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

**VOL. 18** 

CHICACO, ILL., SATURDAY, AUGUST 27, 1898.

NO. 457

# A SCIENTIST IS GONVERTED

# A Noted Savant Convinced by Scientific Methods.

OF PATIENT INVESTIGATION. Spiritism? Mediums? Messages ex-

changed with the dead? You shrug your shoulders contemptuously, says the New York Herald. You speak of credulity and superstition. So used Dr. Richard Hodgson, a man with a trained scientific mind. But Dr. Hodgson's views have undergone a radical change. Seven years' investigation have revolutionized his opinions. During that period of time he has applied his scientific methods to what he considers a most thorough investigation of a remarkable medium, Mrs. Piper, whose seances have been the occasions of some astonishing spiritistic phenomena. These phenomena have completely convinced Dr. Hodgson that spiritism is a reality and not a sham, while that emineut psychologist, Professor William James, of Harvard University, frankly admits that the Piper phenomena are "the most absolutely baffling things" he

Dr. Richard Hodgson is the latest convert to the spiritistic theory. He is a man of thorough scientific training, and for some years past has been at the head of the American branch of the Society of Psychical Research in Boston, and it is through an American human instrument, Mrs. Piper, of Arlington—a Boston suburb-that Dr. Hodgson has made his experiments.

Everybody interested in psychic matters—and who is not in these days?— has heard something about how Mrs. Piper came under the notice of Professor William James, instructor of psychology at Harvard; and how, later, the for Psychical Research in England had her go over there and stay from the fall of 1889 till the spring of the following year, during which time she gave eighty-three sittings, under names of James and Mary Howard the supervision of such men as Profes- (Mr. and Mrs.) were called for, also the supervision of such men as Professor Lodge, Dr. Walter Leap, Mr. F. W. H. Myers, etc. Even the famous Sir William Crookes, inventor of Crookes arine." tubes and present president of the So-ciety of Psychical Research, studied present—thus precluding all chance of

All these great men gave forth opinion, tentative rather than assertive, the only point of entire agreement being the woman had "supernormal

Dr. Leap thought this supernormal them, had a long talk with his daughter element consisted in the ability to ac- Katharine, a girl of fifteen, on such cept thought transference from the sit- subjects as time, space, God and ters. Professor Lodge believed that eternity, and after pointing out how unmore was involved than this could ex- satisfactory was the commonly acplain, and found himself forced to be-

lieve in telepathy.

But telepathy from many distant persons at one and the same moment he could not make feasible, and telepathy from deceased persons he would not accept but as a last resort. Information machinery of communication. Much extracted from persons present he other information unconnected with the could not admit as possible under the sitter, but which others subsequently supervision exercised - where the proved correct, was also shouted forth woman was in absolute ignorance of before the close of the sitting, as if the her sitters, even to their names.

On Mrs. Piper's return to America the give whatever came to mind. society sent Dr. Hodgson to Boston to reside in order to devote himself to experiments begun by Professor James, and which time would not permit that gentleman to continue.

Dr. Hodgson's supervision covers from 1891 up to the present year. The Pelham, and in minor matters especialthirty of these were persons introduced to Dr. Hodgson, not by their own names, and of whom the medium was ence to his mother, with him in spirit; entirely ignorant. Furthermore, inter- to his father and stepmother, living, ested parties had set a watch upon the information from unlooked for sources

As a result of his untiring studies, the records kept and recently given by Dr Hodgson to the Society of Psychical Research "Proceedings" form some of the most curious reading ever penned.

### PART II.

How the Medium Prevailed.

Adopting the inductive method, Dr. Hodgson, in this report to the society omits nothing. He gives as much space to the failures as to the successes, and discourses on how the failures prove even more than the successes the presence of spirits trying under difficulties to make themselves known.

But perhaps the most curious point to the general reader is that Dr. Hodgson finds himself constrained to believe that those who die of mental disorder. or who suicide, cannot communicate until, possibly, after they are long time in the other life. From eight cases of had known so many years. All the refsuicide, more or less known to him, nothing could be obtained. No one was found able to communicate immediately after passing out. All however seem desirous of doing so after they come to a sense of their environment.

At times these efforts remind one of telephoning, with the medium for an in-strument, and a scramble to get a hear-to/see him. I am happy here, and more ing before the earthly operator leaves so since I find I can communicate with his end of the machine.

ments the spirit boss—so to speak—think of you still. I spoke to John called himself Phinuit, and claimed to have been a French physician. Much research has failed to find a record of are?"

HOW DR. RICHARD HODGSON well known to many in New York and WAS IMPELLED TO ACKNOWL-EDGE HIS BELIEF IN THE POS-of no little fame, who met his death ac-SIBILITY OF INTERCOMMUNION Cidentally and instantaneously in New York in that same year. Dr. Hodgson WITH THE UNSEEN WORLD knew G. P. well in an intellectual way, THROUGH HIS STUDY OF A RE- and had had long talks with him on MARKABLE MEDIUM - MONTHS philosophy and the chances of a future life, in which G. P. did not believe.

"G P" ARRIVES. "He could not accept its credibility," Dr. Hodgson writes in his report, "and vowed that if he should die before I did and found himself still existing he would 'make things lively' in the effort

to reveal the fact." He does not appear to have succeeded -though opportunity was given him-for about five weeks, and then it would seem to have been an old "emotional friendship" rather than his vow which called him hither. A certain Mr. John Hart (not the real name) came to Mr. Hodgson for a sitting to Mrs. Piper—all knowledge of him being kept from the

medium.
Phinuit first announced himself as intermediary for G. P. and gave some incorrect accounts concerning the recent death of a relative of the sitter.

Soon the G. P. personality got the better of what had been known as the Phinuit voice, called a name like 'Howard" and also gave his own in

Then followed a correct account of a locket presented by the sitter, and all about its different owners, followed by the full name of George Pelham. The sitter produced a pair of stude he had been wearing. G. P. promptly informs that they had been taken from his dead body.

"Mother gave them to father and father sent them to you. I want you to keep them. I will them to you," said

Mr. Hart subsequently admitted that they had been sent him by Mr. Pelham in response to his own request for a memento of George.

In the midst of this information the

thought transference.

A STRANGE DISCOVERY.

Not until afterward did Mr. Howard. an intimate friend of G. P., explain that George, when he had last stayed with them, had a long talk with his daughter cepted solution, added that he would solve the problem and let her know.

This and much more at the first coming of G. P. purported to be through the intermediary, Phinuit, as if G. P. himself had not got used to the intelligence, whatever it was, desired to

Dr. Hodgson makes this comment: "The most personal and convincing references made at these sittings cannot be quoted because of their extremely private nature. They were regarded by J. H. as profoundly characteristic of sittings number 500. One hundred and ly, where my notes were inadequate, such as in words of greeting and occasional remarks, the manner of referetc., the sitter was strongly impressed movements of those who might bring with the vraisemblance of the person-

ality of Pelham." Before passing on to Dr. Hodgson's own opinions of the difficulties in the way of communications between this world and the region of the disincarnate, it may interest the reader to have sample of how G. P. met the Howards. After a few words at the beginning we are told Phinuit gave way altogether and the personality of G. P. controlled voice and hand.

REFERENCES ALL CORRECT.

"The statements made were intimatey personal and characteristic. Common friends were referred to by name, inquiries were made about private matters, and the Howards, who were not predisposed to take any interest in psychical research, but who had been induced by the account of Mr. Hart to have a sitting with Mrs. Piper, were profoundly impressed with the feeling that they were in truth holding a con-versation with the friend whom they erences to persons and individuals are correct." The report goes on:

"'Jim (Jim is Mr. Howard), is that you? Speak to me, quick. I am not dead. Don't think me dead. Can't you see me? Don't you hear me? Give my

is end of the machine.

When Dr. Hodgson began experispeak, \* I want you to know I

"What do you do, George, where you

"I am scarcely able to do anything In 1892 Phinuit found himself obliged yet. I am just awakening to the reality to take a side seat while a new and of life after death. It was like darkdominant personality came to the front ness; I could not distinguish anything This personality is designated through as first—darkest hour's just before day, out as George Pelham, or G. P., though you know that, Jim. I was puzzled, that was not his real name, which is confused. I shall have an occupation

sounds like a big bass drum. Mine would sound to you like the faintest

whisper.'
"Our conversation then is something like telephoning—by long distance tele-

"G. P. laughs.

"'Were you not surprised to find yourself living?"
"'Perfectly so, greatly surprised. I did not believe in a future life. It was beyond my reasoning powers. Now it is as clear as daylight. We have an actral feasibility of the material hady. astral fac-simile of the material body

\* \* \* Jim, what are you writing now? "[G. P., when living, would probably have jeered at the association with the

word 'astral.'-Dr. H.] "Nothing of importance."
"'Why don't you write about this?"
"'I should like to, but the expression

of my opinion would be nothing; I must have facts.' "These I will give you, and to Hodg-

son, too.'
"'Will people know about this possibility of communication?

"They are sure to in the end. It is only a question of time." "'What is Rogers writing?' "'A novel. "'No, not that. Is he not writing

something about me? 'Yes, he is preparing a memorial of you.'
"'That's nice. It is pleasant to be re-nembered. He was always kind to me.

Martha Rogers (deceased daughter) is here. I have talked with her several Here follows an account of the girl's peculiarities, also many inquiries and and regrets that it would be so hard to make his father believe—with his

mother it would be easier. "All references in this conversation," adds Dr. Hodgson, "proved absolutely

We are also told that trying to look into this world is much like looking through a keyhole to learn what people are doing within a room. NEVER FAILED TO RECOGNIZE.

Although great numbers of people had sittings, and G. P. never failed to recognize everybody whom he had ever seen before, and seemed never weary of assisting strangers, no one had more ersonal intimacy imparted than the Howards. Here is a description of a rather dramatic scene for a "spirit" to

play: "Mr. Howard," says Dr. Hodgson, was supporting Mrs. Piper's head, I was following the writing, and Mr. Howard was sitting some distance away smoking a long pipe when the following conversation ensued:
"G. P.—Now, what will I do for you?

Dr. H-asks for any special message he may think desirable; anything about

"Mr. Howard-Well, George, before you go to phlosophy—you know my opinion of philosophy-

"G. P.—It is rather crude, to be sure. "Mr. H.-Tell me something. You must be able to recall certain things that you and I know. I ask you because several things I have asked you have failed to get hold of.

"G. P.-Why did you not ask me this before? Do you doubt me, dear old

"Mr. H .- I simply want somethingyou have failed to answer certain questions that I have asked-now I want you to give me the equivalent to those answers in your own terms. \* \* \* What does Jim mean?

"G. P .- Do vou mean our conversation on different things, or do you mean something else? "Mr. H .- I mean anything. Now.

George, listen for a moment-listen, "G. P.-I know.

"Mr. H.-I mean that we have spent many summers and winters together and talked on a great many things, and went through a great many experiences together. Now- (G. P. commencing to write)]Hold on a minute. "G. P .- You used to talk to me

Dr. Hodgson goes on to explain:

A PRIVATE COMMUNICATION.

"The transcription here of the words written by G. P. conveys, of course, no proper impression of the actual circumstances. The inert mass of Mrs. Piper's body turned away from the right arm and sagged down, as it were, limp and lifeless, over Ars. Howard's shoulder, but the right arm, and especially hand, intelligent, deprecatory, then impatient and fierce in the persistence of the writing that followed, which contained too much of the personal element in G. P.'s life to be reproduced

"Several statements were read by me and assented to by Mr. Howard, and then was written 'private' and the hand gently pushed me away. I retired to the other side of the room and Mr. Howard took my place close to the hand where he could read the writing. He did not, of course, read it aloud, and t was too private for my perusal: The hand as it reached the end of each sheet tore it off from the block book and thrust it wildly at Mr. Howard and then continued writing.
"The circumstances narrated, Mr.

Howard informed me, contained pre-cisely the kind of test for which he had asked, and he said he was 'perfectly satisfied, perfectly.'"

DR. HODGSON'S PLEA.

The number of things said and done is indeed bewildering. Dr. Hodgson has not yet got into shape for the public eye his most convincing testimony. That is likely to be forthcoming at the end of this summer.

He complains, naturally, that the most convincing part of his investigations he is debarred from giving, owing to their extreme personality, and he intimates a promise that some of this restriction will be lifted and in the near future he be permitted to give out his more convincing facts.

He makes his plea for the spirit hypothesis only after testing all others

soon. Now I can see you, my friends. Your voice, Jim, I can distinguish, with your accent and articulation, but it that his spirit theory is yet conclusive, his claim rather being that it is the only scientifically reasonable one in face of

ndisputable phenomena. The failures and confusions by being due to natural causes he finds the strongest proof of the spirit hypothesis. He pictures several persons trying to hold a conversation with one who is forced to spell out his words instead of speaking them in the natural way.

"Let the reader Imagine himself interrupted at every two or three words by interlocutors who tell him they did not catch his last word and ask for it to be repeated several times. Further, suppose that it is so difficult for him to hear that he hears only part of what is said. Having made this experiment let the reader then suppose that instead of using his own voice to spell his words with he is placed on one side of a machine (the medium) so constructed that the thoughts running in his mind have a tendency to be registered in writing on the other side of the machine, not so fast as he thinks them, but at the rate of writing, and that it is only by reading this writing that his interlocutors know what he has to tell them.

"Let him further suppose that one or more persons are standing near him, on the other side of the machine, and talking to him or to one another within his hearing, so that the words which they say tend to be registered in the writing and let him further suppose that he is unfamiliar with the machine and that the writing produced has a tendency to vary somewhat from the words actually thought by him owing to im-

perfections in the machine.
"Let him further suppose that the part of the machine in which he is placed is filled with a more or less suffocating gas, which produces a partial loss of consciousness, that sometimes this gas is much rose poisonous than usual (weakness or ill health of medium), and that its effects are usually cumulative while he remains in the

machine. "The important failures of G. P. were due primarily, I believe, to the ignorance of sitters that he was communicating under some such conditions as these. And I cannot too strongly emphasize my conviction that unless the presence of such conditions is constantly recognized by the investigator his further researches in this field will be futile.'

He also shows that it is as illogical for people to look for entirely successful communications when they approach in a spirit of hostile doubt as it would be to look for satisfactory inter course with human beings whom they approached in similar manner. Nor loes he see any reason why spirits should be expected to possess equal talents as communicators.

### PART III.

Professor James' Comments. Subjoined are some remarks from a forthcoming paper by Professor William James, which shows the yet ten

tative condition of the problem: "The conversion of Dr. Hodgson to Spiritism marks a critical passage in the history of the Society for Psychical Research as well as in Dr. Hodgson's own career. \* \* Surely there never before was such a conjunction of a good medium with a thorough investi gator, and in this result the report marks an epoch in our knowledge of

"Dr. Hodgson considers that the hy pothesis of fraud cannot be seriously entertained. I agree with him absolute ly. The medium has been under observation as to most of the conditions of her life by persons eager, many of them, to pounce upon any suspicious circumstance for fifteen years.

"The scientist who is confident of fraud here must remember that in science as well as in common life a hypothesis must receive some positive specification and determination before it can be profitably discussed, and fraud which is no assigned kind of fraud, but simply fraud at large, can hardly be regarded as an especially scientific explanation of specific concrete facts.

PHENOMENA SUI GENERIS.

"No; Mrs. Piger's trances are phenomena sui generis. Mr. Hodgson, admitting the element of supernormal knowledge in them as a fact, weighs against each other as two theories of ts origin telepathy from the sitter and spirit communication. He finds the latter theory to offer, on the whole, the

least resistance. "If I may be allowed a personal expression of opinion at the end of this summary I would say that the Piper phenomena are the most absolutely baffling things I know. Any definitely known form of fraud seems out of the question; yet undoubtedly, could it be made plausible, fraud would be by far the most satisfying explanation, since it would leave no further problem out-

"The spirit hypothesis exhibits a vacancy, triviality and incoherence of mind painful to think of as the state of the departed.

"Mr. Hodgson has to resort to the theory that although the communicators probably are spirits, they are in a semicomatose of sleeping state and only half aware of what is going on. The habits of Mrd Piper's neural organism largely supply the definite form of words, etc., in which the phenomena are clothed.

"Then there is the theory that the subliminal extension of Mrs. Piper's own mind masquerades in this way. and plays these fungastic tricks before high heaven using its preternatural powers of cognition and memory for the basest of deceits. Many details make for this view, which also falls well into line with what we know of automatic writing and similar subliminal performances on the public at

"But what a ghastly and grotesque sort of appendage to our personality is this from any point of view!

"Finally, we may fall back on the notion of a sort of floating mind stuff in by accord.

the world, infrahuman, yet possessed of gleams of superhuman cognition, unable to gather itself together except by taking advantage of the trance state of some existing human organism, and there enjoying a parasitic existence which it prolongs by making itself acceptable and plausible under the improvised name of spirit control."

## MATERIALIZATION.

#### Some of the Causes of Imperfect Results.

The outside enemies of Spiritualism have from the first maintained that it was delusion or deception, oftener the latter. The enemies inside our own ranks have been those who have helped the outsiders in many ways to accentuate and to make true this false theory of the Hydesville persecutors and their followers. It is a trait of the undeveloped man, environed as he is in a world of sham, to assert that all is deceit which he cannot understand. To be unable to explain a thing is to vote it a humbug. When we consider how patiently the scientific man or inventor arrives at his truth we can realize how worse than children do the mass of people act in the reception of that which in any way bears on previously formed religious ideas. Such can only be addressed through the avenue of the senses; so their a b c of Spiritualism must be in physical manifestation. Here the obstacle arises that the judgment of the facts presented is warped by previously formed opinions shaped by those who are entirely ignorant of spiritual things.

In view of this ignorance there are a few things that should be told to every circle about to witness the phenomena of materialization. They should know that a spirit cannot be seen by the physical sight; and that the appearances are made up, transient forms, quickly brought into shape and more rapidly disintegrated. Part of the process by the workers decarnate is of a mental character, and mental states in the circle prove a very important factor. To obtain these best conditions, it is necessary they should be moulded by

the spirit workers through agencies of nn entertaining order, assisted by music on our side. This entertainment in the case of every materializing medium consists of both materialization, transfiguration and personation, each used as best it can be within the limit in which the masters of this phase are placed and held by many obstacles. The entertainment thus addressed to the senses of sight, sound and touch, is interluded during the making up of the forms and clothing, with the wit, cheer and mirthful chatter of the child control, by which our minds are entirely diverted from the state of positive expectancy aroused by sight of the

forms. The circle should know that the performance of wonders is of itself no evidence whatever of spirit action, and that imperfection must attend all results more or less. This imperfection is shown in the resemblance of the forms to the medium; as when conditions are unfavorable the likeness is plain, and when favorable the separate individualities are very strongly marked. The evidence of spirit is always contained in the character of the manifestation: recognitions, often in appeal to memory of past events; intelligence conveyed by the forms; the varieties of human character; the peculiarities of these as differing from the medium; in sight materializations and dematerializations; the passing of matter through matter; the making of clothing for the forms; the proved absence of confederates; the appearance of two or more forms at the same time; the language of a form unlike that of the medium and being recognized by persons in the circle are a few of the evidences which place the unbeliever as the credulous person, who, discarding the facts plainly presented to his senses, can believe it deceit, which latter is something be

can neither prove nor understand The members of the circle need to know their own assisting and retarding power in the harmony or antagonism of the individual minds composing it The one fact that overshadows all oth ers is the unsatisfactory results side by side with those most complete; sug gesting that the process is one of extreme delicacy, and that the hindrances are many. None can fail to observe the disintegrating action of light on the forms: the often imperfect make-up in size of figure; lack of detail in faces; inability to produce men's clothing for male spirits, with a male medium: heads with faces only; busts without bodies; forms who never speak; those who rarely speak and those who talk incessantly.

The great difficulty this phase of mediumship has to encounter is in the fact that it costs less effort to suspect than it does to know. There are two methods by which investigation is usually conducted. In one by far the most frequent, the investigator puts himself in the position of a police detective, proceeding on the theory that the manifestation is a crime and the medium s criminal. The other is the method of the man of science, a pursuit of truth (not crime or falsehood), without bias, and in a spirit of kindness which makes

receptive the truth-seeker. H. W. BOOZER. Grand Rapids, Mich.

### Wedding Bells.

On Wednesday, July 27, at the residence of the bride's father, Cedar Vale, Kans., Reece Luelen and Miss Cora Belle Drumm, were united in marriage in the presence of a few immediate relatives only. The ceremony was performed by the writer. The young people are popular in their set, and repre-sent two families who are among the best known Spiritualists in that community. Happy indeed is that union, where heart, brain and soul are in happy accord. MATTIE E. HULL.

## PLAIN TRUTHS. Illustrating the Present

Status of Our Cause.

Reflecting upon the very able address by H. D. Barrett, delivered at the Jubilee, I would like to add my testimony, as I think his lecture was an

array of truth throughout. It would be well indeed for the cause of Spiritualism, as well as individuals if such truth would be taken to heart and acted upon.

The trickery indulged in by the sharks who are sailing under the banner of mediumship is lamentable, as well as the credulity and selfishness exhibited on the part of Spiritualists, and Spiritualist societies, who are constantly asking but are seldom willing to give; and when they do it is most while the honest medium, who is seek ing to keep in touch with the higher influences of the angel world, and thus be able to give to the masses a truth which develops mankind both spirit-ually and intellectually, is least sought for, and meets with discouragements on every side.

Mr. Barrett surely knows what he is talking about; I can certify to many of his statements in my own experiences. was lecturing and working in a certain city in lowa, a few years ago, building up the cause by speaking every Sunday evening, and at times during the week, besides devoting my time and talents in giving concerts to ruise funds to pay off an indebtedness which was left a burden on the society through mismanagement in the past, and paying hall rent and running expenses. I was obliged to stand upon a rostrum, receiving the inspiration from our loving spirit guides, with a man who had a cuspidor by the side of his chair, into which he would empty the tobacco juice which accumulated in his mouth to an overflow every few minutes; this man was the president of the society.

When someone suggested that Bro. Eskelsen was doing a noble work, and without remuneration, the old Spiritualists of many years' standing replied: "He can well afford to do that, as he is being developed by it."

And again, when I was in one of Illi-

nois' most beautiful cities last winter, laboring for the cause of truth, lecturing twice a week, besides healing the sick and afflicted without money and without price, I succeeded in working up an interest, filling our hall to an overflow with eager seekers for truth. Everything seemed lovely until I talked organization, when the old would-be Spiritualists, who had been dormant for about twenty-five years, renewed their old-time quarrels again, some of the newer additions to the ranks, with a kindly feeling, united with new investigators to circulate a paper to surprise me with a purse at Christmas, as a token of appreciation, some flatly refused to contribute. And when there was a surplus in the treasury of funds, accumulated from collec tions, the direct result of my labors they opposed voting me ten dollars of it, on the grounds that they might want a test medium sometime. Of course I realized then that I was working for the cause, and feeding a few progressive souls on real spiritual and intellectual food, and earning money which others thought should be used to gratify their curiosity on the phenomenat plane. It is in this, the primary department, where so many have been lingering for years, talking progression

and about the wonderful advancement in religious thought. If you ask them what they know about the philosophy of Spiritualism, and in what way they have been benefited by it, they will at once lunge out and tell you about table-tipping, the talking-board, or some materialization which they have witnessed, and how the spirit world looks upon love and its relation to the sex question, and how congenial magnetisms are beneficial if allowed to properly mingle, etc.

