, return it in the original package. It is the best inhaler made for Catarrh, Asthma, Hay Fever, Colds, and pains in the head. Address DR. E. J. WORST, Dept. 26, Ashland, Ohio.

"The Prophecy of Israel." By Prof. C. H. Cornill, of the University of Koelnberg. A scholarly and appreciative historical review of the prophecies of Israel and their works. For sale at this office. Paper covers, 25c.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at

Perhaps you are a Spirit-ualist, but you are not fully alive to the issues of the day unless you read The Progressive Thinker. It is now trying to arouse Spiritualists from their Rip Van Winkle sleep to warn them of the dangers confronting them. Thousands upon thousands take no Spiritualist paper; hundreds upon hundreds of mediums never read one. They are all in danger, particularly the latter. We are doing our duty. We have been to great expense in preparing for this war, and now each Spiritualist and each medium should respond to our call, and assist in the struggle now at hand. Roll in your dollars at once for a year's subscription to The Progressive Thinker, which is taking such an active part in the fierce struggle.

ASTONISHING!

DOCTOR A. B. DOBSON

Still Heals the Sick Through the Mediumship of . . .

Mrs. Dr. Dobson-Barker.

If you wish Good Health you should apply to her.

As a Spiritualist Healer She Has No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex, lock of hair and one leading symptom, with full name and plain address, and be convinced of the wonders of spirit power by having her

DIAGNOSE YOUR CASE FREE.

Address all Mail to

Mrs. Dr. Dobson-Barker,

Box 132. SAN JOSE, CAL.

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DIAGNOSE YOUR CASE FREE.

Let it be known every-where that Spiritualists, as a mass, are the most moral people on this earth today. They stand head and shoulders above the vast horde of ministers and church members who have united to crush them. They are nearer God; they are nearer the angels, and the furthest away from the "Devil," and when they shuffle off their physical bodies, their spirits will be found standing close to the throne—if one—the members of the Anti-Spiritualist Convention will be in the distance taking an invoice of their mistakes in trying to crush them. All Spiritualists who read this item should roll in their dollars to aid The Progressive Thinker in its fight for the right.