When you are permitted to look

hrough the law of psychometry into

their past, you discover that they have prevented the beautiful thoughts given by the angel world, and use them as a cloak to cover up their own selfishness and licentiousness, being so engrossed in the material, they have not been able to rightly appropriate the beautiful teaching that the higher spirit world is giving to mankind. It is this class of Spiritualists that do more to assist frauds, than to help the genuine, more to hold Spiritualism in disrepute, than to advance it. They have done more to darken the cause in the last fifty years, than the true have been able to undo and overcome. They seem to think they are in heaven, when locked up in some seance-room talking to and kissing little "Birdie." or "Maudie," the cabinet control (the medium) who was a little child twenty years ago, and has never grown an inch either in stature, or in mental de velopment since—judging from such actions that any fair-minded observer cannot help but notice. It is not to be wondered at that Spiritualists are looked upon as a conglomeration of cranks and unprincipled dupes, who are housing and upholding a gang of soulless, soul-destroying leeches, who are sucking at the vitals of humanity and like a canker worm, gnawing at the heart of that spirituality which the denizens of the soul world, are trying to establish among men. We can well endorse the expression of Dr. Coonley in The Progressive Thinker of May 21 "Spiritualists should themselves crush out the hydra-headed monster, fraud,, but this they will never do, until they turn the searchlight of reason and good, sound common sense upon them selves, and learn to know their own studidity and lack of spirituality. What has Spiritualism done for the average Spiritualist, who boasts of having been a Spiritualist for the last twenty-five to forty years? What

destiny, and of the real mission of

How much is he willing to give to advance the cause of truth, in dollars and cents, or in real labor? Nothing, unless he is able to see where he is get-ting more in return, than he gives. He s usually seeking for phenomena, and the trickster is ever ready to meet the demand. Will he ever seek to develop the soul within? Will he always be content with the simple knowledge of the continuity of life, and instead of unfolding the divine within, will be always be ready to judge his fellow-men by his own little benighted and selfish soul, which is so often given to slander and evil thinking? We fear he never will, in this life, at the rate he has been going for the last twenty-five years.

He may escape the fires of an orthodox

hell, but it is doubtful if he can escape

he darkness of an earthbound sphere,

Why should we constantly hurl our

missiles of condemnation at orthodoxy and church, while we ourselves are nursing an orthodoxy as deadly to the cause of spirituality and the advance-ment of the civilization, of the nineteenth century. Christianity with its record of blood and cruelty has always flourished upon the ignorance of its followers through the foul deception, and fraud practiced upon the part of its priesthood. Evolution of free thought has done more to crush that slimy old serpent, than any other one thing. It has been the heel that has crushed the head. Spiritualism, as it stands to-day, has nothing to boast of, nor will it have until it has cleansed its own ranks, and can boldly face the world and openly prove its claims. Let us hope that the better class of Spiritualists will organize, not only to promote Spiritualism, but truth for humanity's sake, and any medium who is not willing to submit to the most rigid test conditions, or is not willing to prove himself genuine, should be put on the fraud list. Organization should not only mean to increase the number of Spiritualists, but the testing of each and every one that claims to be a Spiritualistic medium, and seeks the patronage of the Spiritualistic public. Then the time will soon come when we can take our intelligent investigator to a senuce without fear of being laughed to scorn because we had not been able to see the trick before, Then physical phenomena would soon be regarded as the open doorway, through which mortals may pass, to obtain the higher unfoldment of, prins ciples which enable them to come in loser relationship with the spiritworld, that we may become cognizant of the presence of our spirit friends, and hold communion with them through our own spiritual development which puts us in the way that leads out of the narrowness of self, out of mental darkness, out of the fog of superstition, and into the pure light of spiritual love and understanding, which reveals our soul powers to pereive the unspeakable stores of know edge, and the glories of the soul world. The true reformer must apparently trend the wine press alone; and yet not alone, for he sees through the mist the

#### Rockford, Ill. Some Spiritual Reasons Why

loved ones who are aspiring ever on.

B. L. ESKELSEN.

To the Editor:-During an experience of over forty years by the writer while investigating Spiritualism and its phenomena, if one thing more than any other has been made plain, it is the fact that it is next to impossible to exactly fill any given programme, at even the best arranged seance. Something unexpected is almost sure to happen, which, while it may add strength to some given test, is apt to upset all previous calculation. From some cause, the plans made by those in the flesh are not at all sure to be successfully carried out if part depends upon those out of the flesh; some unforeseen hitch occurs, and failure, or partial failure ensues. There are causes for this which are not yet well understood; there is a subtle difference between the laws which govern here, and those which govern over there, yet they interact upon each other in such a way as to block each other completely for the time being. But this fact does not dis-

courage the candid investigator. It is no argument against the use of electricity for moving street-cars, that something may happen to stop instantly every car on the line, as is often the case; if the dynamos stop running, the cars must stop, though the cars may stop while the dynamos continue to revolve, in which case the trouble is elsewhere-but it must be sought out and remedied, sometimes requiring hours to

As to the recent Jubilee, about which so much has been said, is it not possible that adverse conditions have had more to do with it than our finite efforts in planning? It is difficult to harness Spiritualism down to any specific routine; mediums often fail to get one word on a slate when most auxious. The reason may appear later; in the meantime we should remember the adage, "The greatest of these is charity." OBSERVER.

# **AMENDMENTS**

To Constitution of N. S. A.

All persons desiring to amend Constitution of the National Spiritualists' Association, please present said amend-ments to local chartered society for endorsement, and forward same to secretary of N. S. A. Annual dues should be paid at once if societies desire representation in Convention, to be held in Washington, October 18, 19, 20, 21, 1898, at Masonic Temple.

FRANCIS B. WOODBURY

When men have once acquiesced in untrue opinions, and registered them as asthenticated records in their minds. it is no less impossible to speak intelligibly to such men than to write intelligibly on a paper already scribbled does he know, about himself and his over.-Hobbes.

# TUE IN LAYING ON OF HANDS.

I Energy Shown to Be Communicable.

the hearing on the proposed medical bill in Boston, sebruary, one of the physicians that spoke in favor of he measure is reported to have said: "It is impossible to the disease in persons by the laying on of hands." Yet almost every age men and women have appeared at atervals apparently blessed with the gift of healing by he laying on of hands"—a convenient expression for imple contact, patting, stroking, rubbing, or kneading the body of the patient. By the

#### "LAYING ON OF HANDS"

implied that certain persons, in the possession of superabundant health, have the power to impart health to another through the medium of the human touch. This is not a latter-day discovery, but a very old and profound evowal. Hippocrates, the "father of inedicine," was undoubtedly familiar with the practice, as is plainly evidenced in his "secret means of medicine;" also, Chiron and Esculapius, both of whom were famous as physicians in their time. Chiron relates particularly to the hand, and the name was bestowed upon the former because his cures were chiefly wrought by means of manual manipulation. Esculapius, his pupil, so far eclipsed the master that he was early invested with divine honors, and rude pictures on the walls of the ancient temples on the Tiber bear thrilling witness to the force resident in his magic touch.

It is to be presumed that the doctor referred to in the opening paragraph is unfamiliar with "holy writ;" otherwise he would have known that one Jesus performed marvelous cures in the long ago by the laying on of hands. Even if it be claimed that Jesus was peculiarly divine, in all sincerity it cannot be held that the disciples were livine in the same sense, or to a like degree; yet they performed cures readily by the same means. Both Old and New Testaments reveal the

#### FACT THAT TOUCH-HEALING

was not unknown in very early days, as witness the king who, when told to go and wash in the Jordan to be healed of his leprosy, said to the prophet: "Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and write his hand over the place, and recover the leper."

The doctor, being a regular practitioner, cannot be supposed to know that Hahnemann, the founder of homeopathy, taught his "disciples," as he called his students, the secret of how to manipulate medicines in order to take advantage of the healing influence "that resides in the human hand and touch." And, of course, he is totally unaware that it is quite orthodox in the practice of medicine to-day to make use of the laying on of hands under the less offensive name of "massage." "Ah, but massage is different," cries the doctor. Briefly, massage consists in the manipulation of body and muscles by means of kneading, patting, stroking, etc. Its purpose is to

#### STIMULATE THE NERVE-CENTERS:

to reawaken life in the parts; to bring life to the surface of the body. Note that the physician insists that the masseur shall be healthy always. Why? Because the patient is benefited by a healthy operator and injured by one who is unhealthy. In other words, the patient is benefited by the presumable transference or absorption of healthy nerve-energy, vitality, life; whereas, in the case of an unhealthy operator, the latter invariably absorbs the stored-up nerve-energy of the patient. This is the real and the only reason why the well-read physician insists that the masseur shall be healthy and strong. It is now known that

#### HEALTH IS COMMUNICABLE,

more so than disease. Note the stress laid upon the necessity for a cheerful demeanor in the sick-room, and how insistent the physician is for a healthy, happy, and contented nurse. The well man must absent himself from the sick wife, under penalty of loss of vitality; the

that the universe is pervaded by a subtle essence, or ether, which in man is akin to the life-principle itself. Mesmer force or power within himself, and of projecting it, by act of will, through the medium of the touch. This etheric. mesmeric force he named "animal magnetism." Broadly speaking, then, this appears to be the secret of curing by the laying on of hands; the healer generates within himself healthy animal magnetism, which he is able to impart or transfer to the body of the patient as described.

We are met at the outset by the stock argument that this statement involves an unprovable proposition; in other words, that unimal magnetism implies the existence of an unknown, invisible, imponderable force in Nature—a theory that was exploded in Mesmer's own day. Yes; in that day two men in particular denied and even derided, yet later discovered and gave to the world two subtle, invisible, imponderable forces-Lavoisier, discoverer of coal and wood gas; and Franklin, who drew lightning from the clouds. Sneer and denial count for but little, save to a certain class of minds. Because you do not believe" is not argument; because you are familiar with certain laws does not prove that you are in possession of the sum total of human knowledge. The fact that men denied at the time did not prevent Mesmer from performing remarkable cures; he met with great success, as did his followers—Greatrakes and Gassner in the United Kingdom, and his humble believer, Newton, in our own land.

In view of the evidence obtainable, it is strange that men continue to deny the existence of the beneficent something called, for want of a better name, animal magnetism. To illustrate: A child is lost; we hold the tiny shoe or article of apparel to the nose of a hound; a

### AWAY BOUNDS THE ANIMAL

to trace and find the child. When an escaped convict baffles the human sleuths he is readily trailed and run down by the bloodhound. Is it not fair to assume that a characteristic quality is imparted to both apparel and footprint, and that the hound, by reason of a superior sense of smell, is able to detect it? To say that the animal follows a particular footprint is to argue that the domestic creature that has been deserted or lost finds its way home by following the imprint of horse-shoe or wagon-tracks, which would imply a degree of intelligence few thinkers care to admit.

Persons that have been "charmed" by snakes say their senses were lulled by a peculiar odor emitted by the rep-tile; the hypnotic subject declares that

### THERE IS A WELL-DEFINED "CHARM"

about the hypnotist; and patients are conscious of an electrical sensation when touched by the healer. Reversing the picture, we find the snake exhausted at the close of the act of "charming;" the hypnotist is glad to seek his couch after an evening of work; and, following treatment, the successful magnetic healer is conscious that "there went virtue out of him."

Brought to the bar of reason, the opponent of animal magnetism, or, as the writer prefers to call it, vital mergy, has one unfailing refuge, viz: to declare such things referable to the imagination; the result of hypnotic suggestion, or the effect of mind over mind; to charge that if any good is accomplished it is only temcorary, etc. Now, to my mind, imagination seems a otent factor in human life and affairs. We are dealing ith an unknown quantity. Let us thank the giver of dery good and perfect gift for this singular, powerful coulty known as imagination, which enables us to banish

disease, to replace gloom with sunshine, to make heaven where misery has been!

And what is hypnotic suggestion? A command; the setting up of a train of ideas; an act of will. Then 'suggestion" means the

#### TRANSFERENCE OF THOUGHT,

energy, sensation, or impressions from one mind or soul to another. But it is claimed that the subject is solely, responsible for the phenomena evoked in hypnotism! The writer has not been without experience, yet he has never witnessed a case of spontaneous phenomena-has never learned of the induction of true hypnosis save in the presence of an operator.

Psychometry, popularly known as soul-sensing, yet strictly touch-sensing, embraces essentially this: what ever we touch we impress or charge with

#### A SEMBLANCE OF OUR PERSONALITY,

proof of which is given by the trained psychometer, who, taking the article in hand, is able to sense and to voice an accurate description of the person or persons previously in contact with it.

The registering and measuring of externalized thought; the photography of thought and of the emotions; the photography of the emanations, or effluence, from the finger-tips of the hypnotist and the magnetic same is true of the photographing of the vital radiationsomething that seems to partake of the qualities of which we are made up, and that resembles the general shape and seems a part of and, inseparably connected with the human body. Ancient artists appear to have had an inkling of the vital radiation, as may be inferred from the saints. And in the time of Jesus the people must have overshadow some of them."

The world at large has long been familiar with the fact that mind can influence mind—so familiar indeed that the axiom, "As he thinketh in his heart so is he," finds ready acceptance among the intelligent everywhere. It is also well known that mind can be trained to influence matter as well as morals, and that mind can be made to

#### SERVE AS A CURATIVE AGENT

likewise. The more advanced members of the medical profession have already mastered this proposition, as witness the sterling articles on "mental therapeutics" in the regular magazines, and the quiet introduction of the

system into regular practice. Yes; it is true that mind can influence mind most remarkably. Consider the case of the farmer who was made seriously sick by a number of practical jokers, who insisted that he was ill; it was all a hoax, but the man sickened just the same. Also the prisoner who was told that he was to be put to death by bleeding; he died under the impression that his life-blood was dripping away, when the sound was really caused by drops of water squeezed from a sponge by the surgeon that stood behind the chair. A nobleman's neck had been bared upon the executioner's block; the axe was raised to strike, when the cry, "Reprieve!" was heard; the executioner touched the man on the shoulder, saying, "Arise, my lord; the king has pardoned thee;" but the spirit had fied. We all know that certain sights will cause as violent a revulsion of feeling as the most powerful emetics; and we know, also, that sudden news will kill as well as make alive. We may as well admit, then, that mind has power over mind; frankness and fairness will harm no one-least of all the medical profession, the members of which should be the first to hail with glad acclaim any and all methods that tend to alleviate human suffering

With regard to the alleged "temporary effects," I should like to ask, What may be guaranteed as permanent in the practice of medicine? What do we seek to accomplish by dosage? Plainly speaking, we give medicines to support nature—to arouse the life-principle into action. sick must not mate with the well, or youth with age; and the treatment of human ills? A physician having a with his drawings.

fountain of perpetual youth has yet to be discovered. believed that man possessed the faculty of generating this | The golden age is in the future, not the past. No school of medicine has a monopoly of the healing art. To sneer proves nothing-a fact remains a fact. "What man has done man may do;" and this is as true in the domain of healing as in other departments of life. Men have healed "My son-in-law, Mr. Jewell, went down to the station "My son-in-law, Mr. Jewell, went down to the station "My son-in-law, Mr. Jewell, went down to the station "My son-in-law, Mr. Jewell, went down to the station "My son-in-law, Mr. Jewell, went down to the station when the law is the law in the law is a station when the healing as in other departments of life. Men have healed for ages by the laying on of hands, and will continue to do so for ages yet to come.

Even if the cures prove but temporary, one thing is certain: An effect has been produced; a principle has been revealed, if not established. We owe it as a duty to humankind to recognize the fact, and to aid in demonstrating the principle behind the fact.—C. W. Hidden in boy." "Mind."

Newburyport, Mass.

# THE PUREST POETRY.

The purest poetry lives not in words, But lingers round the heart's deep chords; It is not found in measured rhymes, Nor yet in music's mellow chimes. Its blissful sphere is not confined To those by classic lore refined, But it may bless the humblest mind. It is not always born of speech; The flowers of thought too often reach No farther than the lips that speak; Or, if a wider range they seek, O'er human hearts their sounds may break Only to make them 'plain and ache. عنتك لعند Not so with poetry that's born A IN CALL Within the soul's eternal morn,-المانية د That, planted in the human heart, Becomes henceforth of it a part, فسنناه And shows itself-like golden rays, That o'er the hilltops burn and blaze-In many pleasant, winsome ways. Wouldst thou, O man, know whence it comes, And where its living presence roams-What form it takes, what witching spells Can call it from its hidden cells? Know, then, it is the soul of Truth! Oh, seek her; she will work no ruth, But crown thee with immortal youth. From heaven she comes, o'er earth she roams, Oft lingers in the humblest homes, And where she finds a quiet rest Or lodging in the human breast, There soon she sows the blessed seeds That grow and bear, for human needs, The golden fruitage of good deeds. Oh, then, let all whose souls aspire To feel the true promethean fire That lingers in the poet's lyre, Go forth, and write upon the sands of life The poetry of noble deeds. And they will be like fruit-producing seeds Laid in the fertile soil, that quick upspring, Uprooting noisome weeds.

---:)0(:--: "The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

BELLE BUSH.

Seminary, Belvidere, N. J.

# HUMANITARIANISM.

Without It, Religion is but a Hollow Mockery.

SPIRITUALISTS EVERYWHERE SHOULD AL-WAYS KEEP IN MIND THE HOMELESS AND SUFFERING. LE

Estaban Virant Pascual, a Cuban boy of 9 years, whose little black body slidws many a scar from Spanish cruelty, and who was sent to Highwood from Santiago de Cuba two weeks ago by Chaplain Henry C. Garett, has been taken, says the Chicago Chronicle, into the Garett home for good and into the hearts and love of the entire Garett family. This small, motherless lad has fallen into loving hands and everything possible will be done for the comfort of the little stranger in a strange land.

When Estaban saw the look of kindness and love with which Mrs. Garett greeted him he put out his frail arms and called "Mamma." His face grows dull when his own mother is mentioned, for he saw her stabled to death and he mutters "'Spano! 'Spano!" and clutches tight his small fist. But in the haven of love in which his life will be spent hereafter all memory of the sin and sorrow that healer—these are facts of recent demonstration; and the his infant eyes have witnessed will be wiped out and every effort will be exerted to make him happy.

#### FINDS RESCUE IN CAMP.

Though Estaban came to Highwood only two weeks ago, he has been in America a little over a month. He had wandered into the camp of the Twenty-first regiment aura that surrounds the pictured representations of a few days after the battle of Santiago and then and there was rescued from the cruelty and misery of which he had realized something of this outer, externalized energy, or seen so much. Chaplain Garett had been anxious ever they would not have brought the sick and disabled into since his arrival in Cuba to send home some small waif the streets, that "the shadow of Peter passing by might and see what could be done for him in the way of education. Here was an opportunity. Estaban's father was formerly a planter, who had long been in the insurgent army. His wife and babe had been slain on account of his conduct, and, as the father was hopeless of ever again being able to make his way in life, he willingly gave up the boy to the man who promised that he would rear him to be an honor to the country for which his father had given up his all. The little fellow was sent to New York in the care of Colonel Charles L. Wilson; who had him for a fortnight at the Manhattan club, and then sent him on to Mrs. Garett at Highwood.

The Cuban boy yesterday had been dressed in a heavy sweater, but even in that shook with the cold, and his new "mamma," as he has persistently called Mrs. Garett, proposed that there should be an open fire made for him.

"He is the dearest boy and so affectionate," Mrs. Garett said to me, seeming to forget that love begat love and that every glance she gave him was tender. She called to the little fellow, who was making pictures while lying on the sitting-room floor, and asked him to shake hands with me. He clambered up in my lap and nestled his small black face against mine with an easy assumption that all Americans were friendly.

#### PRIDE IN HIS RACE.

While the little fellow is as black as he can be, with the kinkiest of hair, he resents the word "nigger" which the boys at Highwood call after him. "I am a Cuban," he proudly asserts in Spanish to the family that has taken him in, and he will not play with any of the small youngsters who come to the fence and gaze curiously at him. He is a wonderfully handsome chap, with great, melan-He is a wonderfully handsome chap, with great, melan-choly eyes and with a mouth that is sensitive and seldom trating their fire on the unarmored ends of our ships, they smiles. His voice is musical, but it drops at the end of every word, giving it a sadness that harmonizes with the tent as to make their own escape certain. look on his face.

"See," said the boy after he had been sufficiently cuddled, and he pointed to a cruel scar on his wrist. being concentrated on the Iowa, as being the most for-"Spano," he repetited, and then begged of Mrs. Garett midable ship of the fleet. The plan of battle was to disto tell me that the Spaniards were bad, very bad; that they had cut him and killed his mother. Then he turned his great, dark eyes upon me and asked his foster mother away beyond the range of the heavy guns of the battle-Medicine, then, is not so much an end in itself as a means to explain to me that the Americans were good and that ships. to an end; it is a support rather than a positive curative he loved them. Then he slipped from my lap, went over agent. Then how can we be assured of permanency in and gave her a great hug and resumed his amusement

a few minutes, but all we had to do was to pet him a little less than twenty-five minutes from the moment that the But there is, in truth, no universal panacea. The and he was all right immediately. The child was hungry for love when he came, but he seems happy now."

I told her that was not to be wondered at, for his hunger had been satisfied, and then I asked if she or her had surrendered, and in fifty-six minutes, according to daughter had felt the slightest revulsion when his little

to meet him and brought him out to the house," Mrs. Garett said, "and the minute the child saw me he held out his arms and cried 'mamma.' Why, everyone of us loved him from that minute. That and 'papa' were the only words he could say in English. He called 'papa' as soon as he saw Mr. Garett's picture. He is a dear, good

where, but as soon as the travelers understood that a small refugee was among them he received unusual care and attention. He understood that he was going to live at Mr. Garett's house and when Mr. Jewell met him he accompanied him without fear. But the next day the child was terror-stricken. Mr. Jewell and the store of the country of the content of the very wonder of Rev. Dr. This work contains an account of the very wonder of Rev. Dr. This work contains and account of the very wonder of Rev. Dr. This work contains and contains an account of the very wonder of Rev. Dr. This Spanish and his wife speaks French. They wanted a full account of the child and took him over to a friend who speaks his native tongue fluently. The boy screamed with fright, for he believed that again he was in the clutches of one of his dreadful enemies.

When Estaban arrived from New York he was comfortably clad, for he had been made much of by the Manhattan club men. Until he left his island home he had worn scant clothing, and his feet still are bare.

"He has never yet worn shoes," remarked Mrs. Jewell, and she had the little fellow hold up one of his hard little feet. "We tried to put shoes on his feet, but they hurt so he could not wear them. We will begin by having him wear moccasins and then in the winter we will have shoes with soft linings made for him."

The child, although 9 years old, is untaught, and as soon as the autumn term begins is to be sent by Mrs. Garett to a kindergarten ud Many other plans have been made for his future and he is to be reminded that he must not forget his own. doub KATHERINE.

#### -:-:)o(:--: Faith in Talismans.

More than half the men I know wear in their pocket the true graveyard variety, marbles, small stones, phials, a poker chip, a rubber band, anything found by chance or presented by a friend. Whenever a charm of any kind A. should be the first to help. By helping, they will fails to bring good luck to the wearer he seeks occasion to give it to some dear acquaintance, who, after trying its potency for awhile and failing to make it work, passes it in turn to someone he wants to "get even" with. There is a leading citizen of this city who has carried two glass marbles in his pocket these seven or eight years, and he has rubbed them together so much between his fingers that the harder has worn a hole in the softer. He would not part with them for gold and precious stones.-New York Press.

-:--:)0(:--:-It is heaven upon earth to have a man's mind move in charity, rest in providence and turn upon the poles of truth.—Bacon.

Perfection is attained by slow degrees; she requires the hand of time.—Voltaire.

## ABOUT DEITY.

And the Part He Plays in War.

Before the opening of the present war the world was asking whether the destructiveness of our weapons of naval warfare was as great as theoretically it could be proved to be. The question has already been answered in two hemispheres. At Manila a fleet of nine cruisers. fighting beneath the shelter of friendly fortifications, was annihilated in the course of a single morning; at Santiago de Cuba as fine a squadron as ever sailed the seas, comprising four swift armored cruisers and two of the largest and most powerful forpedo boat destroyers in the world, was wiped out of existence in less than sixty minutes.

It is remarkable that in both cases the beaten fleet was overwhelmed by the same element of a ship's offensive power—the gun. In neither case was there any call for the services of the ram or the torpedo.

The war between China and Japan gave us an inkling of the importance of the gun in modern naval warfare. Manila and Santiago have established it as par excellence the deciding factor (always supposing, of course, that it is well handled) of the sea fight of the future. Had it not been for the accuracy, heavy caliber and great carrying power of our guns, the speedy ships of Admiral Cervera's fleet would now be anchored in Havana harbor, and our whole plan of campaign, both naval and military would have been upset. As it is, thanks to the splendid marksmanship of our men, we were able to "wing" the flying cruisers, close in with them, and complete their inevitable destruction.

Just why Cervera elected to run the gauntlet of our fleet is a matter of speculation. Either he foresaw the speedy fall of Santiago and feared to be caught between the guns of army and navy, or, as is reported, he acted under the instructions of General Blanco to make a dash for Havana harbor. There was much to be gained by such a move if it could be successfully carried out. Once out of Santiago, Cervera's fleet would have constituted a serious menace to our communications, and its escape would have removed the ostensible object for which the army was landed, namely, the capture of the fleet. The center of operations would have been transferred to Havana, where the strength of the Spanish army is gathered, and the system of defense is by this time enormously strong.

Whatever the cause, the fact remains that, after taking on as full supplies as were obtainable, the fleet moved at full speed out of the harbor, and attempted to break through the blockading fleet by steaming along the coast to the westward. Its chances of escape were good, all things considered. The four cruisers, Christobal Colon, Teresa, Oquendo, and Viscaya, were all of 20 knots speed, the last, indeed, having made 21 knots on her trial, and the destroyers, Foror and Pluton, were supposed to be good for 28 and 30 knots. Against them were the Iowa, 17.1 knots; Oregon, 16.8 knots; Texas, 17.8 knots; and the Brooklyn, 21.9 knots, together with a couple of converted vachts of 16 or 17 knots speed. Our ships were lying some two and a half miles from the entrance, and, as the Spanish ships turned sharply to the west and hugged the coast, their escape from all but the Brooklyn was assured, unless they could be brought down by some well-placed shells. Moreover, judged by the canons of modern warfare, the possession by the Spaniards of powerful and numerous rapid-fire batteries gave them a should have been able to retard their speed to such an ex-

They came out of the harbor with every gun shotted and opened a heavy fire as they steamed past, the attack

The plan, so fur as the ships were concerned, was feasible. Had the conditions been reversed, and the Spanish a child must not sleep with its aged grandparents.

What is animal magnetism? Mesmer's explanation light under a bushel; he is in possession of a formula few minutes. but all we had to do was to pet him a little factor of the day, and won it in very short order. In bow of the Christobal Colon first showed at the mouth of the harbor two of the Spanish ships had been driven on the beach; in less than three-quarters of an hour another one of the officers on the Iowa, the whole fleet of six ships had been driven in a sinking condition upon the coast.

The Santiago fight has served to blast the reputation of the torpedo boat destroyer, which had already been AND HOW WE ASCEND THEM. shaken by the repulse of the Terror a few days before at San Juan by the ocean liner St. Paul. The converted yacht Corsair, now the Gloucester, engaged these two vessels with such success that one of them, at least, appears to have been sunk by her fire. It is true the destroyers were designed for attacking torpedo boats, and their op-

eloquent testimony to the truth that to-day, as of old, it is the "man behind the gun" that wins the fight,

The above is from the Scientific American, of this city, and it illustrates the part that Deity has played in the late war with Spain-or any other war for that matter. It furnishes a very suggestive study.

New York. LUCRETUS.

### Bigotry at Soldier's Home.

I am in receipt of a chain letter from Brother E. B. Helm, of the National Military Home, near Dayton, O. He appeals for a little help to oppose the chaplain of the Home in having caused the prevention of spiritual meetings thereat. Brother Helm desires to force the governor of the Home to permit the veterans who are Spiritualists, to hold meetings. They have an organized society, and will appeal their case, if necessary, to the Supreme Court. All excess of funds, should there be any, will be worthily used in the cause of truth. It will not avail much to appeal to the G. A. R., for they pay little attention to religious affairs. Our N. S. A. should help this case and by their influence appeal to the authorities, some sort of a talisman—a coin of odd date, or old, or and take full care of the religious rights of our veteran foreign, or of strange metal, the inevitable rabbit foot of friends. If they are not a chartered society of the N. S. gain help. But let all who will, send a small contribu-

tion to Brother Helm, as above. Fraternally, Rochester, N. Y. G. W. KATES.

No word is oftener on the lips of men than "friendship," and, indeed, no thought is more familiar to their aspirations. All men are dreaming of it. It is the secret of the universe.—Thoreau.

Friendship must be something else than a society for mutual improvement-indeed, it must only be that by the way, and to some extent unconsciously.—Stevenson. Of all wild beasts preserve me from a tyrant; and of all

tame, from a flatterer.—Ben Jonson. It is hard for a haughty man ever to forgive one who has caught him at fault. Bruyere.

Human Culture and Cure. Part First. The Philosophy of Cure. Paper cover,

Human Culture and Cure. Part Second. Marriage, Sexual Development and Social Upbuilding. Cloth, 75 cents.

Social Upbuilding,

Including Co-operative Systems and the Happiness and Eunobling of Humanity. Paper cover, 15 cents. Health and Power. A Handbook of Curc, Etc. Cloth, 25 cents; Leat'ser, 85 cents.

Religion.

Most thoughtful, spiritual and excellent | Cloth, \$1; paper, 50 cents. Principles of Light and Color. One of the greatest books of the age, \$5; by mail 82 cents extra.

# AFTER HER DEATH.

THE STORY OF A SUMMER. BY LILIAN WHITING.

Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, \$1.00. For sale at this office.

#### THE WORLD BEAUTIFUL. SERIES ONE AND TWO.

BY LILIAN WHITING.

Two choice volumes, each complete in itself, in which spirituality is related to everyday life in such a way as to make the world beautiful. Each \$1.90. For sale at this office,

## OLD AND NEW PSYGHOLOGY.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

The chief aim throughout the volume has been to mouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith promutigated.

#### CONTENTS.

What is Psychology? The True Basis of the Science, Rational Psychology as presented by Aristotic and Sweden borg, with Reflections thereon. Relation of Psychology to Practical Education. A Study of the Human Will. Imagination: Its Practical Value. Memory: Have we Two Memories? Instinct, Reason and Intuition. Psychology and Psycurgy. Mental and Moral Healing in the Light of Certain New Aspects of Psychology.

Concentration of Thought, and what ... can Accom

Concentration of Thought, and what ... can Accompilate.
A Study of Hypnotism.
The New Psychology as Applied to Education and Moral Evolution
Telepathy and Transference of Thought, or Mental Telegraphy.
Mediumship, its Nature and Uses.
Habits, How Acquired and how Mastered; with some Comments on Obsession and its Remedy.
Secrebip and Prophecy.
Dreams and Visions.
The Scientific Ghost and the Problem of the Human Double.

Double.
The Human Aura.
Heredity and Knylronment,
Astrology, Palmistry and Periodicity; their Bearing
on Psychology.
Individuality vs. Eccentricity
Price \$1. For sale at this office.

# PSYGHOGRAPHY.

Marvelous Manifestations of Psychic Power Given Through the Mediumship of

FRED, P. EV心

"A book you ought to read. Absorbings seeking, and should be in the hands of every thought man and woman. No one can read its pages without being convinced of the existence of a future life. The book is of great value, not only to Spiritualists, but to those interested in the problem of man's future life, as well as to those interested in phenomenal research."—J. J. Owen.

This volume is superroyal octavo in size, beautifully bound in cloth and gold, and profusely litustrated.

Price \$2, postpaid. For sale at this office.

### KAREZZA. ETHICS OF MARRIAGE

By Alloe B. Stockham, M. D. Karezza makes a plea for a better birthright for children, and aims to lead individuals to seek a higher development of themselves through most sacred re-lations. It is pure in tone and aim, and should be widely circulated. Price, cloth, \$1.

THE SPIRITUAL ALPS Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. With portrait. By Moses Hell. Just the book to teach you that you are a spiritual bring, and to show you how to educate your spiritual faculities. Price, bound in cloth, 40 cents; in pages cover, 25 cents. For sake at this office.

### PHILOSOPHY

THE TO-MORROW OF DEATH

BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH. TRANSLATED FROM THE FRENCH.

THE TO MORROW OF DRATH was writen to develop the idea of the principle of the permanence of the human soul after death, and its relinearnation in a chain of new beings, whose successive links are unrolled in the bosom of etherial space. "Briors that the theorem of the same lines, eslarging and expanding the idea by reasons and con siderations drawn from science and philosophy: c'aim ing that the certainty of a new birth beyond out earthly end is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned and much pleasure enjoyed in its perusal. Price \$1.25 For sale at this office.

## The Molecular Hypothesis OF NATURE.

BY PROF. W. M. LOCKWOOD.

The only treatise ever offered the resding and thinking public in the interest of modern Spiritualism, that is absolutely free from the theories of superstition, and which

Demonstrates continuity of life and our envis

ronment of spirititual influences, from the data of modern physical and physiclogical science.
To the Spiritualist, an impregnable foundation of scientific data and verified facts.
To the materialist and skeptic, a reveiation of the invisible energies operative in Kature's formula of evolution.

evolution.

To the ecclesiastic, a new heaven and a new earth.

A book to read, to study and think about. A condensed volume of scientific information for 25 cents.

Address your orders to The Progressive Thinker, 40 Loomis street

Why She Became a Spiritualist. Twelve lectures. By Abby A. Judson. This book abould be read by every Spiritualist. Price \$1.07; postage 10 cents.

Children's Progressive Lyceum.

A manual, with directions for the organization and management of Sunday schools. By Andrew Jackson Davis, Something indispensable. Price 50 cents.

IT IS INTERESTING. LIFE AND LABOR IN THE SPIRIT.

World: Being a description of Localities, Employments, Surroundings, and Conditions in the Spheres, By members of the Spirit-Band of Mies M. T. Shelbeiter, medium of the Banner of Light Public Prec Cipcie. Cloth \$1.02. Postage 19 cans. For sale phis office.

#### Various Things of Interest Seen and Heard by Moses Hull.

I have already attended seven camps and two grove meetings this summer, and I have two more camps to attend before my furlough ends. At Onset, the last camp I am to attend, I am to remain about twelve days.

A brief synopsis of some of the things I have seen and heard at the camps may be of interest to some of the readers of The Progressive Thinker.

Maple Dell, at Mantua, Ohio, was the first camp I vis ited. I was not there at any camp-meeting session, and can therefore say nothing about their meeting, but I was there four weeks before the regular camp season began.

Our school being located at Mantua, I have a fine opportunity to get acquainted with the people and the country. Above all I am well acquainted with the camp management. There is not in the United States a prettier nor more healthful camping ground than Maple Dell.

The National Spiritualist and Religious Camp-meeting Association, with headquarters at Mantua, is composed of good, substantial, intelligent citizens. Everybody at Mantua respects the work in all its departments. Our school, though as yet small, has the respect of all the people in that vicinity. The association is a kind of nursing mother to the school. We always feel at home there.

I put in one day at Lake Brady; the regular camp did not open there until the next Sunday after I was there; yet I had good audiences. I was sorry that I could not spare a Sunday for the regular camp services at Mantua, and Lake Brady after the opening season, but it was out of the question. I fear the Lake Brady camp has hardly paid its expenses this summer; the grounds are in the hands of a receiver and they could not get the consent of the court to hold a camp there until it was too late to advertise the meeting, and until the most of the speakers were engaged; but Brother Smith, of Ravenna, who has been appointed receiver, and Brother Dell Herrick have done all they could to make the camp a success, and all good Spiritualists are glad they have not failed.

On the 7th of July Mrs. Hull and I started on a journey of twelve hundred and fifty miles to what was formerly called the Elk River Camp, at Winfield, Kan. The camp has now enlarged its work and its name; it is now called the Arkansas Valley Spiritualist Camp-meeting Association. We assisted in a two weeks' camp at Winfield. On account of some of the officers having moved away and others not having been instructed in their duties, the camp was not properly advertised. There had not been a word said about it in any Spiritualist paper; even many of the citizens of Winfield did not know of the camp; the consequence was that the camp was not so large as it was a year ago; but a more harmonious and more pleasant camp never assembled west of the Missis-

J. Madison Allen and his good wife, M. Theresa Allen, assisted in the work of this series of meetings. Mrs. Allen is a good all-around worker; she can be placed nowhere that she does not seem to fit in and do her duty. J. Madison Allen is a highly intelligent, educated and honest man. He is just a little too slow for a twentieth century man; he is a good musician, but without the volume of force and voice to entertain a camp-meeting audience. He would do splendid work in a parlor audience.

I believe that when he speaks, instead of trusting his own good sense, or that of his inspirers for his subjects, he depends upon his audience to furnish them. This gives any numbskull in the audience an opportunity to furnish him very poor and uninteresting subjects. I believe it is the duty of every speaker or his inspirers to go before his audience well prepared to talk on some subject which will interest and enlighten the people, and not feel bound to take up any subject any person in an audience may suggest,

"From guiding planets in their courses To skinning eels and shoeing horses."

The time has come when spiritual lecturers should cease to be mere talking machines. Let us be teachersexpounders; let us talk what we know, what will enlighten, instruct and elevate the audiences before whom we preach, or else let us give up the rostrum, to those who know was in them. have definite messages for the people.

There are no better people anywhere than those who have organized themselves into the Arkansas Valley Spiritualists' Camp-meeting Association. If they do not have the largest camp-meeting ever held in Kansas, next year it will not be the fault of the officers of the association. I cannot now remember who all the officers are, but Dr. Martin is the president; Mrs. Leedy is vice-president; Mrs. Whortenby is secretary, and Mr. Leedy is treasurer. These officers all live in Cedar Vale, and are among the most influential and worthy citizens of that

The Kansas Spiritualists are to make an effort, I believe, to have Prof. Lockwood at their camp next year, and I have secured from the Professor a promise that, if they make application in time, his services can be secured.

I made a mistake of booking the Kansas Camp for three Sundays, instead of two; the result was, we had a Sunday to spare; we went to Cedar Vale and held meetings four nights and over Sunday. Though the mercury was playing around among the nincties, in the shade, and in the sun was sometimes as high as one hundred and twenty. we had large and interesting meetings. All wanted us to

I do not think I had been in Cedar Vale more than two hours when I received a written challenge for a public discussion. I informed my challengers that I neither gave nor accepted challenges-that perhaps if they would challenge the Spiritualists of Cedar Vale to meet a man whom they would bring to debate, their challenge would be accepted; and if the Spiritualists chose me as the one to meet their champion, I would humbly accept the position of the David who would at least try to meet their Goliath. The upshot of the matter was that a challenge soon reached the proper parties and was promptly accepted, and I was chosen as the one to be sacrificed to the God of Campbellism for the occasion. They telegraphed to Independence, Mo., for a man who is kept on tap for such purposes, and he came on the first train, but when he got there he was not hungry enough to undertake to swallow so large a Spiritualist as I was, in such hot weather. He | An' life's sweet in winter as in rosiest days o' Junetold them he was entirely unprepared at that time to annihilate Spiritualism; if they would only allow him to tarry at Jericho until his beard was a little longer grown, he would try in the fall to make mince-meat of me. So I am to go back to be devoured in time for Thanksgiving in November. On the second day of that month I am to begin to affirm that "The Bible, History and Reason Sustain Modern Spiritualism in all Its Phases." On the 4th of November the Rev. Thomas Popplewell is to show that "The Bible, History and Reason Condemn Modern Spir- | Fer the distance—it looks lonesome, an' though roses red Brother Francis, I wish you could be there to itualism." see how he does it.

Brother Leedy was so afraid the reverend gentleman would again come unprepared that he asked them to put | As the ones in old-time gardens, yit—it's mighty fur to up one hundred dollars as an assurance that their promises were made in good faith; the money to be, ours if they failed to come to time. This they willingly did. A like sum was also put in bank by Spiritualists for the same purpose. So no one need doubt that, unless a "special providence" intervenes, the debate will come off on time.

From Cedar Vale my next journey was over thirteen hundred miles to Cassadaga. This is the only camp I have seen this year that does not show some signs of being affected by the war. The attendance at this camp this year is, I think, larger than it has been for a few years in the past. There were many mediums on the ground, and many lecturers delivering extra lectures on almost every imaginable theme. Could I have spent two weeks, instead of less than one week at this camp, I think I this office.

should have taken the contagion and opened a Bible

Thé sooner the show business in our camps is converted into something else, and our camps become grand institutions of learning, the better it will be for the camps and for that portion of humanity which attends them. I firmly believe that the time is coming, when, instead of going to camps to listen to gush, rhapsody and sky-scraping, and to occasionally visit a Punch and Judy performance, people will assemble at our summer resorts to be educated. Great and important themes will be handled by those who have made them a study, and our camps will become par excellence the institutions of learning of our country. I come more firmly each year to the conclusion that it is an imposition to require audiences to sit two or three hours a day and listen to those who have nothing to say—who get up with no objective point in view, and hit it every time.

I was very glad to renew the acquaintance at the Cassa daga camp with Mary E. Lease, the great Populist orator of Kansas. After trying for many years since she left the Catholic church, to find a place to rest the soles of her feet, she has at last found it in Spiritualism. She has now come out a full-fledged Spiritualist, and is prepared to enter the lecture filed. Her discourses at Cassadaga, though I think none of them were directly on Spiritual ism, took with the vast audiences there assembled as well as any ever delivered on that platform. She is a lady of imposing appearance; has a fine voice and as an orator is not excelled by any lady on any platform in America. I hope those managing Spiritualist meetings will make a note of this, and when they can will make a place on their platforms for her. She is a great reader and thinker, and intends, I believe, to prepare lectures on the psychic facts in the lives of the world's great men and women of past ages. As that is a field almost entirely unoccupied, there will be room for her to do an immense work for Spiritualism and for herself. Of others whom I met at Cassadaga

I have no time to speak. From Cassadaga I went up into the wilds of Wexford county, Mich. There I found an entirely new camp-a camp which can be made one of the best in Michigan. The soil-everything is new. Spiritualism is a new thing

Mrs. L. A. Mabee went up there to do a little missionary work, and, "behold how great a matter a little fire kindleth." With the exception of the help she received from the angel world, she went to work single-handed and alone. She organized several societies in that part of the country, and they organized and successfully con-

ducted this camp.

The camp is just out of the new village of Mesick, at what is called Sherman station, on the Ann Arter railroad. It was held in the virgin forest. It looks as though ax was never put there until they cleared away to make room to put their tents. It was with many misgivings that I went there, but I found there a plant which may result in the largest camp in Michigan.

Dr. P. T. Johnson, of Battle Creek, and Sister Mabee had been holding the fort for a week when I got there. When I arrived they worked me for all I was worth. Besides assisting in the conference meetings I delivered two regular addresses every day while there. Now they seem more than ever determined to prepare for a large camp next year. The officers are men and women who do not put their hand to the plow and look back.

John F. Mabee, Mrs. Mabee's son, came to that meeting and held a few materializing seances; but as I did not attend any of them I could not, from personal knowledge, say which of the various shades of opinion on his mediumship was the most nearly correct. I will, however, say that from what I saw in private, I believe him to be a me-

My efforts in the future shall be to lead the people to the higher Spiritualism-to that Spiritualism which will lead every one to be his own medium—to get his communications direct, without much intervention from outside

On my way to Island Lake, I spent one day at Haslett Park. They are having a fine camp there-not as large as it has been formerly, but as harmonious a meeting as I have ever attended. O. P. Kellogg is the presiding genius. Mattie E. Hull is conducting a fine lyceum

At present writing I am at Island Lake camp. This camp is small, but I have seldom been greeted with a more intelligent, or a more deeply interested audience. Dr. F. Schermerhorn presides at this camp and is a general favorite here. Prof. Hudson, of Bay City, furnishes the music and singing, the best I have heard at any camp. This camp has been greatly injured in the past by internal dissensions, but it is thought that those wounds are nearly healed, and a bright future awaits this beautiful spot. There are three camps in Michigan within a few miles of each other; if they could all unite it would be well for all. Camp-meetings are killing camp-meetings, as societies are killing each other. In many places they try to support three or four societies where there is hardly room for one. If camps, societies and papers could double up, the work would go on more smoothly.

I go from here this week to the Chesterfield (Ind.) Camp, and from there to Onset for two weeks.

My Bible Class, to be taught through the mail, is growing. The lessons will begin as soon as possible after I get through with camp-meeting work. I hope to make Bible scholars of every industrious student. The Bible is pre-eminently the Spiritualist's book. I hope before I leave this sphere of existence, to teach a few people how to use it. One dollar will pay for five lessons; five dollars will pay for thirty lessons. My friends all say I am working too cheaply, but my object is to get as many Spiritualists as possible acquainted with the Bible, its origin, its contents and its relation to other Bibles, and, above all, to Spiritualism. MOSES HULL.

#### -:--:)o(:--:-LEAVIN' HOME.

When a feller sorter packs his traps an' goes away from Whar the birds air allus singin', an' the honey's in the

comb-Whar the sunshine is the brightest an' the heart beats all in tune

No matter how the skies look-ef they're just as bright an' blue

As the eyes with which your sweetheart twinkled messages to you-You'll find 'em growin misty-with a haze on field an'

An' your eyes'll sorter twinkle, an' the lids'll hide the rain!

an' white, Air jest as sweet off yonder, with the dews an' with the

light, roam— An' you know more of the roses in the little spot called

"Home!" So, packin' up fer leavin' sorter makes you fumble roun' Fer han'kerchers, to dry the tears that will come tricklin' down!

An' though you say it's foolishness, yit-world's so wide to roam! An' the best world fer a feller is the little world at home!

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. For sale at

-Atlanta Constitution.

# ON THE SEA OF GRASS

Of all the tales of the "Seaweed Sea" that have been gleaned, the most curious is told by Capt. Louis Pennington, a New York shipmaster, who has for many years been engaged in the trade between this metropolis and the

Azores. Upon the sideboard in his dining-room stands a silver service, presented to him by grateful survivors of a lost ship that had been drifting for months along the edge of the North Atlantic Whirlpool—amid a region of calms, and where only silence and loneliness abide.

The stillness of the mid-Atlantic exceeds that awful and indescribable silence of the African desert that Pliny in vain attempted to portray.

Here is the story of Capt. Pennington as I have it from Maj. Tremper, of Kingston, who, as a steamship man himself, is courageous to the verge of rashness, though he never has ventured upon an exploration of the "Sargasso

"We sailed from our wharf in Brooklyn in the stanch little steamer that I had commanded for several years and expected to sight the Horta lights in about nine days," began Capt. Pennington. "The weather was fine, because the month was June, and the voyage for the first two days was wholly uneventful. I went to bed early on the third night and slept soundly; but when I awakened in the morning and looked at the compass that swung over my bunk, I was amazed to find that the course of the ship had been changed during the night and that instead of steaming east one point south, we were proceeding almost due southeast. Naturally, my first thought was that the compass was defective; but I sent for the officer on watch to

The information he gave me was startling in the highest degree. He said that during the middle watch I had come on deck in my pajamas, distinctly given the order to change the direction of the ship and that the new sailing directions had been passed to the next officer, who had taken charge when his watch arrived.

"I felt that could not be true! Never before had I been charged with walking in my sleep. I was in perfect health, and never had believed in omens of any kind; but when I resented the charge, the officer's reply was decidedly annoying. He merely suggested that I send for the second officer, who had had the watch, and for the man who had been at the wheel. This I did. In a few minutes both these men appeared before me. I questioned them separately, and they confirmed in every way, the statements made to me by my first officer. I was very much impressed. No motive could possibly exist for inventing such a story, and I became convinced that for the first time in my life, as far as I knew, I had actually given a command while I was asleep. I immediately gave orders to have the ship put back upon her course; but as soon as I had reached my cabin the impulse to go forward in the changed direction became so strong that I returned to the wheel-house and countermanded the order.

"For three days we sailed in a southeasterly direction. Late in the afternoon of the last day, at the moment when I had definitely concluded to put my steamer back upon her proper course, the man on lookout at the masthead reported a derelict low down on the horizon, to the southward. The ship's course was changed and we made directly for the floating object. Already sea grass had been observed in large quantities. Packs of it, many acres in extent, were passed, and the bright green which they imparted to the surface of the sea produced a brilliant effect upon the dark blue of the ocean. After a few hours we came within hailing distance of a dismasted brig, and discovered seven men on board! We ran as close as possible and sent a boat for the survivors.

"The brig was British, and was bound from Honduras to London. Her sails and masts had been carried away in a cyclone four months before. A boat's crew, with the first mate, had set out to reach the coast in hope of securing succor, but they had evidently been lost, because no record had ever been made as I very well knew. The survivors on the brig consisted of the captain, five passengers and the cook. The rest of the crew having deserted, either had shared the fate of their companions or had been picked up by a sailing vessel bound on a long animal away, but she did not leave the neighborhood. voyage. The people aboard had not suffered for want of food, because the brig carried in the hold a large consignment of salt beef that had been shipped at Galveston on the outward trip. One of the passengers was an ingenious man. He had rigged up a device with tarpaulins for catching rain, and thus had maintained the water supply. The gratitude of the rescued men was great, however, and they testified their appreciation by presenting me with a handsome silver trophy."—San Francisco Examiner.

#### Realistic Vision of a Father and Daughter.

Because seventeen-year-old Harry Jacobs lost his position as messenger boy and was ashamed to be a burden on his fathers and brothers he committed suicide this morning by swallowing a quantity of carbolic acid. A strange incident about the suicide is the fact that the

boy's father and sister dreamed that they saw him take the poison, and started from their beds in affright. They alarmed the other three members of the family, to whom they related their dream, and all were huddled around a table discussing their evil import when the news was carried to them that the dream had come true.

Young Jacobe lived at 55 Orchard street. His sister Anna is employed at the Winthrop Press works at 34 Lafayette place, and until yesterday Harry was employed there as messenger. Then he was discharged. When he returned home he told his parents what had

happened and soon afterwards began to act queerly. In the evening he visited his brother-in-law, William Glassheim, a dealer in window blinds at 374 Bleecker street. There he found his brother, Isadore, and all three began to talk of Harry's lost position. The latter

regarded it as a disgrace to have been discharged. "Well, it does not make the slightest difference." he said at length. "I have a note book here in my pocket in which I will write my name and address. Then I will go and drink some poison, and when I am dead the police will know whom to notify."

With the utmost deliberation the boy took out the note book and wrote on the fly leaf his name and address. Then he replaced it in his pocket and started out. It was not until he had gone that the other two realized that

he really meant to kill himself. They thought he had only been jesting. Isedore started after him, but Harry had turned a corner and disappeared.

It was 12:30 this morning when a citizen, in passing the house at 41 Bleecker street, saw the unconscious body of the boy lying on the stoop. An ambulance call was sent in.

A surgeon from St. Vincent's Hospital responded and young Jacobs was taken to that institution. He died at 2:30 o'clock without regaining consciousness. When the police searched the clothing of the boy they

found the note book with his name and address. Then they sent over to the Orchard street house and found the family, as stated, ready to hear the news.

"I was just telling them," the father said, "that I saw my boy take the poison. I could not be mistaken."-New York Herald.

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

-:--:)0(:--:-

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

the golden means of justified wisdom and durable happiness.—G. W. Foote.

# THE PHILIPPINE ISLANDS.

How a Stranded Ship Came to Be Rescued. By the Law Everybody Belongs to the Catholic Church.

> THE LOTTERY IS DRAWN MONTHLY, AND IS MANAGED BY PUBLIC OFFICIALS AND THE ARCHBISHOP-COCOANUT TREES AND AL-MOST EVERYTHING IS TAXED.

Church conditions among the people of the Philippine Islands are not ideal. By the law of the land everybody Islands are not ideal. By the law of the land everybody is Roman Catholic. No other church services of any kind itants of America in 1776, with explanatory notice by an English author. Paper, 15 cents. are allowed. There are church buildings in every town, The Rights of Man. and the churches are the finest buildings, as a rule, in the town. The Roman Catholic cathedral is the finest edifice in the city of Manila. It is under the care of the Jesuits, Paine's Complete as are many of the churches in the islands. It was twelve years in building and cost \$1,000,000. The education of the young on the islands is in the care of the church authorities. There are no endowed schools and no hospitals. The children go to school only one hour per day for two days each week, and study almost nothing save church history and a few proverbs. Writing is not taught, and reading is taught only to the upper classes.

All news published is censored by the archbishop of Luzon. The only newspaper in the Philippines is printed in Spanish.

All marriages have to be celebrated by the priests. Cargoes in the harbor may not be unloaded on feast days except by permission from the priests, which permission has to be paid for. As feast days are rather more numerous than those that are not feast days, the fees are given as a regular thing, and the church is greatly enriched.

No music is permitted in the houses of the people after 10 o'clock at night unless by special permission from the priests, and this permission has also to be paid for.

The great institution of Manila is the lottery. is drawn monthly, the prizes ranging from \$5 to \$80,000. It is managed by the public officials and the archbishop, and \$200,000 each month is collected for the state and church. It is from this lottery that Spain and the Roman Catholic church in the Philippines draw much of their enormous revenues.

Wages of farm male laborers are about 5 cents per day, and each man is required to pay an annual tax from 50 cents to \$25. Much of this tax goes to the church. The archbishop forbids the sale of farm products, but requires them to be simply exchanged. There is a tax for the benefit of the church on cocoanut trees, on animals when killed for food, on shops, mills and oil presses, and a particularly high tax on cock-fights, which are the national pastime of the people.—Independent Loyal American. ---:)o(:-:----

#### The Cow and the Dying Child.

That there is some undefined, unknown force which forms a link or chain between human beings, which frequently manifests itself when least expected, is a recognized fact among scientific men and women. That there is also at times a something, an unknown bond which even connects the human family with that of the brute creation is a theory advanced by some deep thinkers. Especially is this true with those animals that are the nearest in the domesticity to the human family, the horse, the dog, the cow, for instance.

This was demonstrated a few nights ago in an incident which came to the attention of Charles S. Sparks, the attorney. He says that he was awakened about 5 o'clock in the morning by the lowing of a cow. The bellowing of the animal was of such a mournful kind that he got out of bed and went to a window. He saw a cow on the opposite side of the street, standing close up to the fence of the house in front of which she stood. She had her head over the fence and seemed to be looking into the window of a room on the ground floor where, as Mr. Sparks knew, a child lay dying. The child had been ill for some time, torney. He says that he was awakened about 5 o'clock in child lay dying. The child had been ill for some time, and was not expected to live many hours. The animal stood there for some moments bellowing in that sorrowful way, until the noise annoyed the watchers at the bedside of the dying child. One of them came out and drove the She remained in the vicinity and continued her peculiar bellowing. It struck Mr. Sparks that possibly there was something in the way of a strange force which caused the animal to know that a child was dving, and with its mother instinct it mourned for the approaching death of the child, in sympathy with the bleeding heart of the mother of the little one. It impressed Mr. Sparks so that he related the circumstance to some friends the next day. A most peculiar fact is that the animal remained in the neighborhood until the last spark of life in the child had burned out, which it did a short time after the cow had been driven from her position in front of the window.--Cincinnati Enquirer.

#### ---:--:)o(:--:--WHEN THE MISTS CLEAR AWAY.

Some day, some day when the mists clear away, I shall know why my hopes died at birth; Why the dreams of fair youth Set in gems of rare truth Faded slowly away from my hearth.

Some day, somé day when the mists clear away, I shall know why I missed the far heights; Why my path ever laid Through the valleys of shade, Why the storm reckless strewed his fierce blights.

Some day, some day when the mists clear away, I shall know why my songs were unsung, Why I failed in the strife The high treble of life, Why bitterness my heart often wrung.

Some day, some day when the mists clear away, I shall know why the winds swept so cold Why the sorrows so deep Caused me long years to weep, Why my friends slipped away from my hold.

Some day, some day when the mists clear away, I shall know why these heart-aches have been; Why long trials and sore Overwhelmed me the more, Why the burdens I hid deep within.

Some day, some day when the mists clear away, I shall pass through the portals of time, I shall pick up the threads I broke short in life's reeds,

And draw in the woof in a brighter clime. Some day, some day when the mists clear away. I shall find my lost loved ones again, We shall meet face to face, And sweet joy will erase The sad past with its partings and pain.

Some day, some day when the mists clear away, I shall dwell in the home of the soul. With my friends gone before

All our names evermore Engraved on the Infinite Scroll. Stanberry, Mo. ALTA STEVENS.

To gratify the passions to the fullest possible extent is one false way of life; to trample upon them as accursed things is another; and the profligate and the ascetic have each their appropriate pleasure, and each their appropri-

By Editor of the National with Preface and Notes by Peter Eckler. Illustrated with views of the Faine Homestead and Paine Monument, at Rochelle, also, portraits of Thomas Cilo Richados Barlow, Mary Wollstonects'f, Madame Rouse Condorcet, Brissot, and the most prominent of Fame friends in Europe and America. Cloth, 75 cents.

The Age of Reason; Being an investigation of True and Fabulous Theology. A new and complete edition, from new plates and new type: 186 pages, post 8vo. Paper, 25 cents, cloth, 50 cents.

Common Sense.

Parts I and II. Being an answer to Mr. Burke's attack upon the French Revolution. Post 8vo., 27 pages. Paper, 80 cents; cloth, 50 cents,

Theological Works. Age of Reason, Examination of the Prophecies, 600 llus, edition. Post 8vo., 482 pages. Cloth, \$1.00

Paine's Political Works.

# MAN

PASI, PRESENT, AND FUTURE A POPULAR ACCOUNT OF suits of recent scientific research regarding the origin, position and prospects of mankind. From the German of

DR. LUDWIG BÜCHNER, uthor of "Force and Matter," Essays on Nature and Science," "Physiological Pictures," "Six Leetures on Darwin," Etc.

"The great mystery of existence consists in perpetual and uninterrupted change. Everything is immore tal and indestructible—the smallest worm as well as the most enormous of the celestial bodies,—the sand prain or the water drop as well as the highest being in creation, man and his thoughts. Only the forms in which being manifests itself are changing; but Peing (teelf remains eternally the same and imperishable. When we die we do not lose ourselves, but only dupersonal conscloueness. We live on in nature, in one race, in our children, in our deeds, in our thoughts, in short, in the entire material and physical contribution which, during our short personal existence, we have furthished to the subhistence of mankind and of nature in general."—Bucchner.

Echoes From the World of Song. A collection of new and beautiful songs, with music and chorus, in book form. By C. P. Longley, Price \$1.25. Postage 15 cents.

#### Superstition in all Ages Or "Le Bon Sens,"

By JEAN MESLIER.

A Roman Catholic priest, who, after a pastoral service of thirty years in France, wholly abjured religious dogmas, and asked God's pardon for having taught the Christian religion. He left this volume as his last will and testament to his parishioners and to the world. Translated from the French original by Miss Anna Knoop.

Post 8vo. 889 pages, with portrait. Cloth, \$1.00; postage, 14 cents.

"The work of the honest paster is the most curious and the most powerful thing of the kind that the last century produced... l'aine and Voltaire had reserves, but Jean Mestler had none. He keeps nothing back; and yet, after all, the wonder is not that there should have been one priest who left that testimony at his death, but that all priests do not."—James Parton.

#### **PRINCIPLES**

# LIGHT AND GOLOR

BY E. D. BAB' ATT, M. D. LL. D.

PRICE, \$5.00. POSTAGE, 360.

# LIFE WORK

COMPILED AND EDITED BY

HARRISON D. BARRETT.

With portraits representing Mrs. Richmondia 1857, in 1876, and in 1894.

OUTLINE OF CONTENTS:

INTRODUCTION. CHAPTER I. Parentage—Place of Birth—Childhood—School Experiences—First Mediumistic Work, etc. CHAPTER II. Hopedale-Mr. Scott in Massachusetts-Removal to Wiscons'n-The Ballou Family-Adin Ballou's Work-Worz of Spirit Adin Augustus Ballou.

CHAPTEL III. Ouina-Her Earthly Life and Tragic Death-Her Mission in Spirit-Life. CHAPTER IV. Other Controls—The Guides.

CHAPTER IV. Other Controls—The Guides.

CHAPTER V. Work in Cuba, N. Y.—Buffalo Pastorato

—Workers in Buffalo—Thomas Gales Forster—Sarah.

Brooks—Horace H. Day—Removal to New York

City, 1856—Philadelphia—Boston—Baltimore.

City, 1856—Philadelphia—Boston—Baitimore,
Chapter VI. Work in New York City
Chapter VII. New York City (continued). Prof. J.
J. Mapes—Hon. J. W. Edmonds—Dr. Gray—New
York Editors and Ciergy—Other Places in the East
—Meadville, Pa., 1864—Hon. A. B. Richmond,
Chapter VIII. Washington. D. C.—Reconstruction—
Senator J. M. Howard—George J. W. Julien—Gen,
N. P. Banks—Nettle Colbern Maynard—Statement
of Geo. A. Bacon.
Chapter IX. England—Robert Dale Owen—George
Thompson—Counters of Calthures—Mrs. Strawb
bridge—Mr. and Mrs. Tebb—Mrs. Nosworthy—J. G.
Ward—Mrs. Siater—Andrew Cross,
Chapter X. Work in England (Continued in Three

CHAPTER X. Work in England (Continued in Thres Subsequent Visits.)

CHAPTER XI. California Work, 1875-Other Visita-Letter of C. M. Plumb-Letter of Mrs. John A. Wilson. Wilson.
Chapter XII. Chicago Work, 1876 to 1895—First
Society Chartered, 1869—Complete Account of Work
in Letters and Statements of Members of the
Society.

in Letters and Statements of Members of the Society.

CHAPTER XIII. Camp Meeting Work—Cassadaga—Lake Pleasant—Onset Bay—Lake Brady—Lookout Mountain, etc.

CHAPTER XIV. Literary Work—Hesperia—Volumes of Discourses and Lectures—Psychopathy; Soul Teachings—Poems—Other Literary Work.

CHAPTER XV. Literary Work (continued)—Lecture on Gyroscope, 1838—"The Shadow of a Great Rock in a Weary Land," 1887—Poems—Choice Selections in Pross and Verse—Work of William Richmond.

CHAPTER XVI. Letters from Personal Friends, from Orpha E, Tousey; from Lady Calthness, and others—Appreciation of the Work from Those Best Qualined to Judge—Frederick F. Cook—Wendell Q. Warner-Drs. Emmett and Helen Dissurore.

CHAPTER XVII. Mrs. Richmond's Experiences While: in the Trance State, Written by Herself.

Price \$2, Postpaid. For Sale at

# The Other World and This.

this office.

A Compendium of Spiritual Laws. No. 1, New White Cross Literature.

BY AUGUSTA W. FLETCHER, M. D. In this volume the author, in the thirty-line chapters, discusses a wide variety of subjects pertaining to Spiritualism, from a spiritualistic standpoint. She evinces the powers of a trained thinker, both in matter of thought and fine literary style, and capability of thought expression. The subjects are well-handled with conciseness and yet with clearness. It will prove a rich addition to any Spiritualistic library, and a most excellent book for any one seeking information concerning Spiritualism and its teachings.

#### For Sale at this Office. Price, \$1.50 PHILOSOPHY OF SPIRIT

- AND -THE SPIRIT WORLD. BY HUDSON TUTTLE.

A most able and interesting presentation of a root important subject. Every Spiritualist and every laguirer into the proofs and philosophy of Spiritualism should have this excellent book. Its value is recognised and exhaustedged all over the world. Price, which is, Toy sale at this office. ate penalty. Neither is really sane. Both have missed

# The Progressive Thinker.

Published every Saturday at 40 Loomis Street J.R. FRANCIS, Editor and Publisher. Entered at Chicago Postoffice as second-class matter

THE PROGRESSIVE THINKER will be furnished until arther notice, at the following terms, invariably in

Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, sodon't send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis Street, Chicago, 111.

CLUBS! IMPORTANT SUGGESTION! As there are thousands who will at first venture only twenty-five cents for The PROGRESSIVE THINKER thirteen weeks, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to renit from \$1 to \$10, or even more than the latter sum A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to add in the good work. You will experience no difficulty whatever in Inducing Spiritualists to subscribe for The PROGRESSIVE THINKER, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week. e price of only about two cents per week

A Bountiful Harvest for 25 Cents, Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a mo-ment what an intellectual feast that small investment ment what an intellectual feast that small investment will furnish you. The subscription price of Tuz Progressive Thinken thirteen weeks is only twenty-five cents! For that amount you obtain one hundred and four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book!

#### TAKE NOTICE!

xpiration of subscription, if not renewed, a discontinued. No bills will be sent for ex-13 14 you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis. The Whenever you desire the address of your paper thanged, always give the address of the place to which it is then sent or the change cannot be made.

SATURDAY, AUGUST 27, 1898

BORROWED FROM BUDDHISTS.

The reading world is deeply interested in whatever comes from the pen of Max Muller. He is Professor of Sanserit, in the University of Oxford, and has done more to revive that ancient language, preserved to our times in the sacred books of India, than any other person. In Muller's "India; or What Can It Teach Us?" he gives, doubtless, the original of the wisdom of Solomon in proposing to divide the living child between two contestants, each claiming to be its mother. Muller says: "I never could suppress a shudder when reading the decision of Solomon." He says, p.

"Let me tell you the same story as it is told by the Buddhists, whose sacred Canon is full of such legends and parables. In the Kanjur, which is the Tibetan translation of the Buddhist Trinitaka, we likewise read of two women who claimed each to be the mother of the same child. The king, after listening to their quarrels for a long time, gave it up as hopeless to settle was the real mother. Upon this Visakha stepped forward and said: 'What is the use of examining and cross-examining these women. Let them take the boy and settle it among themselves." Thereupon both women fell on the child, and when the fight became vio-tent, the child was hurt and began to cry. Then one of them let him go, because she could not bear to hear the child cry.

"That settled the question. The king gave the child to the true mother, and had the other beaten with a rod." Prof. Muller says this seems to him the more natural form of the story,

showing a deeper knowledge of human nature, and more wisdom than that of story, but we believe it is universally conceded by antiquarians, that the Tripitaka is an older production than is the book of Kings which, certainly, is not older than Ezra's time, and is probably a work written several centuries later than the period accredited to that au-

SPANISH CIVILIZATION. A Spaniard writing from London to

the Inter-Ocean of this city, says that instead of fifty bull-fights a year in Spain, 4,000 would be nearer the truth.

"There are bull fights nearly all the year round in the big towns and cities of Spain. From two to ten bulls are killed at each fight, for the bull never is simply hounded to death. Each bull kills from one to six horses. Hundreds of bull fights take place in the country parts of Spain that are never mentioned in the bull fight news at all, while, at the same time, the city papers give a column or more of such fights every

day.
"Spain claims that the buil-ring is the road to progress, and that it teaches children to be brave and courageous. Hence bull fights are considered to be the schools of Spain. There are newspapers in Spain that say bull fights each Christianity and mathematics Pagan Rome was had and cruel, and so is modern Spain. The circus brutal ized Rome and the bull ring brutalizes the Spaniard. The Pagan Roman of the time of Nero was not more barbarous in his delight in blood and cruelty than is the modern Spaniard. There is indeed a decay in Spain, and the bull fight is one cause of it."

Dispossessed of her outside colonies, if a revolution will spring up in that country terminating the bull fights, and driving out her priests, at the same time educating the masses, then Spain will soon take a front position in the list of sovereign nations.

TUNDER ORDERS TO SIN.

A heathen Eskimo, who seems to have acquired an education, is reported in a London magazine to have written a Christian acquaintance as follows:

"Your people know there is a God. the creator and upholder of all things and they know they will be happy or miserable hereafter according as they shall have conducted themselves in this life, and yet they live as if they were under orders to be wicked, and it was to their honor and advantage to sin. My countrymen, on the other hand, know nothing of either God or the Devil; they neither believe in punishment nor reward after this life, yet they live decently, treat each other kindly, and share with each other peaceably when they have food to

Were it not that there are no yellowlegged chickens in those inhospitable regions of the North, no ham and eggs, in fact no food of any kind a Christian man can endure, no money to reward his services, and no attractive sisters craving his love, that would be a good region for missionary effort. But for lack of these in a little while the whole people would deport themselves as if creeds when every effort of the mind is they were "under orders to be wicked." directed in other channels.

TWO FOUND, ONE MISSING.

The Progressive Thinker, in its issue of June 23, gave a very interesting account, from the pen of Ernest S. Green. Esq., of the finding of the tomb of Osiris, the supreme god of the Egyptians, among the ruins of Luxor, by the renowned antiquary, M. Amelineau.

It has been the opinion of scholars for ages that Osiris was an early king of Egypt, from 7,000 to 10,000 years ago, and that his worthy deeds had immortalized him, and caused his deification at death. Time had nearly de stroyed the evidence of his mortality, and left but myth to tell of his deeds It seems the usual halo of greatness gathered around him, for it is told that at the time of his birth a voice proclaimed, "The Lord of all the earth is born."

The recovery of Osiris' tomb which was supposed to be at Philea, the principal seat of his worship, is one of the wonderful discoveries of modern research. It makes certain that he had a mortal existence, when heretofore that fact was only conjectural.

Following closely on the heels of this Egyptian revelation comes that of the absolute finding of the remains of Gautama Buddha, an account of which, under heading of the "Birth-place of Buddha," was given in these columns on August 13.

These discoveries put at rest all question of the genuineness of these characters, however great the accretions—the dust and cobwebs of the centuries which cluster around their ancient

names. If similar evidence existed, or there was any probability of its discovery that such a person as Jesus ever exist ed, it would add immensely to our stock of knowledge, and increase the world's faith in such a character.

It is claimed the Crusades were un dertaken to wrest the sepulchre of Jesus from the possession of the Saracens. Though a borrowed one and occupied but two nights and one day, as the gospels tell it, yet six millions of lives were sacrificed in the effort to regain it, and Europe was financially bankrupted by the fruitless waste of treasure expended, but no vacant tomb was found, and no evidence was gained that such a thing had ever been. All rested on the improbable story of a romancer who said:

"After the Lord had spoken to them [his disciples] he was received up into heaven, and sat on the right hand of God."-Mark 16:19.

Human evidence must have ended when Jesus passed out of sight on his heavenly journey, but the novelist kept right on, entered the pearly gate, and seated his hero next the Father who occupied an ivory throne.

Of course, there is no objection to persons believing this account is historical if they wish, but it is beyond the power of human intelligence to verify single statement, so very different in the case of Osiris and Buddha; but may be the old maxim, "That cannot be found which never existed," has significance in the search for the remains of Jesus.

SAVING VIRTUE OF FEAR.

"Terror is everywhere the beginning of religion." So wrote Lecky, the emfnent historian; so all say who investigate the subject. The first effort of the revivalist is to frighten the religious inquirer into the belief that hell is gaping to receive him as a victim. He depicts the horror of the undying worm, the flerceness of the unquenchable flames, the terrible agony which ensues, and the eternity of those tortures. To this is added the malignancy of the cruel Solomon. The Professor does not undemon who presides over lost souls. dertake to tell which is the primitive | These terrors are dwelt upon in lengthy discourses; are intensified by words accompanied with rocal music and agonizing prayers, directed to a vengeful God asking his kindly benefactions to save a dving soul from endless perdition. He is importuned to neglect justice and exercise to the fullest extent his mercy. Scarcely a ray of hope is held out for the salvation of the faltering, trembling sinner, whose nerves are all aflame with fear, and whose intolerable woe gives way to groans and lamentations.

When despair is fully enthroned, all hope is shut out, damned spirits fill the mind, and reason is tottering, then Jesus, with his unspeakable love, is introduced to the frenzied victim. The corrugated brow of an angry God begins to relax under his son's tender pleading. Kindly emotions are aroused; smiles take the place of frowns; hope is seen in the distance; it comes nearer and nearer; it lights up the gloom; the devils recede; moaning gives place to joy; the sinner is saved, and is welcomed to a seat with the ransomed. whilst houris gather round and shower their smiles upon him.

It is the young, the timid, the nervous, the imaginative, who are caught in the trickster's holy net. Only they who have been ground in the mill, and crushed under the enormous machinery, can fully realize the sufferings, the unutterable woe, the candidate for heaven feels when struggling to gain a Savior's love.

Fortunate the victim if reason does not leave its troubled throne forever, and he is borne away to an insane asy lum, there the companion of damned spirits whose agonizing groans are ever ringing in his ears.

It was in childhood's sunny hours the writer, just entering his teens, when he witnessed, and felt in his own person the doings of the revivalist. He recalls with vividness the skilful actor as he manipulated his wares, dwelling for a time on the misery of the damned, and the eternity of their affliction, then the wondrous change to undying love as exhibited in a crucified Savior. It was then he first learned, what Lecky has subsequently taught, that "Terror is the base and the beginning of religion."

GLADSTONE'S RELIGIOUS VIEWS. It is stated that Mr. Gladstone gave utterance sometime before his death to

the following, which would indicate he "It may be we shall find Christianity itself is in some sense a scaffolding, and that the final building is a pure and perfect theism where the kingdom shall

be delivered up to God that 'God may be all in all.'" The fact that Gladstone during his last days favored the return of the Church of England, to the fold of the Roman hierarchy, leaves little room to build liberal thought on his expression. He was born a churchman, and his after laborious duties were too fatiguing to allow him time to think outside of professional or political routine. There is no opportunity to grow away from

DIVINE HEALING.

At Beulah Park, near Cleveland, O., the so-called Christian Alliance has been holding a convention, and its leaders indulging in more or less successful attempts at healing according to the example of Christ and his disciples. After each meeting, those who are sick and lame gather in the corner of the auditorium, and the preachers begin the practice of their Voodoo arts.

On a late Sunday ninety-eight gathered to be anointed. The leading preacher told them that they must have faith to be healed, and that they must not expect to be suddenly cured. The preacher held a tiny vial of sacred oil in his hand, and poured a few drops on the upturned forehead of each, between the eyes, rubbing it well in, while the attendants prayed. When all had received this anointing they were told to go home and believe that they were healed and they would be.

One Harvey Beck, a three-year-old child was cured of spasms, but they came on again because he was exposed to the sun. How a child of three years can have faith, is to be explained.

It is singular that divine nature should seek for evidence in the sothought miracle of healing, but so it has been with all religions, even down to Spiritualism. It has a safe retreat in the "want of faith," if unsuccessful, which it always is when there is any real ailment.

Some of the profane audience asked if it was ever necessary for a child of God to take medicine. To this one of the big xponents replied that it depended on the individuals. If they believed in the benefit of medicines, their faith was increased by taking remedies. If they had faith enough, they had no use for drugs.

Mrs. Rounds, of Chicago, confirmed this by saying that when the unright-eous broke the windows of their church in that city, she prayed God to protect them, and he did so well, not another one was broken. Then she Jumped to the highly logical conclusion that if God could protect his church windows, sure ly he could cure the sick!

Mr. Simpson cited a case in his own experience of the healing power of per-fect faith in God. "A few weeks ago," he said, "shortly before the Prince Wales injured his knee, I was walking hurriedly along a country road, I tripped over a stake and dislocated my knee cap in falling. I sat down on a door step too much perturbed by pain to pray, but finally I managed to God to remove my pain and I tried to think I had no pain. Finally it seemed as though I was in heaven, with my leg on the outside. I could feel two forces struggling in my leg, just as though the evil one was fighting against the good, but finally it seemed as if I could feel my knee cap sliding slowly back into place, and shortly my pain left and I was recovered."

The reverend Simpson was in a peculiar position-all of him in heaven but his leg, and that in hell! If he had not had full faith and pulled in that leg, his would have been a sad case! This opens the way to a new train of thought: A great many with less faith must be in the same position, half in heaven and half in hell, without the least assurance that they can ever free themselves!

Perhaps the height of audacity and flood-tide of nonsense was reached by Rev. Peck, in his sermon wherein he demonstrated that Christ would come in exactly thirty years from this blessed year 1898. He proved this stupendous claim by Bible texts. With lurid eloquence he pictured the destruction of the nations, when God took the blessed church away from them and left then to their folly. Then the new earth would be given the true believers!

What blatant nonsense has grown out of the vague and mystical passages of the Bible? Just so long as that book is received as authority, will such wild prophecies be given, and one absurd deduction will give place to an-

BROTHERS OF SINCERITY.

The "International Journal of Ethics." London, tells of a Mohammedan society, with the above name, organized about A. D. 1,000, which seems to have made heavy drafts on the Koran and many of the heathen philosophers for material on which their method of thought and practice was based. The, Arabec Cyclopedia, compiled soon after the organization was founded, gives an outline of the object of the society. We quote:

"On its intellectual side, it taught men to look on themselves as having their origin and end in one supreme principle of the universe, and as being essential parts of the sum of existence On the emotional side, it made them feel the entire universe was only their larger self, and that, since the same soul pulsated in all things, in wronging another they were wronging themselves. This universal love and tenderness became the dominant impulse of their lives. On the volitional side, it made them labor with all their might to elevate the living world nearer and discipline the lives of their fellows." Has there ever been a Christian so ciety with more noble objects in its or-

this? DISCOVERY OF A CHURCH.

At Soulac, in Gascony, in the South west of France, a cross was lately discovered projecting above the sand Further investigation showed that it was attached to a steeple, and later, a well-preserved church of the thirteenth century, was excavated. The church is now in use.—News Item.

Drifting sand was probably responsible for that lost church. Mariette Bey, the French Egyptologist, was riding over the barren sand planes of Egypt. He'saw a sculptured rock projecting above the sand. Journeying on he recalled a similar adventure of Heroditus. He retraced his steps, made a slight excavation with his own hands till satisfled important ruins were buried there. With a force of laborers the sand-was afterwards removed, and lo, the Seraplum, one of the best preserved temples of ancient Egypt was in his possession. For more than two thousand years it had been protected against the destructive work of the sand blast. The whole history, with the important revelations it imparted to our times, may be found in M. Mariette's voluminous writings.

KEEP IN STEP.

Keep up with the Free Thought procession! You can do so by sending to this office \$1.20 and thus secure The postage or expressage. If you take no Spiritualist paper then you can not keep in step with our great movement, and will necessarily lag in the rear. If you are a Spiritualist, and take no Spiritualist paper, please tell us why you do not?

When Should Spiritualists Hold a Jubilee?

THE QUESTION ANSWERED IN A COMPREHENSIVE MANNER BY A CRITICAL THINKER-HER VIS-ION OF LINCOLN.

To answer the question, when Spiritualists could fittingly hold a jubilee, is to proclaim the first and greatest need of humanity—to be free. Free not only from the errors of false theology, free from the fear of death, free from darkness and doubt concerning the hereafter -but free from the anxiety and privation of poverty, free from the despotism of capitalism, free from the robbery of monopoly of the means of subsistence of the commonwealth which nature has provided for all earth's children,

If Spiritualism does not set humanity free from the injustice that oppresses if it does not help humanity to improve the conditions of this stage of existence what more will it accomplish for the uplifting of humanity than have the religions of the past? The plous Christian has for centuries looked to a better future as compensation for mortal suf-fering and struggle here. Hope of a state of bliss hereafter has been the solace. Contemplation of delight bethe great consolation for earthly trials and woes. The heaven of hereafter has been a very real expectation and sustaining power to the weary soul.

There I shall bathe my weary soul In seas of heavenly rest, And not a wave of trouble roll Across my peaceful breast.

And now we have essentially the same thought in the Sweet Bye and

We shall sing on that beautiful shore The melodious songs of the blest, And our spirits shall sorrow no more, Nor sigh for the blessings of rest.

What's the difference? But at the close of the nineteenth century of the Christian era we have the first intimation in any practical movement as a distinctive Christian endeavor, that the golden rule applied to business is necessary to a Christian life. At Commonwealth, Georgia, some Christian people have started a co-operative association and all advantages and benefits are shared equally. only consideration is that which nature imposes, the application of energy.

For nearly nineteen centuries the entire energy of the church has been devoted to saving souls from misery hereafter. How to save souls and bodies from misery here and now has not till very recently been reckoned a Christian duty. To make a condition of happiness now by systems of mutual helpfulness by doing to others as ye would that others should do to you, is barely beginning to be considered the genuine evilence of Christian life.

Is it an advance from this religious short-siglitedness, this lack of preparing a home and heaven for human souls while immortal bodies, that Spiritualists should be so satisfied and swallowed up in the delight of communion with departed loved ones, and the assurance that we shall know each other there, that no endeavor is put forth to make this world a comfortable place to

If the teaching and the point of attack of old errors continues to be put forth only in regard to the relation of mortals to another realm of life and the activities of another stage of being, in what respect will Spiritualism prove a greater blessing to struggling humanity here, and now than has the Christianity of the past?

A young wife in this city recently has been compelled in less than three weeks after the birth of a child, because of the loss of his situation by her husband, to work and earn th on a stool without a back, in the shop, and does a work that's very hard on the hands and arms from 8 o'clock a. m. to 9 p. m. This case is but a similar one to that of tens of thousands of sew ing women in every city of our land.

What possible recompense for this hardship can be the knowledge that there is intercommunion between this world and the unseen? Can the fact that one has received a message from the departed give her strength for the long hours of wearisome toil? Will the knowledge that the old theology is an error save one's overtaxed body from the results of conditions that are imposed by the economic errors of our civilization?

Is it not of more importance to find how our social order can be made to furnish opportunity to every child of earth to subsist than to repeat manifestations of continued life beyond the sphere of mortal needs?

There can be no higher purpose than to establish justice on earth. Our nation was born of this impulse. The host of departed souls who had been inspired with love of humanity, liberty and justice while working here in the flesh. have not become indifferent to the needs of humanity since passing to higher realms.

The devotion of Abraham Lincoln to human welfare, to liberty and justice has not abated since his taking off has ganization and practical workings than placed him in the position of a media-tor between the Liberty League in spirit life and this people and our national administration. That this is a fact was most impresively shown to me in a vision. From his radiant form showered down innumerable streaming rays of brilliance, and from his thought my brain seemed like a vibrating in-strument to which was transmitted the message which he desired to have con-

veyed to President McKinley. Lincoln is as carnestly working for the good of our country and for human progress as when at the head of our nation! With him as co-workers for the fraternization of all the nations of the earth are the Liberty League, which is composed not only of those who have passed to that realm from these United States since the Declaration of Independence was pronounced, and who had been actively connected with national affairs, but from all lands those souls who have been consecrated to liberty and human progress." I

When that ineffable vision was opened to me it was announced that there were seven immediately cooperating with him to effect a worldwide current of thought force from that realm and to transmit spirit forces to the various nationalities and govern-

ments of this planet. The following names were distinctly impressed: Mazzini, William the Silent, Prince Albert, Czar Nicholas, Toussaint L'Ouverture, Henry Clay and Garfield.

From Lincoln and this council was proposed a measure to promote inter-Progressive Thinker one year and Art | national fraternization. It is one that Magic, Art Magic is practically free to every lover of our constitution and every yearly subscriber, the 20 cents original principles must heartily enonly a little more than paying for the dorse, and one that every spirit who has received the baptism of love of humanity must feel worthy their earnest effort to actualize. It is that the United Mrs. Longley would make a most effi States government shall extend to all cient secretary, if elected, and would be the governments of both American continents an invitation to a conference to discuss the means of establishing com- dium, lecturer and author.

mercial relations for the inutual benefit Arbitration to adjust all difficulties.

When this message was given with a request that it be sent to President Mc-Kinley, it had not been announced in the press that Pierola, President of Peru (whose ambition is to unify all the republics of South America under one central government with himself as its head), was buying warships in order to make a demonstration against the United States. The idea of establishing comity of all the governments of North and South America, and through reciprocal commercial regulations and international arbitration to prevent conflicts, is one that would promote har mony, peace and the spirit of human

brotherhood. "The Pulpit and Social Problems" is the title of a new magazine, edited and published by Christian ministers in San Francisco. This is a movement by church people in the direction of human uplifting and fulfilling the petition that the church has repeated for nineteen centuries, Thy will be done on earth as

When human laws and economic sys ems are in harmony with the new commandment, to love one another, and all relations measured by the Golden Rule when man is held of more value than property, when right and justice in our system of industry and trade have swept away the warfare of selfishness and greed, mortals can hold a jubiled that will be echoed and re-echoed through the vast spheres of the spiri

The knowledge that souls who have passed to the unseen, are still interested in mortals, should appeal with added force to the conscience of Spiritualists. To know that we can think together and work together with those who are dwelling in the light of eternal realities, should give larger scope to our thought greater persistence to our purpose more fervent desire to make this life to-day a life of liberty and happiness, of love and peace and harmony.

Spiritualism and Social Problems would be the fittest statement of the principles and objects which Spiritualists and Spiritualism stands for

So long as the earth which belongs to the children of men is unavailable to any portion of them because monopolized by the private ownership of individuals and syndicates, native and foreign, injustice and crime against bumanity is embodied in and enforced by man-made law, and law is a robber of humanity and a safeguard of thieves. So long as the whole system of eco-

nomics, and the control by a class of money lenders of our medium of ex change makes it possible for 25,000 families to hold 75 per cent of the wealth of our country, so long will justice be fallen in the streets."

Neither church members nor Spiritualists have a just occasion to jubilate while in this land of ample natural resources men are seeking vainly an opportunity to earn daily bread; while the landford exacts tribute of the tiller of the soil and the producer of man's sus-tenance is in bondage to the mortgage holder; while the child of tender years is compelled to be a bread winner, and the maiden and mother, the fatherless and the widow toll long hours for pittance in the sweatshop.

If Spiritualism does not make its be lievers a host to deliver from the worship and oppression of mammon, it it does not inspire in Spiritualists the purpose to make the paths straight for the children of men to rean the fruits o their toil, to find equal opportunity to win subsistence, to build houses and inhabit them, to plant vineyards and en joy the fruit of them, then this most necessary and race uplifting work will be accomplished by some other and truly spiritual agency.

Spiritualism has freed man from the fear of a future place of torment. What humanity needs now in this age of machinery, and electricity, and marvelous discoveries, is to be made free from the torment of a present hell of fear, of servitude to mammon, of perpetua bondage. Humanity needs to be freed from the systems of robbery that push him off the domain of his God-given in heritance and crowd him down to un-

requited toil and pauperism. Work is a divine institution. The law of labor is a divine law. Nature furnishes equal opportunity to all, and imposes the same condition, work. Man by law has devised systems which de prive some of opportunity, and make i possible for some who do not work to live off the labor of the worker. No assurance of a future home, no abode of bliss hereafter should reconcile a soul to homelessness, and pauperism. and injustice and robbery here. Justice to the worker, the producer of wealth, is the great spiritual as it is the great

LUCINDA B. CHANDLER.

THE CHURCH BOGEY.

In conversation with a Christian neighbor some time ago the subject of religion came up for discussion. The writer remarked:

"It is presumed you take no stock in the popular creeds, that God was the father of a son by a Jewish maiden; that that son was God himself, hence that the Virgin Mary was the mother of God; that this son took upon himself the sins of the world and became a voluntary sacrifice to God-that is, to himself-to save the world from an endless

The quick response: "No, though I am a member of a Christian church, yet I do not believe any of those silly teachings.'

"How can you remain in the church

when it teaches such pernicious errors? "Simply because it is believed the influence of such teaching exercises a wholesome restraint on wife and chil

"Therein you doubtless greatly err. The wife is not a fool, and the effect on your children is to teach them false hoods that good may come. Teacl them the truth, that a penalty adheres to every wrong; that there is no possi bility of escaping its terrible sting, and you have done more to fit your sons and daughters for life's duties than it is possible for the preachers to do with

"I think you are right, but it is a terrible ordeal to break away from a church with which one has been asso clated all his life, meet the disapproba tion and active hostility of its members and be branded with the opprobrious title of Infidel in addition.

their false conceptions of the here and

the hereafter."

"Infidel, not in the faith, is as harm less and senseless as the bogey foolish parents talk about to frighten children into good behavior."

MRS. M. T. LONGLEY. We see by the Religio-Philosophical

Journal that Mrs. M. T. Longley, of Los Angeles, Cal., will be a candidate for secretary before the next National Convention of Spiritualists. Without expressing any decided preference for any one for that position, we do believe that acceptable to the great mass of Spiritnalists. She is widely-known as a me

# PROPOSITION UNPARALLELED.

An Offer that Should Increase Our Girculation to 100,000.

In clubs of Ten Subscribers, at One Dollar Each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer to each subscriber--a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every postoffice in the United States, with a little effort, as every Spiritualist, every Theosophist, and every one searching into the occult or spiritual should have the book and paper.

10 Yearly Subscribers, 10 Art Magics, \$10.

# GHARLES DIGKENS.

He Desires to Communicate Through The Progressive Thinker.

The brilliant Charles Dickens, high in Spirit-life. has given one of his choicest productions through the well known medium, author and musician, Car-Ivle Petersilea, of Los Angeles, Cali. It is entitled "Juno, or The New Woman." It is Spiritualistic, anti-Catholic, sets high ideals, and is interesting throughout. The spirit Charles Dickens expressed the fervent wish that his narrative be published in The Progressive Thinker. We take special pleasure in complying with his request, and his production will be commenced soon. Now is the time to send in your subscription. and Winter Campaign will be brilliant indeed.

# OUR MOSES.

Moses Hull, the indefatigable worker, author, lecturer and defender of Spiritualism against the attacks of its enemies will figure conspicuously in our Fall Campaign. Everybody will want the paper. Send in your subscriptions at once.

FIGHTING BAD SPIRITS.

A move in the right direction and which is of hopeful import to the cause has just been arrested at St. Joe. Mo. of Spiritualism, is thus indicated by for holding up a Burlington railroad the Chicago Times-Herald:

taken radical steps to protect the pubtenant. The braves consisted of asso lic against clairvoyant and mediumistic frauds. Henceforth no "medium" will be admitted to the State Association who has not been passed upon officially and has shown mediumistic powers which are satisfactory to the highest Spiritualistic body in the state. This is an attempt to drive disreputable clairvoyant and Spiritualistic frauds out of business by exposing them to the public in their true light, and as such it

seems to deserve indorsement "It is proposed to extend this move-ment throughout the entire country by organizing state associations which will not only serve to bring Spiritualistic beeffective warfare against the constantly on Thursday evening, September 1, growing army of impostors who prey Handel Hall building, 40 Randolph ipon the credulity and the superstition of the ignorant and the weak. There is room for such a crusade, and it cannot be inaugurated too soon."

The Truth Seeker.

Freethought paper in the world, by a special number. Some of the features will be contributions by the following: Col. Robert G. Ingersoll-subject, A Look Backward and a Prophecy; Thaddeus B. Wakeman-subject, The Change in the Aspect of Liberalism in Twentyfive Years; Lucy N. Colman, the coworker with Garrison and Parker Pillsbury-subject, Recollections. special features are being arranged. and Watson Heston will contribute his for 7 cents. Address the Truth Seeker, Cure. Paper cover, 15 cents. For sale 28 Lafayette Place, New York.

FRUIT FROM A POISONED TREE A "gang" of Sunday-school scholars train. The captain of the robbers was "The Michigan State Spiritualist As- one Jim Hathaway, aged 17, while his sociation, in session at Lansing, has brother Bill, aged 16, acted as his lieu ciate members of their Sunday-school class. The captain, who made a ful confession, says the plot of the robberg was conceived after reading a thrilling story, whether found in the Sunday school library the press report does not tell. The boys are all under arrest, but because of their religious associations and respectable parentage it is pre sumed they will escape with a mild ad monition to not do so again.

Reception to Mrs. Richmond We wish to notify the members of the Church of the Soul and Band of Harlievers into closer union but also will mony, that a reception will be given to carry on an active and, it is hoped, an our pastor, Mrs. Cora L. V. Richmond,

MRS. LE SIEUR,

Cor. Sec'y

STATE CONVENTION.

street.

The first annual convention and elec-tion of officers of the State Spiritual-The Truth Seeker will celebrate its ists' Association of Minnesota will be 25th birthday, as the next to the oldest held in the Morgan Post Hall, 118 Hen-All societies throughout the state are requested to send in their applications for a charter, and appoint delegates at once. W. F. Peck, of St. Louis, and all of the prominent local mediums will participate. An extensive programme is being arranged and a large attendance is expected. The ladies auxiliary. will serve meals in the hall.

"Social Upbuilding, Including Co-operative Systems and the Happiness and genius to the occasion, with the usual Eunoblement of Humanity." By E. D. number of cartoons Copies of this Babbitt, LL. D., M.D. This comprises issue (September 3, 1898) may be had the last part of Human Culture and



#### CAMP-MEETING DIRECTORY.

FROM THE FIELD.

Notes of Work in the Camps

To the Editor:—It is a long time since

I forwarded a communication to your

columns, not that I have lost interest in the cause your valuable paper repre-

sents, but never were hands nor head

more busy than mine have been since

the opening of the camp season.

Mr. Hull and self left our cozy quar

ters in Buffalo, N. Y., the 6th of June and took up the work in "The Spiritual-

ists' Training School" at Mantua, Q.

On account of the change of the date of

Our first objective point was Win

field, Kansas. This was Mr. Hull's fourth season with the Spiritualists of

that section, and my second. I will not

take time nor space to give a detailed

report of the cause or our work in that

part of the country. I would simply

note in passing, it was the decision that

a better meeting had never been held

ed a new organization, to be known as

Auxiliary was also organized and en-

listed in active service. Before the

close of the meeting, the Woman's So-

largely in making the camp of 1899 an

unprecedented success.
From Winfield we went to Cedar

up to nearly one hundred. Notwith-

standing, we were greeted on every oc-

During the few days of our sojourn

the religion of Spiritualism. Mr. Hull's

appointments would not permit him to

remain though the occasion was to be

work, consequently the writer remained

to "say the words" and confer her

On my return east, I was delayed in

to leave Chicago as soon as I could get

a train for my next point, Haslett Park

ticipated one or two days at least in the

city where we pay taxes, and of which

behalf of the lyceum, although I am

here as elsewhere, an "all around hand"

ful class of young ladies who have be-

come deeply interested in the Emerson-

Mr. Hull is at present at Island Lake

Camp (forty miles distant,) "so near and yet so far." It would be a little

pleasanter for each, if we were within

speaking distance, but such are some of

the little sacrifices that now and then

Many charming letters have come to

hand since I took up the camp work

for the season, and I have enjoyed

them all, but have had no opportunity

of answering them save in loving

thoughts, but there is a time ahead of

me. I have occasional glimpses of it.

when I shall be settled in my own little

home and free from the confusion of

travel, daily meetings and constant

care. I shall have ample time to make

Just a few words concerning Haslett

from the old Haslett camp, and as a re-

sult, neither are supported in a manner that a Spiritualist camp-meeting or as-

I would not have it inferred that this

camp is not a success in a way, for in-

teresting meetings are held every day

except Monday. The Lyceum work is carried on five mornings in the week.

The evening entertainments thus far

have been above the average of the

camp entertainments. The dining hall

s well managed; I have never seen bet-

ter fare at any camp. The grounds are

kept cleanly, the managers are court-

eous and kind, and if there has been

any inharmony on the grounds it has

As speakers, we have had up to date.

Mrs. Julia Walton. Mrs. Helen Stuart

Richings, J. Frank Baxter, Hon. O. P.

Kellogg (the chairman), and myself. Mrs. Marion Carpenter and E. W.

There are several good mediums on

the grounds; as I am unacquainted with

the names of some of them, will not

I intend to reach home about Septem-

God the Father, and the Man the Im-

cents to 20 cents.

MATTIE E. HULL.

not come to my knowledge.

Sprague are yet to come.

ian system of physical culture.

must be given to the cause.

up for my long silence.

sociation should be.

we speak occasionally, as our home.

casion by large audiences.

Cassadaga Camp, N. Y. This favorite place of resort opens July 15 and closes August 28.

Onset Bay Camp, Mass. Onset Bay (Mass.) Camp-meeting-commences July 3, and continues to

### Niantic Camp, Ct.

The Niantic Camp-meeting commences June 24, and continues until September 8, inclusive. Excursion tickets to Niantic can be obtained at all stations on the New London Northern railroad at little more than half fare.

#### Lake Sunapee Camp, N. H. The nineteenth annual Lake Sunapec

Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for five weeks, commencing Sunday, July 24, and ending Sunday, August 28, 1808. the Jubilee, the commencement of the school was postnoned; in consequence of this arrangement, we were compelled to leave for our Western appointments two weeks before the close of school. Marshalltown Camp, Ia.

## Commences Sunday, August 28, and closes Sunday, September 18. For fur-

ther information address Miss L. P. Beeson, Albion, Iowa. Topeka Camp, Kansas.

Commences September 11 and continuing until the 25th. T. P. Kelley, Secretary, 211 E. Fourth St., Topeka, Kan.

awakened that the Spiritualists effect-Grand Ledge Camp, Mich. Grand Ledge Spiritualists' Camp will open July 31, and close August 28, inopen July 31, and close August 28, in-clusive. Mrs. Geo. Sheets, secretary Camp-meeting Association. A Woman's

Mt. Pleasant Park Camp, Ia. Commences Sunday, July 31, and closes Sunday, August 28. For full information address Martin H. McGrath, secretary, at Fulton, Ill.

#### Lake Brady Camp, O.

Opens July 10, and closes September | Vale, where we held four night meet-4. D. A. Herrick will preside as chairman during the session. Southern Cassadaga Camp, Fla.

The Southern Cassadaga Camp meeting commences the first Sunday in Februnry, 1899, and continues four weeks. For information write to the corresponding secretary, Emma J. Huff, Lily

### Ashley Camp, O.

National Spiritual and Religious Camp Association, Wooley Park. Com- the sealing of the legal bond between mences August 21 and closes Septem- two young Spiritualists, representing ber 11. H. Baxter, president; W. F. families who were prominent in the Randolph, secretary.

### Vicksburg Camp, Mich.

The Vicksburg camp, at Fraser's Grove, opens August 5, and closes August 28. Programmes will be sent to Programmes will be sent to anyone addressing Jeanette Fraser, St. Louis for hours; thus I was forced Wicksburg, Mich.

### Island Lake Camp, Mich.

Fourth annual camp-meeting of the Camp, from which place this will be Island Lake Camp Association, Island sent. I was disappointed, as I had an-Lake, Mich., beginning July 1, and end-

#### ing August 31 1898. Lakeside Park Camp, Mo.

Lakeside Park, Jasper county, Mo., commencing September 10 and closing September 26. B. G. Sweet, president, in the camp. In addition to the Lycempire City ,Kans.

### Haslett Park Camp, Mich.

Opens July 31, closes August 28. For information and programmes, address I. D. Richmond, Secretary, St. Johns,

#### Harmony Grove Camp, Cal. The Harmony Grove Camp will open at Escondido, San Diego, county, Cal., Sunday, August 14, closing Sunday, Au-

For further particulars, enclose stamp and address the corresponding secretary, Miss Mary Nulton, Escondido, Cal.

## Lake Pleasant, Mass.

Lake Pleasant Camp opens July 31, and closes August 29. Albert P. Blinn,

### Franklin, Nebraska.

The Northwest Kansas and Southwest Nebraska Spiritualist camp-meet-ing will open August 25 and close Sep. smaller than a few years since, not tember 12, at the Rose grove, Franklin, that there are less Spiritualists in this Nebraska. For particulars address the part of Michigan. Oh, no; but two secretary, D. L. Haines, Franklin, Neb., other camps have been established

Etna, Maine. Camp will open August 26 and close September 4. For particulars address

#### H. B. Emery, secretary, Glenburn, Me. Catalpa Park, Mo. Catalpa Park Camp-meeting, at Lib-

eral, Mo., commences August 20, and closes September 4. Mrs. Alice Walser, secretary. Dallas. Texas.

### Texas is to have a camp-meeting, at

Dallas, September 10 to 20. D. Hinckley, 563 S. Central avenue, Dallas, secretary.

# Camp Progress, Mass.

This camp is open only on Sunday. and is located on the Essex street road, between Lynn and Salem, Mass.

### A LIBRARY.

Commence forming one now by subscribing for The Progressive Thinker, the names of some of them, will not and securing Art Magic. The paper make mention of any; I do not want the one year and Art Magic will cost you name of showing favoritism in this di-only \$1.20. Supposing the plan had been adopted by The Progressive Thinker more of one than the others. when it was first issued. Then you could have had in your library at the ber 1. Home address, 359 Normal avepresent time eight valuable books. But nue, Buffalo, N. Y. it is better late than never. Commence now, if you have not done so already, to form a library by subscribing for The Progressive Thinker. A library in this Progressive Thinker. A library in this fast age is absolutely essential. Aid us in carrying out the Divine Plan.

The Spiritual Philosophy versus Diabolism. Two lectures by Mfs. Marla M. King. Price reduced from 25 cents to

"The Religion of Humanity, a Philosapply of Life." By J. Leon Benwell. An interesting and thoughtful pamph-An interesting and thoughtful pamph. age of God. Two lectures. By Mrs. let. Price 15 cents. For sale at this Maria M. King. Price reduced from 25

# CASSADAGA.

Notes of the Daily Doings.

Last Tuesday and Wednesday the campers and friends had the privilege of listening to the scholarly addresses of Brother H. D. Barrett. The chairman, in introducing him said, that Cassadaga was welcoming the home-coming of their boy, and that like other young men he had brought back with him a helpmeet and companion. The welcome extended to both by the audience was judged a happy and cordial one. Brother Barrett then spoke upon the subject, "The Sub-Evolution of all Religious," and he handled it in a masterly manner. He was listened to by a large attendance each day, and then was busy in packing his household effects that were here. He had resided here and was chairman for something like eight years, and now he moves all his belongings to his new home in Boston. The well wishes of all who knew him went with him when he took his departure.

At the time Brother Barrett was here the annual convention of the Young People's National Spiritualist Union was in session, and he spoke for them and gave them great encouragement to go on with their work. Tuesday evening the young people belonging to the local society at Tily Dale gave an entertainment for the benefit of the expense fund of the convention, consisting of the Grecian movements, by many of the young ladies, each carrying a beautiful national emblem, the Stars and Stripes, while the orchestra played the "Star Spangled Banner." There was vocal and instrumental music, ice cream and cake, and telegrams from various parts of the world, written for the occasion. Then there were a number of booths for the fortune-teller, palmist and astrologer. The affair was grand success, and netted them quite

Mrs. Cora L. V. Richmond came Thursday, and the rain was pouring down in torrents when she came from the train. In the afternoon she gave the address, and it was very practical and one of her best efforts. She did not give a very lengthy report of her trip to London. She spoke again Friday to a large gathering; also Sunday morning.

In the afternoon we had the pleasure of listening to the Rev. E. L. Rexford, who has spoken here before, and is well

Last Friday night there was an entertainment given, by the small children of the lyceum, for the benefit of their fund, and too much credit cannot be given to the conductors and leaders for in that locality. So much interest was their careful, painstaking drill of the little ones. The exercises were taken part in by those ranging from seven to ten or twelve years of age, and to say that they did their part well is putting it very mildly. There was a very large attendance of the older children upon the ground, and they all voted it a succiety had collected a goodly sum of cess, and if every town or hamlet had money and received pledges for tent furnishings, all of which will assist such patient teachers as we have here, there would be an active working lyceum in every one of them, and then when the friends come to Cassadaga or any other camp, they would not have to ask in the conferences, what the ings and two on Sunday. While at the Spiritualists can do to keep their young last named place the mercury danced children out of the orthodox Sundaychool. I wished many times that evening that some of those Spiritualists who seem to think that if they get to know of the truths of the matter, the children need not be educated along the same at Cedar Vale, Cupid was busy and making haste to send out the chime of lines, had been present at that enter-"wedding bells" under the sanction of tainment, and at the convention of the

> they may be better qualified to carry carry forward the standard of truths o greater heights when we have passed from the stage of action. Too many children have been kept from the seance room and have not had tarian schools, and for their feeling of shame that their fathers and mothers

young people. If Spiritualism is of any

value to the grown people, it certainly

should be taught to the children, that

believe in a doctrine so entirely different from that which they are taught. The greater part of the audiences are changing about every three days. Many are going away on every train, and yet every train brings new ones in. My legitimate work at this camp is on makes one feel that it is good to be here, when occasionally you hear some one tell of meeting some old friend here that they had not seen in from ten to

fifteen years. There certainly has been much good done by the meeting this season, and there are still two weeks left in which to do a great deal more. There was harmony among the stockholders at their annual meeting to-day, as the board was re-elected without opposition, and there will probably be no

change in the executive officers. This has been a great camp this year as there surely must have been many rays of light for the seeker, there being some eighty prominent mediums upon the ground, and embracing nearly every kind of manifestation known.

Brother Woodbury, the kindly secre-

tary of the N. S. A., was here with us for a few days, being called here on business connected with that body. Also our worthy brother, L. V. Moulton. Mrs.Kayner has had many calls from aged people that used to know her father, E. V. Wilson. Her cure of the gentleman from Meadville, Pa., has created quite a stir in that city, and to day a lady came from there with no other purpose than to take treatment from her. We have received an excellent letter from our friend, giving many expressions of gratitude for his restoration to health and ability to again at tend to his business. She will visit the oldest grove meeting association, at North Collins, N. Y., for three days. soon after this camp closes. It used to be known as "Hemlock Hall," and has met annually for forty-three years.

I see that Brother W. H. Bach is putting in his new printing office to-day, and will make Lily Dale the headquarters for the new argosy to be sent out upon the great sea where many news paper ventures have found the shoals that have caused their wreck. It will be known as "The Sunflower," and if energy and will power stand for success he will try to win it in the field he has chosen. He is certainly an industrious. hard-working and pains-taking young man, and is in hopes to gain many friends to the cause of Spiritualism from among the young people of the

We have been favored with genuine physical manifestations through the medium known as "The Allen Boy." He is one of the best mediums in his line I ever saw. He has been in our cottage for two weeks, coming here conditions that could not leave a doubt in the mind of the sitter.

T. D. KAYNER.

"Mahomet, His Birth, Character and is No. 6 of the Library of Liberal Clas. us discard all deception and hypocrisy. sics. It is conceded to be historically and raise the spiritual standard. correct, and so exact and perfect in | Chicago Spiritualists could hardly do every detail as to be practically beyond better than to visit this camp; It is the the reach of adverse criticism. Price, nearest well-established camp To cents. For sale at this office,

The Work of the Past Week,

August 8, conference. August 9, services opened by the Melba Quartette singing "Homeland,"

and "Satisfied." Mrs. Carrie E. S. Twing lectured upon "Muddy Cups and Living Waters."
Singing by the Melba Quartette closed the exercises of the day.

Wednesday services opened with singing, after which Ars, H. L. Russegue, of Hartford, Conn., addressed the audience, taking for her subject, "The Ori gin of Human Life; Its Destiny or Its Possibilities; What Are They?" Singng by the Melba Quartette.

Thursday was Grand Army Day. The whole earth seemed bathed in billows of tears as it were on that occasion for our fallen heroes, for such a downpour of incessant rain is seldom experienced. Notwithstanding, large audiences assembled in the Temple to witness and to hear. The children had been drilled in a very pretty little entertainment that was interesting. Mrs. C. Fannie Allyn gave the address of the morning, closing with a beautiful and grand poem from subjects given by the udience.

In the afternoon an interesting programme was carried out. The temple and auditorium were handsomely decorated in yellow and white emblematic colors, with the red, white and blue also flags of every nation in the world making a very pleasing effect.

On account of the dampness from the heavy rains of the day previous, the Friday morning services of the Woman's Congress were held in the Temple. Exercises commenced with selection by Melba Quartette. Mrs. H. L Russegue delivered the address, her subject, "Woman's Part in the Civilization of the World." A profound and able lecture.

In the afternoon the services were held at the auditorium. Miss May French, of the Melba Quartette, recited "Jim Bludsoe." Rev. Anna Shaw was introduced and gave for the subject of her lecture, "The New Man." Mrs. Shaw kept her audience in good humor while declaring wholesome truths.

The Melba Quartette rendered appro priate and classic music throughout the three days' entertainment. A letter from Miss Sarah J. Farmer was read regretting her inability to be at Onset on this occasion.

We were pleased to meet again Mrs Adkinson, assistant editor of the late Lucy Stone Blackwell's paper, The Woman's World, who came with her pen to report for that paper the interesting events of the Woman's Congress.

Saturday morning services in the emple. A selection by the Melba Quartette prefaced the lecture. Mrs. Kate R. Pope, of Leominster, daughter of the celebrated lecturer, Mrs. Juliette Yeaw, gave the morning address. Her subject, "The Ploneer Women Who Have worked for the Education and Rights of Woman,"

Afternoon services in the grove. Mrs Mary Elizabeth Lease, of Wichita, Kas. gave the address. Her subject, "The Signs of the Times." Mrs. Lease electrifies her audiences with wholesome truths forcibly expressed.

The three days of Woman's Congress which took place! the 11th, 12th and 13th, were an intellectual treat. To witness the talent displayed, the dor mant possibilities that have externalized in woman the past few years is in deed encouraging not only to the fe male portion of mankind, but the male portion themselves should feel a pride in the outcome so far developed in the mother portion of the race. Man has been waiting all these years for the assistance woman can give, though he did not know it. He has been going tandem long enough and now he is becoming convinced that woman is indeed his equal in development when you the instruction as to the philosophy that they should have received. That will give her the opportunity and they can the potter replier. There is no doubt in any one's mind work side by side for the better, nobler and higher development of future gen-

erations with greater success. AUGUSTA FRANCES TRIPP.

# VICKSBURG CAMP.

Some Reformatory Objects.

To the Editor:—I desire space in your valuable columns for a brief notice of the Vicksburg Camp-meeting. The location, the material environments, the executive officer, Oscar Edgerly, and the brave little woman who owns and controls the material environments, a majority of the readers of The Progressive Thinker are no doubt acquainted with.

The Vicksburg Camp, like the most of our western camps, is thoroughly spiritual and reformatory. It seems to me this camp is sure to occupy the front rank in spiritual reform movements. I mean spiritual in contradistinction to fashionable summer resort materialistic

I haven't the least desire to complain or find fault with the management of any camp, but merely refer to acknowldged conditions that exist, by way of comparison; the spirit that underlies and moves the Vicksburg camp, is divinely spiritual; all externals teccive due consideration but are ever second

The writer was invited to come here and teach a class in practical medicine, because the owner and controller be lleved the campers needed lessons on that subject, and she ((Miss J Fraser) was not mistaken, as the lessons have received the attention and enthusiastic endorsement of nearly all the campers. The interest increases every day. I will only add it is a great pleasure to teach a large class, lanxious, earnest and receptive.

Those who know the writer's views on politics, religion and medicine, understand that I oppose the one man or woman power as a rule, but there are exceptions to all rules, and that excep-tion is noticeable at this camp; the gen-tle, quiet, clear-headed lady who manages this camp is a worthy example for all camps and spiritual gatherings.

So far as I can judge from a week's observation, every move, every question, every suggestion is settled from the standpoint of the spiritual; will this or that effort, change or advance the grand, glorious principles of plain Spiritualism, is the question.

It is already settled that a reform in medicine is to be one of the features of this camp. This the writer firmly be-lieves will lead to the establishment of a health school, and that in the near from Lake Brady, and has given a future the primary principles of the exnumber of remarkable seances, under burg camp. May the quier, modest movement inaugurated spread, is the desire of all generous souls. I believe our camps should become educational or change their names from spiritual to Doctrine." By Edward Gibbons. This fashionable, materialistic camps. Let

DR. M. E. CONGER

BEACH.

Various Topics of Interest.

I have found here a small but earnest company of workers determined upon advancing the interests of Spiritualism, prominent among whom are S. J. Woolley, who has donated the grounds; Mr. and Mrs. Clemens, the latter a fine clairvoyant physician, test and trumpet medium; Mr. and Mrs. John Groves, at whose cottage I am being made welcome; Mr. and Mrs. J. Workman, Mrs. Lawrence and others. The association grounds are by the side of beautiful Buckeye Lake, the largest body of water in Ohio, and which furnishes excellent fishing. There is a large hotel, three stories, with broad verandas and rooms which boasts of moquette rugs and fine bedroom sets. A handsome parlor and dining-room, excellent cul-sine, and the presiding genius of Mr. and Mrs. S. J. Hussey, so favorably known at Chesterfield Camp; rods of large pink polyanthus, plenty of boats a toboggin slide, water lilies and the wonderful glory of the Sacred Lily of the Nile, which has been transplanted to the reservoir by the State, and there grow in all their historic beauty. A clear atmosphere, wholly free from malaria, completes the list of worldly at-The spiritual attractions have, I believe, well pleased the people

No camp in the world has better advantages, albeit it needs more working Spiritualists.

I opened the services with lectures tests and improvised songs, August 7. Willard J. Hull gave two masterly discourses, August 14, while I assisted with readings and improvisations. Sunday, August 21, I again conduct the services. The attendance has been unusually good considering all of the circumstances, and it is also a financial success. Ernest Stevens, the trumper medium, is with us and giving good sat isfaction, and my little daughter Essie has given a few readings while blind folded, which were especially satisfac

tory.
We all feel very proud and happy to be able to announce that the tile for the foundation of the auditorium is ordered and that work will soon commence upon the structure. This will be one of the few camps in the State which will absolutely have no debt upon its shoul ders.

September 4, I open the work in Columbus, having been employed by the association of that city, which is certainly one of the most representative in the country, for one year, but have reserved the months of January, February, April and May for other societies. I expect and hope to accomplish the work of a medium and in a large measure that of a spiritual minister. There is a noble field of humanitarian labor open for the lecturer who is employed by the year, which it would be impossible for the itinerary to accomplish.

We hope to make the lyceum one of the most attractive features of the society.

Commencing October 2, I shall give at the hall a course of lectures upon upon other phases of psychic and spiritual law. I hope to have all who are ailing and also those who wish to develop mediumship attend. By the use of this method I have not only had a great many wonderful cures per-formed, but all who have used it for that purpose have had the tobacco and liquor habit cured. It will always be my effort to teach that Spiritualism brings physical and moral health when understood. We have too many who dally with these laws, not using them personally, and the result is poor health, or worse yet, bad habits which are a disgrace considering the fact that we are so close to the borderland of health.

I am glad to see that the tide is turnthem, but I for one love the cause of Spiritualism well enough to accept any honest effort, mistakes and all, which does as much to change public opinion and to present Spiritualism properly as the Jubilee did. We have too much of the element who take all the good of our truth, brighten their lives and their homes by its rays, and then begrudge every dollar they give. We have too many people comfortably situated who think they are justified in keeping all they have and if possible gain more through the aid of mediums; we have too many who hold fast to every cent for fine flummeries, and never are ready to make a sacrifice in order to disseminate these truths.

By no means would I be understood as wishing that there had been no criticism, but it should have been more dis passionate. From these mistakes and their frank acknowledgment will come a lesson, but I say that a people which is not interested in a Jubilee is too cold they need warming up-and a people not willing to aid in its expenses though personally they may not attend, will never take care of their mediums and we have too many illustrations of uncared for mediumship and unloved mediums with us already

The list of lecturers who paid their own expenses was incomplete. I was one of those who paid all of my own expenses. For week-night services throughou

the State and for unengaged months I can be addressed at 89 West Goodale street, Columbus, Ohio.
CARRIE F. WEATHERFORD.

### Haslett Park Camp.

The pioneers of Haslett Park have again held their annual meeting at the auditorium. Our roll call was thirtyseven, all in good standing. Our meet-ing was opened by the choir, followed by the reading of the minutes by the secretary. Our worthy president, who will soon

ee his eighty-seventh birthday, took the floor and gave some grand remarks on the grand cause of Spiritualism, which we all felt keenly, for we fear it may be his last year with us. Follow ing him was read a poem composed by him, entitled "Wonderful Change." Seventy-five years back they used the old wooden plow, the three-square "drag" and a flail, the old iron pitchfork and the wooden hand-fan that tossed the wheat in the air for the chaff to blow away, until it was fit to take to the mill; the old scythe and sickle and the clumsy rake. All these tools were the best they could make. He has seen the coming of the railroads and steamboats, canals and the telephone. He has lived to see the old laid aside and new inventions step in. Also the step from the old school-house where they used to worship, to costly churches. All these things he has passed through, and yet he says there are more to come.

We then had an address by Mrs. Walton, after which came the election of

officers for the coming year. MRS. O. H. SOULE, Sec'y.

"Who Are These Spiritualists and known author. Price 15 cents. For gave it to a soldier going to Manila. sale at this office.



# WORDS OF APPRECIATION

# 'Out of the Abundance of the Heart the Mouth Speaketh" of Our Premium Book.

To the Editor:-I received the extra numbers of The Progressive Thinker and Ghost Land. I have not had time yet to read the book, but anticipate a rare treat when I do. I, like many oth- and paper included. I wish you all the ers, cannot see how you can afford to publish such a paper and give such beautiful premiums with it. I can't understand how any Spiritualist can live without the paper. MRS. N. REID.

To the Editor:-I have read "Ghost Land" with deep interest. I am very glad that Spiritualists are having an opportunity to read it, for I think the author of the book may be taken as the highest authority. It has done me more good than words can express, and I trust that it may correct many crude and erroneous ideas heretofore prevalent among Spiritualists.

To the Editor:-I have read your premium, Ghost Land, and a world of light it throws on many questions of vital importance; a book that ought to be in the home of every Spiritualist family.

G. S. STEPHENS. family.

To the Editor:—I am happy in ac-knowledging the receipt of Art Magic. So far as I have looked into it, the impression received is generous and hopeful of good. I trust to a generous appreciation of my anxiety to atone for what may seem to you needless importunity. T. A. PARKINSON.

To the Editor:-I herewith send you post office order in renewal of my subscription for The Progressive Thinker and Art Magic, which you are so generously donating to your subscribers. I think there must be some "magic" the replenishing of your exchequer, or else you must have had a big pile laid up to start with, and if the latter, you must remember that drop by drop the

ocean may be emptied. S. M. RICHARDSON.

To the Editor:-It is with pleasure thank you very much and wish you sucthat I write that I have received "Art Magic" all right. I have not concluded the reading of the book yet, but find it intensely interesting, and it satisfactorily answers many queries that have been in my mind. I shall certainly recommend it to all my friends; and I wish to thank you very much for it, as I look upon it as in the nature of a gift, the paper alone being worth all and more stantially gotten up, and yet it is to be of the \$1.20 forwarded to you. With carnest wishes for your further success, be an ornament to any center table, and I am, yours very sincerely, AMELIA E. HAYES.

To the Editor:-I received the books, "Ghost Land" and "Art Magic"; they are splendid and instructive MRS. J. J. WHITNEY.

To the Editor:-I note that The Prothe future if I do not "cash up." Find enclosed an order for \$1.20. I have a conv of Art Magic for which I are 200 copy of Art Magic for which I paid \$6. but I want your edition to match Ghost H. LEWIS.

To the Editor:-My query expressed in your journal recently as to what sur prise awaited your readers, was quickly answered, "Art Magic." Truly this is an unparalleled offer: One year's subscription to your valuable paper and "Art Magic" for \$1.20. I well remember when this book first issued from the gifted and competent writer, Mrs. E. H. Britten; it sold readily from stand and elsewhere at \$5 per copy. It presents all occult subjects in such comprehensive manner it should be read by all. TITUS MERRITT.

To the Editor:-Have just received Art Magic. I have read about 65 pages and like it very much. I look forward with a great deal of pleasure for The Progressive Thinker which I receive every week. I take 13 weekly papers and a number of monthlies and semi-monthlies, and above them all I prize the Progressive Thinker the highest.

J. G. LEATHERS.

To the Editor:-Please find enclosed \$1.20 to renew my subscription to The school for the past two years. Pupils Progressive Thinker, and Art Magic. I have made excellent progress in their have Ghost Land. I cannot see how studies, and in the art of self governyou can sell such books for so little ment. Terms moderate. For circulars money. I wish to express the deep readdress the principal, Belle Bush. gard I have for you personally and the noble work you have been doing for the ta, Ga.; Mrs. W. P. Williams, Salem, last thirty years. I have held you in Ore.; Joseph H. Wilson, Esq., Belvidere, dear memory since you gave to the N. J.; Mrs. J. C. Jackson, Chicago, Ill.; world that lucid, far-reaching and ex- Catherine J. Musson, Philadelphia, Pa. haustive essay that was called a Dr. Arthur B. Ewell, 312 West 14th "Search After God." I learned more from that than any other subject that ner of Light and Progressive Thinker. ever engaged my mind. I do not say this in a spirit of flattery, but from the depths of a grateful heart that it is only your due, not only for past but present effort. I have been the recipient of from one to three spiritual papers for the last thirty-five years, and to me The Progressive Thinker is the acme of SMITH HOMER. them all.

To the Editor:-To say I am pleased What Is Spiritualism?" A pamphlet of with Ghost Land but faintly expresses 40 pages by Dr. J. M. Peebles, the well-my feeling. I have had one volume and C. L. PARKS.

To the Editor:-Your paper is doing a great work, and all Spiritualists should support you. Those books, no Spiritualist can do without them at the price, O. H. COLVIN.

To the Editor:—I have received Art-Magic. It is a mine of the richest gems of spiritual thought. If the thousands of our people only realized the fact that you are dealing out the richest treasures of thought, comparatively free of charge, when sent with the loyal and true Progressive Thinker, they would respond to your constant effort to supply them with the richest literature that flows from the spirit world. C. F. COLE.

To the Editor:-Please excuse me for not acknowledging the receipt of the beautiful books, Ghost Land and Art Magic; they are much better than I expected. I take great pleasure in reading them. Many thanks and well MRS. M. J. RAMAGE.

To the Editor:-Some time in March I sent you \$1.12 for The Progressive Thinker for this year (1898) and Ghost Land. I was very much pleased with both paper and book, and now I want Art Magic, and we think we cannot do without The Progressive Thinker, so I send with this \$1.20 to pay for the paper for 1899 and Art Magic, as advertised by you. It seems to me that the paper grows better all the time, and we are very much pleased with it, and wewant to read Art Magic and feel sure that we will be very much interested in it. MRS. HANNAH SMALL.

To the Editor:-I received Ghost Land, and a few days later, Art Magic. I have been very busy, so only glanced at them hurriedly; but enough to know I have two splendid books and for the price are the grandest I ever saw. I

Description of ArtMagic.

"Art Magic" contains nearly 400 large pages. It is neatly printed on first-class quality of paper, and bound in cloth in exquisite style; in fact but very few books to-day are so neatly and subits contents will be perused with avidity by all reflective minds, however much they may dissent from some of the opinions presented.

# Premium Terms

ders must be accompanied by their requisite amounts, viz:

ART MAGIC and The Progressive Thinker One Year, \$1.20.

ART MAGIC, Ghost Land and The Progressive Thinker One Year,

Belvidere Seminary.

The fall term of this institution will egin September 21. Location healthful and beautiful. No illness in the References-Mrs. Loe F. Prior, Atlan-

# KEEP IN TOUCH.

Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week. The paper one year and Art Magic costs only \$1.20. The book is almost wholly a gift, as the 20 cents only a little more than pays for the expense of mailing. Art Magic is splendidly gotten up, is elegantly bound in cloth and printed on fine book paper, and will prove a valuable acquisition to your Il-

# .. GENERAL SURVEY ..

**\*\*\*\*** 

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

ecretary."

Iowa.

permanently located

Dr. J. C. Phillips, one of the old, sub-

stantial magnetic healers of the ranks

and a tried and true psychometrist, is

round, Mt. Pleasant Park, Clinton,

A special to the Times-Herald says:

tenth annual meeting to-day. Moses

Hull, of Buffalo, was in the pulpit. Al-

though the weather was inclement and

threatening, the attendance was large,

many persons from all sections of the

state being attracted by Mr. Hull. The

attendance this year has been large,

that of last Sunday being the record

breaker in the history of the meeting.

The meeting next year will extend over

five weeks. Aside from the funds on

hand, a subscription fund of \$5,000 is

the spring, taking the place of the pres-

ized roads and walks will be added, the

water, gas and other services will be

extended and other improvements

made. The association is now in better

condition than at any time in the past.

The reports which have just been com-

piled by the state officers show wonder-

ful gains in Spiritualism during the

N. S. A. CONVENTION

At Washington, D. C., Oct.

18, 19, 20, 21, 1898.

All chartered societies are especially

and women to represent them at this

It is particularly desirable that so-

of the N. S. A., with a request that they

find some one to represent them. Each

society should choose a delegate, and

see to it that the delegate attends the

Certificate rates will enable all dele-

gates east of the Mississippi to travel

at reduced rates. Everything will be

from Boston—indeed it is rumored

there are to be two, at least from New

Spiritualists of the West, let us hear

rom you. Send a strong representa-

don of your sturdy business men and

An Explanation from E. W.

Wallis.

As there seems to be some misappre-

hension about our work and plans.

please let me state, first, that Mrs. Wal-

lis is an inspirational speaker and a clairvoyant medium; is in the front

rank of speakers in England, and gives

about half a dozen descriptions, at the

Second, I am a trance speaker, and-

can sing when desired, but am not a

Third, we expect (and are prepared)

to work separately, and shall be pleased to meet the wishes of societies

lesiring our services singly or together.

Fourth, our time is short. I expect to

start for home in the middle of Janu-

ary next, consequently am desirous of

Fifth, will secretaries please write us

Sixth, we go to Cassadaga for a few

days and should be glad to visit Buf-

falo, Cleveland, Toronto, Rochester and

other cities en route. Detroit, Chicago,

or other cities in Michigan, or the West

might follow if a continuous tour could

Seventh, we are booked for Berkely

Hall, Boston, for the month of Novem-

ber, and would be glad to hear from so-

cieties in the vicinity for Sunday and

week-night meetings during that month

Letters addressed to us at Lily Dale

will be forwarded after we have left.

Prompt application will greatly oblige. E. W. WALLIS

The Progressive Thinker.

Every Spiritualist in this broad land

can keep in touch with our cause by

subscribing for The Progressive Think-

er, and also obtain a valuable acquisi-

tion to their library at the same time-

Art Magic. The paper one year and Art Magic costs \$1.20. The 20 cents

only a little more than prepays the post-

age, so that the book is almost an abso-

ute gift, being paid for out of the reve-

nue of the office, thus each subscriber

sharing the profits of the paper. Sub-

scribe at once and get your neighbor to

"Edith Bramley's Vision." Vivid de-

scription of a Jesuit spirit conclave, together with interesting corroborative

testimony. Price 15 cents. For sale at

"Historical, Logical and Philosophical

Objections to the Dogmas of Reincar-

nation and Re-Embodiment." By Prof.

W. M. Lockwood. A keen and master

ly treatise. Paper, 25 cents. For sale

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution

of Man."-Two papers, given in the in-

terest of spiritual science, by Michael

Faraday. Price 15 cents.

at Lily Dale, N. Y., stating the best

F. B. WOODBURY, Sec'y.

women to the convention.

close of her lectures.

getting to work at once.

clairvoyant.

or October.

join with you.

this office.

at this office.

onvention.

meeting.

England.

on the camp

#### WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications that he is a genuine medium, not only copied by some one who is, and oblige by the intelligences that we have seen The Progressive Thinker.

CONTRIBUTORS:-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the truth, hence kindly feelings should always be entertained for those who differ from you.

Geo. F. Perkins, lecturer, singer and test medium, desires to correspond with societies for the purpose of serving them. Western lines preferred. Address 587 N. Clark street, Chicago.

Married in Cleveland, O., August 10, 1898, C. H. Figuers to Miss Frances Hammond, Robt. C. Wright, mayor of Glenville, officiating.

E. J. Bowtell may be addressed for engagements for fall and winter dates at 3 Linn street, Ithaca, N. Y. Dr. M. E. Conger writes from Vicks-

burg Camp: "The most social, spiritual camp I have ever attended. Chicago Spiritualists could never do better than to spend a week or two at this camp. My school is a fixture here. It is the first step in a reform that seems to be ripe, and Miss Fraser and I were wise in putting it upon the footing of social equality. May the angels continue to ent lodging and dining hall. Macadambless this little angel, Miss Jeannette ized roads and walks will be added, the Fraser. She is a jewel of the first

Mrs. Mattie E. Hull served the Haslett Park Camp three weeks the present season in the interest of the Children's Progressive Lyceum. She will reach her home in Buffalo about September 1. She will occupy the rostrum for the past year." First Spiritualist Church, Sunday morning and evening, September 4. will be the opening of the year's engagement with that society between Mr. Hull and herself. Mrs. Hull is at present corresponding with lyceums with a view of working up an interest in the movement, hoping by so doing, that there may be a large representation of Lyceum workers and sympathizers in attendance at the meeting to be held in Washington, D. C., October

Fond du Lac Commonwealth: It was three years ago that the Rev. J. A. Milburn, formerly paster of the First Presbyterian church of this city, surprised his Indianapolis congregation by announcing that he believed in baseball playing on Sunday. But under his win-some oratory, and by his extremely clever way of always "putting things," his flock soon recovered from the shock. But on Sunday the pastor of the Second Presbyterian church hurled another surprise at his congregation, by stating arranged for their comfort in Washingthat he believed in the possibilities of Spiritualism. He declared that there was nothing repugnant to the truth in the belief that a mother, who had tenderly watched over a child in life, might communicate with him after death Both in fishing and in preaching, Mr. Milburn is a man of surprises.

Mrs. John Lindsey, of Grand Rapids, Mich., has been doing missionary work for Spiritualism in the village of Mukwanago, Wis., sowing seeds of truth that will in due time yield their harvest of good. She believes that workers should go out into the highways and hedges and work for the cause. He meetings in Grand Rapids will re-open September 1. She is now at home and ready for calls wherever needed.

Arzelia C. Clay writes: "The cause of Spiritualism is gaining popular favor, rather than taking retrograde steps in Grand Rapids, Mich. A meeting has been organized at North Park, and we have been favored with tests and speaking from Mrs. R. W. Barton, of Minneapolis, Minn. She, with other good workers are doing no small amount of good. Lydia D. Everett, M. D., is putting forth efforts to enhance the welfare of the human family, that we may live upon a higher plane, Their address is 169 Ionia street. Grand Rapids, Mich. Mrs. Barton is an able and eloquent speaker, having a genial disposition that unites with her spiritual and intellectual attributes, and gains many friends for our ranks."

H. F. Coates writes: "I have returned from my visit, and can now be found at 2420 Indiana avenue each day for sittings and slate-writings and regular circles on Sunday, Tuesday and Friday evenings. I found at my old home that the interest in Spiritualism had not died out, which was proven by a large number who come each night to witness the phenomena."

Joseph Cooper writes from Providence, Rhode Island: "The Providence Spiritual Association, which holds its nectings in Columbia Hall, will reopen for the ensuing season as follows: Sundays, September 4 and 11, it will hold medium's circle at 8 p. m., and all me diums interested in the cause of Spirit unlism are cordially invited to come forward and render all the assistance possible. On Sundays, September 18 and 25, Mrs. Effie J. Webster, of Lynn, Mass., will occupy our platform afternoon and evening, followed by Mr. J. Frank Baxter, Sunday, October 2."

Mrs. N. Reid writes: "I, like many others, cannot see how you can afford to publish such a paper and give such beautiful premiums with it. I can't understand how any Spiritualist can live without the paper."

Married, at Lake Brady, August 14, 1898. Miss Esther Witt and Mr. Frank Steele, both of Amherst, Ohio. Anna Robinson, of Port Huron, Mich., performed the ceremony.

Coulson Turnbull, Ph. D., who has just returned from India after a two years' sojourn, will lecture six evenings at 044 Englewood avenue, on "The Basis of Scientific Prophecy." Lectures commence Thursday, August 25, at 8. p. m. Much new and valuable instruction will be given at these lectures. Blackboard illustrations.

Married, in Nelson, Ohio, August 6, 1898, Miss Elida Duiter and Mr. Clarence Proctor, both of Nelson. The ceremony was performed by Mrs. Anna L. Robinson, of Port Huron, Mich.

[Chapters From a Life: By Elizabeth Stuart Phelps. Boston and New York: Houghton, Mifflin and Company. Cloth, pp. 278. Price \$1.50.1 The well-known author of "The Gates Ajar" series of sermon-novels does not

Mr. and Mrs. Gray write from Erie, in her autobiographical work, "Chapters From a Life," invite her public to stray very far "Beyond the Gates." Pa.: "Owen Z. Meredith, the boy medium has been with us a week and has been holding very successful trumper opening into the sacred recesses of her real private life. Indeed, the opening seances, and all have been very much words of the first chapter are in the pleased with his demonstrations. We consider him the best medium that has ever visited this locality. The communications that came through his power, both in trumpet and independent, are very plain and distinct. His controls and guides are very intelligent and give world, and though she has given it an and the wish to say so."
interesting book, a notable addition to Later she says: "I am so often asked beautiful descriptions of the spiritworld. We are thoroughly convinced literary biography, yet the reader un- if I still believe the views of another avoidably gets the impression that all life set forth in "The Gates Ajar," that I through she is trying to get the author am glad to use this opportunity to an-posed in the proper perspective for pub-swer the question. \* \* For nature's manifest through the trumpet, but by the tests that he has undergone. We heartily endorse him to those seeking satisfactory result both to herself and litate. honest mediumship, and we are fully satisfied that he will give satisfaction. F. M. Scott writes: "The Rev. D. W. Hull has been lecturing here for the last two weeks. Much good has been done by his lectures. Old theology has ness, shuts the door of her heart upon received a shaking up that it will not soon forget. The Spiritualists here have organized a society by electing the following officers: H. Allen, presi-dent; Mrs. Cole, treasurer; F. M. Scott,

CHAPTERS FROM A LIFE.

Elizabeth Stuart Phelps on

Spiritualism.

which is really the frightened outcome of her overmastering bashfulness. Such like shyness we may be sure is her confidence and in these "chapters" revealing her own true inwardness, dwells at length upon the causes which led to writing certain of her books, her "Indiana Spiritualists closed their, methods of writing and remuneration received; location and descriptions of her various homes, etc. Doubtless, also, her true heart history has before this been interwoven in the lives of her vaand poems. Her capacity for heart-warmth and wide friendliness is sufficiently proven by the eulogies befeeling-eulogiums which, taking the form of reminiscences, form a large share of the book, giving additional charm and value as biography.

She must herself have a winningly intellectual personality who counted among her dear and intimate friends such men and women as Harriet Beecher Stowe, Dr. Holmes, the poet and genial philosopher of the Cups;" the beloved publisher, James T. Fields, the poet Whittier, breezy Celia Thaxter and Edward Rowland Sill; Phillips Brooks, the great preacher; as well as her father's friend and colleague, Dr. Edwards A. Park, of Andover Theological Seminary. Of these she speaks very fully and relates of them many new and pertinent anecdotes. Passing glimpses are also given of her friendships with Longfellow, Lucy Larcom, Mary A. Livermore, and Lydia Maria Child, one of the heroines of the anti-slavery cause. She gives us also Emerson from a new point of view.

equested to select able business men Not the least interesting of these reminiscences are those concerning her own family, her maternal grandfather, Rev. Moses Stuart, professor of sacred literature, author of many commencieties be represented by delegates in-stead of proxies. Blank proxies should tarles, and a German lexicon; her panot be placed in the hands of any officer ternal grandfather, Rev. Dr. E. Phelps, notable for the spiritual visitations which also troubled the renowned Wesley family, though both professed to be disbelievers in Spiritualism. A very pathetic story is revealed in her brief reference to her own gifted mother, for whom she was named and who died when her only daughter was but eight years old, and her only son a few years An excursion is already planned younger. Mrs. Phelps was a prolific

many of which are in use to-day. While several of Elizabeth Phelps Ward's novels have done notable missionary work in converting people to a belief in Spiritualism-especially the 'Gates Ajar' series-it seems strange to find her in this semi-autobiography disavowing any definite personal belief or experiences in Spiritualism. She says: "I have been asked, possibly a thousand times, whether I looked upon that little book [Gates Ajar] as in any sense the result of inspiration, whether what is called spiritualistic, or of any other sort. I have always promptly said 'No' to this question. Yet sometimes I wonder if that convenient monosyllable in deed and truth covers the whole case. When I remember just how the book came t be, perceive the consequences of its being, and recall the complete unconsciousness of the young author as to their probable nature, there are moments when I am fain to answer the question by asking another: 'What do we mean by inspiration? That book grew so naturally, it was so inevitable, it was so unpremeditated, it came so plainly from that something not one's self which makes for uses in which one's self is extinguished, that there are times when it seems to me as if I had no more to do with the writing of it than the bough through which the wind cries, or the wave by means of which the tide rises The angel said unto me 'Write!' and I

She declares her primary object in writing it was to comfort the hearts of the bereaved by woe, for it was written in 1863, when the war for the Union had already bereft many homes of its sons, brothers, and fathers. She says: "Into that world of woe my little book stole forth trembling. So far as I can remember having had any 'object' at all in its creation, I wished to say something that would comfort some few-I did not think at all about comforting many, not daring to suppose that incredible privilege possible-of the women whose misery crowded the land. The smoke of their torment ascended. and the sky was blackened by it. I do not think I thought so much about the suffering of men-the fathers, the the sons-bereft, but the women; they whom war trampled down without a chance to protest; the patient, limited, domestic women, who thought little, but loved much, and loving, had lost all-to them I-would have spoken." Yet again, she seems to deny inspira-

tion when she says it represented "Steady and conscientious toil. There was not a page of it which had not been subjected to such study as the writer then knew how to offer to her manuscripts. Every sentence had received the best attention which it was in the power of my inexperience and youth to give. I wrote, and rewrote. The book was revised so many times that I could have said it by heart. The process of forming and writing "The Gates Ajar"

lasted, I think, nearly two years." But "The Gates Ajar" is a truly Spiritualistic book, whatever may be Mrs. Phelps-Ward's private views, and that it filled the crying needs of mourning hearts everywhere is evidenced by the author's statement: "I have been old that the American circulation of the book, which has remained below one hundred thousand, was outrun by from 25 cents to 20 cents.

that in Great Brain. Translations of course were manifold. The French, the German, the Durch, the Italian, have been conscientiously sent to the author; some others, I think, have not. More

applications to republish my books have reached me from Germany than from my other country." Of the private communications which the "Gates" series of books ("The Gates Ajar," "Beyond the Gates," and "The

Gates Between") brought her she writes thus: "From every corner of the civilized globe and in many of its lan-guages they came to me-entreaties, outpourings, cries of agony, mutterings of despair, breathings of the gentle hope by which despair may be superseded; appeals for help which only the Almighty could have given, demands form of a protest against any invasion for light which only eternity can sup-by public curiosity upon the precincts of her cherished individuality. So as a my arms like a child who must be comtrue and frank self-revelation these forted. I wrote to them-I wrote with "chapters" are not very satisfactory to out wisdom or caution or skill, only the hungry, sensation-loving, reading with the power of being sorry for them,

lic inspection, with a somewhat un- sake, which is God's sake, I cannot hes-\* \* Unless he created. her readers. Here and there, however, world from sheer extravagance in the she seems to forget the pose she has infliction of purposeless pain, there assumed and engagingly lets us get a must be another life to justify, to heal, momentary peep at the reality; then, angry with herself for her forgetful-velop holiness. If there be another world, and such a one, it will be no us with a bang—just as a very shyly theological drama, but sensible, whole sensitive and really sweet-natured girl some scene. The largest and the theological drama, but sensible, wholesometimes shocks and surprises her strongest elements of this experimental friends by what seems rudeness, but life will survive its weakest and smallest. Love is 'the greatest thing in the world,' and love will claim its own at last. The affection which is true enough the reason why Mrs. Phelps-Ward, in- to live forever, need have no fear that stead of really taking the public into the life to come will thwart it. The grief that goes to the grave unhealed may put its trust in unimagined joy

facts of the spiritual belief, and yet the writer says almost at the beginning of these "Chapters From a Life:" so often asked if I am a Spiritualist. I am sometimes tempted to reply in rious heroes and heroines in her stories grammar comprehensible to the writers of certain letters which I receive upon the subject: 'No; nor none of our folks!" But she adds: "Being destitute stowed on those friends who met her on her own plane of thought, intellect, and of Spiritualistic mystery \* \* \* yet there seems to be something about me which these agencies do not find congenial. Though I have gone longing for sign, no sign has been given me. Though I have been always ready to believe all other people's mysteries, no

Certainly these statements are basic

inexplicable facts have honored my experience." Mrs. Phelps-Ward's book is a very interesting one, though she has been shy of full self-revelation. The portraits and pictures are worth the price of the book, alone; among these are portraits of the author at various ages, of Whit-tier, Holmes, Longfellow, Lydia Maria Child, Lucy Larcom, Mrs. H. B. Stowe. Phillips Brooks and other cherished friends and relatives. Her marriage to Rev. Herbert Ward is lightly but tenderly touched upon. There are also many useful suggestions to young writers, taken from her own long experience, which was, however, a wonderfully fortunate one

SARA A. UNDERWOOD. Quincy, Ill.

# WINFIELD CAMP.

### Harmonious and Successful

The Winfield Camp-meeting, Kansas passed off smoothly and successfully The utmost harmony prevailed during the entire meeting. Mattle E. Hull, Moses Hull, M. Theresa Allen and J. Madison Allen were the speakers. Mrs. | munes to garrison our possessions, but Emma E. Hammond, of Topeka, Kan., this deadly disease must be fought gave public and private psychometric readings. W. W. Aber, materializing medium, gave excellent satisfaction in his line of work. The name of the association was changed to The Arkansas Valley Spiritual Camp-meeting Association, and a new constitution adopted. Dr. A. S. Martin was elected president; Mrs. R. S. Leedy, vice-president; Mrs. L. D. Whartenby, secretary, J. H. all will work to the immediate relief of the cause. Mrs. McAllister, and J. D. Douglas, of Winfield, and Mrs. Wm. P. Sailing, of Derry, trustees. It is expected the board will decide in favor of holding the camp-meeting at Cedar Vale next year. At the close of the camp Mattic and Moses Hull came to Cedar Vale On and held meetings for one week. Sunday an all-day meeting was held in the grove. D. W. Hull, of Norton, Kan. delivered the morning address; Mattie E. Hull spoke at 2 p. m., and Moses Hull at 3:30. The utmost interest was manifested in the meetings from first to last. Mr. Hull left on Monday for his work in the East. Mrs. Hull remaining until Wednesday to perform a marriage ceremony. Two of our most estimable young people, thorough Spiritualits, be ing united by a ceremony so beautiful that only inspiration's voice could utter it through the organism of a pure

Cedar Vale, Kan. Seance Work in Chicago. Mrs. Leila Griffin, of 3127 Wabash avenue, gave some excellent tests of ner mediumistic powers at the home of Mrs. C. M. Anderson, 201 W. Erie street, on Friday, August 12, at 8 p. m. Mrs. Anderson, who is doing energetic missionary work among those of her acquaintances on! the northwest side who deny the possibility of spiritualistic phenomena, that might well be imitated by others, had a large number of skeptics present in her parlors to meet Mrs. Griffin and her husband. Professional men were humerous as currants in a Christmas pudding, and the ladies

woman like Sister Hull.

Hull left us with the good wishes of a host of friends she had made while

LEOTA D. WHARTENBY,

present included many of culture and intelligence. 0 5
The strain on the fragile little mewas at length formed, the "positive" elements being overwhelmingly in the majority. But she held out and after some delay the spirit friends were heard speakingethrough the trumpet, their messages being interrupted by expressions of genuine astonishment from the lips of the skeptics, whose friends beyond the grave gave their first and last names correctly, which, these same skeptics were aware, the medium was wholly ignorant of. Several times materializations seemed about to take place, but the conditions prevented their development, although faint spirit lights glided from time to time through the room.

At the conclusion of the seance many congratulated the medium upon her be ing the first to convince them that "there was something in Spiritualism," and gratefully thanked both her and Mrs. Anderson for the opportunity they received of being convinced.

Social Evils: Their Causes and Cure By Mrs. Maria M. King. Price reduced

## A HEALING BALM.

Criticism Is Right, if Applied in the Right Spirit.

There seems to be a slight incision in the body Spiritualistic just at present. An organization came into existence four or five years ago under the initials N. S. A., from out the grand old East. There has never been much said about it by way of criticism, and it would appear that a few enthusiastic supporters are of the opinion that individuals who do not belong to said organization have no right to criticise, no right to find fault with the officials, or that the institution is above criticism, and the Spiritualistic press has refrained from any "back talk" until the present time; and only The Progressive Thinker has now taken up the cue for a square

If the N. S. A. means anything to Spiritualism Spiritualists must govern the organization; it must be "of the people, by the people and for the people," and not to govern the people. The knife that has made the incision, and that is lengthening it, is lack of understanding of the power and purposes of the organization; a wrong interpretation by those having the reins of government in hand; they are not to be dictators, exactly, but servants, and for this reason the public has a perfect right to criticise, and will exercise the

It is not to be expected that a body of independent thinkers will organize and pass laws restricting their independent thinking; it is not to be expected that an organization comprising such diversity of opinions can be perfectly harmonious, or be run to suit everybody; but it is expected that an organization purporting to be the national representative of Spiritualism will act with de liberation, wisdom and great liberality in all its movements.

Because people either cannot, wish not to join, or have not joined the N. S. A. or any of its auxiliaries they are no less Spiritualists, if they have investigated and become convinced of its truth, even if they gave no support or sanction to the Jubilee and do not see fit to pay for the extravagance they would not have enjoyed had it been lavished upon them.

The interpretation I have to place upon the N. S. A. as at present governed is, an institution that sees a great necessity for its existence, but that at present has not solved the problem of the best means for handling the knowledge possessed to the greatest advantage of the cause it represents.

The original purpose of the N. S. A. was for a concentration of the forces into a national head of assimilating organizations for the propagation of the principles of Spiritualism in every conceivable way, and to eliminate fraud from our ranks, and to be in position to stand up for our rights with other similar organizations; not that the officers of that institution were to be judges of indisputable phenomena or irreproachable characters; not that they were to say who are Spiritualists and who are not; but that as a board of representatives of the Spiritualistic people they must execute their will as nearly as they can ascertain the same.

The Jubilee successful failure has made a deep incision in the financial supports of the cause, but that will heal in time, and without serious damage to even the surface. A financial cut is only an abrasion of the cuticle, but there are other and more aggravating wounds that need our attention and that the healing of will cost us more than can be paid in dollars and cents. There is a wide-spreading epidemic of fraud, and we must find those who have stood true to the principles of truth through every temptation. We may for a time have need of the im-

From land to land the world all o'er; and I see no way but to form in secret orders to try, to weigh, to sift and pass along the good and drop the bad. I do not suggest that this is the duty of the N. S. A., but of Spiritualists, and with the national organization in harmony

There need be no ostracism or persecution; there need be no overburdening self-sacrifice on the part of some and inactivity of others. This fraud in our ranks is a matter that the world has its finger on and we know it is there, every one of us, and we have been squirming and making denials until the squirm has become a necessity. If the errors were not there the public heel would not feel so heavy. We do not need "Articles of Faith" or "Declarations of Principles" to hind us to a known truth or show us its imitation. Each one can see for himself and

herself. Articles or resolutions of determination to do something in this line and bring our true mediums to the front are of far more importance at this time than all the upheavals of eloquence or reliashing of the beliefs of patriarchs of old. The ethereal realms and the ethereal guides will take care of themselves while we look after the earthly means of expressing the eternal ethereal truth of immortality. But in my candid opinion, aside from one or wo clauses, there could be no declara-

tion of principles gotten up that would suit the majority of Spiritualists. We all know that it is right to do right, and because we know it is right we need no "declaration of principles" to compel us to do right. If all would do as their consciences dictate, no in barmony would occur; there would be the smoothest sailing for our barque; no fraud, no selfishness, no scandal, no licentiousness, etc., and Spiritualism would be out of debt and prospering. But no kind of "declaration" will compel such action.

Spiritualists are only human when it omes to being haunted by the ghost of the poorhouse. No matter what a man's belief may be regarding his future, if he is penurious or even illiberal, all the religion, all the philosophy, all the spirituality his hide will hold will not prevent him fearing to be poor, dreading to part with his dollars. If there was only a place over there for his money he could go happy. Spiritualism may open the purse of a few who have to spare, but the cause is to-day suffering for the aid that could be spared and not missed by rich Spiritualists. It is not necessary to be wasteful, extravagant or imprudent with the dollars to carry out the highest aim of Spiritualism; but it is necessary to support the cause, support the press, support the true mediums and care for the afflicted poor and aged in our ranks.

When I think of the neglect of the Fox Sisters and many other tried and true mediums, by Spiritualists of the country, these lines come: Yes, I may have made some errors,

But my life has been devoted To the truth of our great cause: So while you feast and fatten On the best within the land, To show the world of fashion That there's nothing that's too grand this office. Price, cloth, \$1.

In the face of human laws.

#### "REMEMBER THE NAME." Van's Mexican Hair Restorative.

For the cause that hates oppression

On the Christian poorhouse plan.

it necessary to make changes. · I do not

another now in office, give us Barrett

bility and eligibility into consideration

naught but work, worry and curses in

hotel parlors, tendered to Mr. and Mrs.

E. W. Sprague, Mr. and Mrs. "Farmer"

was a success. Harmony prevails.

LAURA MATLOCK, Secretary.

gust 14. Mrs. Marian Carpenter, of De-

an association or stock company, to pur

chase the grounds, improve them and

continue the camp-meetings that have

been such a source of pleasure to those

Mr. and Mrs. Arnold.

the mediumship of Mr. and Mrs. O. E.

Arnold. Their tests are convincing and

the messages convey a high source of

intelligence. If one desires to investi-

gate the phenomena of Spiritualism,

freed from the gross materiality of the

ordinary scance, one can surely secure

most satisfactory results and convinc-

Though the utmost decorum and dig-

nity is preserved, in their circles, yet

they in no wise resemble the old style

prayer-meeting, but yet divine guidance

is always asked. An atmosphere of implicit trust and faith in the divine

divine love pervades, and every mes-

sage is received with devout thankful-

There is no paraphernalia to impres

the beholder, no mysterious doings to

awe the seeker, but the most harmoni-

ous conditions are expected and de

A number of prominent citizens have

been led to embrace the truth, and now

openly testify to its sanctification

while their spiritual unfoldment has

made them willing vessels for the dis-

semination of the eternal truth. Mrs.

Arnold's particular phase is clairvoy-

ance and trance mediumship. Her tests

are many and wonderful. Mr. Arnold

has no superior as a trumpet medium.

The voices are clear, distinct and the utterances are bound to convince and

stimulate the hearers to better thoughts

and more righteous deeds. As an inves-

tigator of more than two years, we be

speak for Mr. and Mrs. Arnold the

hearty support of all honest Spiritual-

Nebraska Spiritualists.

On the 14th, 15th and 16th of Septem

ber next the State Spiritualist Associa-

tion of Nebraska will hold its annual

convention at Omaha, Neb., in Sander's

Hall, Twenty-fourth and Cuming

streets. We shall elect officers and

transact all such business as legiti

mately comes before the association.

All Spiritualists and friends of Spirit-

ualism are earnestly requested to come and join in one solid body to forward

the interests of the cause. There has

in the past year been done some noble work at Lincoln, Beatrice, Blair and

Omaha, 98 per cent of it by members of

the association. The association is to-

day in better working order than ever

before, all through the determined

offer this as an encouragement to all

those who desire to see Spiritual mat-

ters progress, and earnestly appeal to

them to come out and assist in making

the organization stronger and more

effective as a purifying and building

rett, president of the N. S. A., or Oscar

A. Edgerly, or both, at the mass meet-

ings to be held on the occasion.
PAUL E. GILLETTE, Sec'y.

"After Her Death. The Story of a

Summer." By Lilian Whiting. No mind that loves spiritual thought can

fail to be fed and delighted with this

book. Beautiful spiritual thought, com-

agent.
We expect to have Harrison D. Bar-

efforts of those connected with it.

manded.

ing evidence through these mediums.

CLYDE GOODRICH.

that took part in them in the past.

Marcellus, Mich.

rival of the latter.

DR. T. WILKINS.

And loves brotherhood of man,

Just remember, I'm in prison,

Mexican Medicine Co

Gentlemen: Your favor at hand relative to "Van's Mexican flair Restorative" I can truthfully say that I regard it as an excellent, harmless and meritorious preparation for the purpose for which it is intended. It not only restores the natural color of the hair, but it prevents it from falling out, cures dandruff, itching, etc., is a cleanly hairdressing, and is ensily, applied. With regards, I am very truly, 81.00 Per Bottle.

MEXICIN MEDICINE CO.

59 Dearborn St., Chicago, III.

CHURCH OF ROME. I like the stand taken by The Progressive Thinker regarding making oc-casional changes in the officers of the A Remarkable Book. This is a remarkable work by FATHER CHINTLING, It exposes even to the minutest details the corruption that exists in the Church of Rome It is a work of say pages, and should be read as a matter of history by every Spirh ialist. The following is a partial list of the table of contents: N. S. A., and although at present not a member of any auxiliary society-only speaking as a Spiritualist, I really think

FIFTY YEARS

think it best to permit any to hold office The Bible and the Priest of Rome until they begin to feel they have a life My first School-days at St. Thomas—The Monk and Celibacy. lease on it, or that no one can run it as well as they-which is apt to be the

CHAPTER III. result of continuance in one capacity. But if reports be true that there are those who are scheming against Brother Barrett, and in favor of CHAPTER IV. The Shepherd whipped by his Sheep. CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.

CHAPTER VI.
Festivies in a Parsonage. in preference. I have no fault to find CHAPTER VII.

Preparation for the First Communion—Initiation to
Idolatry. with any one personally, unless the rumor be true, but I do not like the prin-The First Communion. ciple of limitation in office. If there

is a good living in any office for one, Intellectual Education in the Roman Catholic College.

CHAPTER IX.

Intellectual Education in the Roman Catholic College.

CHAPTER X.

As the Roman Catholic College. there is for another; and taking capat should be passed around. If there is

ic College Swa PTER XI.

Protes ant Children in the Convents and Numerics of Rome. it, let another bear the burden-pass it Rome.

CHAPTER XII.

Che and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools? Grand Ledge Camp, Mich.

CHAPTER XIII.
Theology of the Church of Rome: Its Anti-Social and Anti-Christian Character. Grand Ledge camp was the scene of unusual activity Saturday evening, the

13th, the event being a reception in the The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome. Riley, and Mrs. Curran, of Toledo, in

The Priest of Rome and the Holy Fathers; or, how is swore to give up the Word of God to follow the word of Men.

CHAPTER XVII.

The Roman Catholic Priesthood, or Ancient and Mod honor of the wedding anniversary of

the wedding anniversary of the abovethe above-named couples, and the arern Idolatry.

CHAPTER XVIII.

Hine Consequences of the Dorma of Transubstantia
tion—The old Pagantem under a Christian name. Each Sunday has witnessed a larger attendance than the preceding week,

CHAPTER XIX.
Vicarage, and Life at St. Charles, Rivierre Boyer. and the social feature of camp life has exceeded anything in its history. Dane-CHAPTER XX.

Papineau and the Patriots in 1833.—The burning of "La Canadien" by the Curate of St. Charles. ing parties, sociables and entertain-

ments enliven the guests. Mediums are doing well. Mr. Riley and Mr. Maybee

Ganadien" by the Curate of St. Charles.

CHAPTER XXI.

Grand Dinner of the Priests—The Maniae Sister of Rev. Mr. Perras.

CHAPTER XXII.

Jam appointed View of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.

CHAPTER XXIII.

The Cholera Morbus of 1834 Admirable courage and self-denial of the Priests of Rome during the epichemic.

CHAPTER XXIV. being the materializing instruments Mrs. A. E. Sheets, the president and presiding officer, moves among the people, doing everything possible for their

pleasure and comfort. Woman's Day t am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertuillan—General Cargo—Tha Seal Skins.

Seal Skins.

CHAPTER XXV.

Simony—Strange and sacrilegious traffic in the socalled Body and Blood of Christ—Enormous sums
of Money made by the sale of Masses—The Society
of Three Masses abolished and the Society of ons
Mass established.

CHAPTER XXVI.

Continuation of the trade in Masses. Bankson Lake Camp, Mich. The meeting closed on Sunday, Autroit, lectured in the forenoon and af-

ternoon to good-sized audiences. The Continuation of the trade in Masses.

CHAPTER XXVII.

Quebec Marine Hospital—The first time I carried the
"Bon Dieu" (the wafer god) in my vest pocket
—The Grand Oyster Solree at Mr. Butcau's—The
Rev. L. Parent and the "Bon Dieu" at the Oyster
Solree.

By We have not space in this notice of Father
Chiniquy's work to give the heads of all the Chaptera.
Those omitted are of especial value. The following,
however, are of thrilling interest:

CHAPTER LIH. afternoon lecture was followed by tests given by Mr. E. E. Carpenter, Dr. W. O. Knowles and Mrs. Carpenter. It is not often that such an array of good test mediums is on the platform at one time.

The camp, while not very largely attended, has been very enjoyable to those who were present. There is no

CHAPTER LIV.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession. prettier spot in Michigan for a camp. The grounds are situated on high land on the west side of a beautiful lake.

The Ecclesiastical Retreat -Conduct of the Priesta

-The Bishop Forbids Me to Distribute the Bible. and what seems strange to relate, there are no mosquitos to bother the life out the weary souls that have come there for a time of rest and recreation. There is a movement in hand (and we are assured that it will be a success) to form

The Ecclesiastical Retreat Colladar of the Friend

The Bishop Forbids Me to Distribute the Bible.

CHAPTER LVI.

Public Acts of Simony-Thefts and Brigandage of
Bishop O'Regau-General Cry of Indignation—
Getermine to resist him to his face—He employ
Mr. Spink again to send me to Gaol, and be fally
—Drage me as a Prisoner to Urbaua in the Spring
of 1856 and falls again—Abraham Lincoln defends
me—My dear Bible becomes more than ever my
Light and my Counselor.

CHAPTER LVII.

Bishop O'Regan relis the Parsonage of the French
Canadians of Chicago, pockets the money, and
turns them out when they come to complain—He
determines to turn me out of my Colony and send
one to Kahokia—He forgets is next day and publishes that he has interdered me—My People send
a Deputation to the Bishop—His Answers—The
Sham Excommunication by three detriken Priesta.

CHAPTER LVIII.

4 Marks from my People, asking me to remain-1 am again dragged as a prisoner by the Sherlif to Ur-bans-Abrahsm Lincoln's suxiety about the Issue of the Prosecution My Distress-The Rescue-Spiritualism in its purest and most refining influence is obtainable through

of the Prosecution My Distress—The Rescue-miss Philomena Moffat sent by Got to save me-Le-Belle's Contession and Distress My Innocence acknowledged—Noble Words and Conduct of Abra-ham Lincoln—The Oath of Miss Philomena Moffat.

A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome." to see how my sad Previsions about my defender, Abraham Lincoin, were to be realized—Rome the Implacable Enemy of the United States.

were to be realized. Rome the Implacable Enemy of the United States.

CHAPTER LX.

The Fundamental Principles of the Constitution of the United States draw from the Gospel of Christ. My first visit to Abraham Lincoin to warn him of the Piots I knew against his Lite.—The Priests circulate the news that Lincoin was born in the Church of Rome—Letter of the Pope to Jeff Pavis—My last visit to the President: His admirable reference to Moses—His willingness to die for his Nation's Sake.

Abraham Lincoin a true man of God, and a true Disciple of the Gospel. The Assassination by Booth—The Rendezvous and Dweiling Place of the Priests—John Surratt's house—The Rendezvous and Dweiling Place of the Priests—John Surratt's house—John Surratt's cereted by the Priests stier the murder of Lincoin.—The Assassination of Lincoin known and published in the town three hours before its occurrence.

CHAPTER LXII.

Deputs:ion of two Priests sent by the People sud the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.

Mr. Desselaier is named Vicas General of Chicago to

Brassard. CHAPTER LXIII.

Mr. Desenthier is named Vican General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal sgainst me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—it writes to beg my pardon.

write to the Pope Plus 1X, and to Napoleon. Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan-Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop —The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1853.

CHAPTER LXV.

Excellent testimonial from my Bishop—My Retreat
—Grand Vicar Saurin and his assistant, Rev. M.
Granger—Grand Vicar Dunn writes me about the
new storm prepared by the Jesuits—Vision—Christ
offers Himself as a Gift—1 am forgiven, rich, happy
and saved—Back to my people.

and saved—Back to my people.

CHAPTER LXVI.

The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Condjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.

CHAPTER LXVII

Price, \$2.25, Post-paid.

## The Influence of the Zodiac UPON HUMAN LIFE.

BY ELEANOR KIRK.

This is the only book which states the simple principles of the Zodiac in simple terms, making the entire matter clear to the averge understanding.

This volume indicates the Jocation, characteristics and influence of each sign of the Zodiac, giving the days which each sign gov.rns, and the geins and astral colors associated with each.

The diseases of the body, how to cure them, and the faults of character incidental to the different domains.

The methods of growth for each human lesion.

Bound in Special Cloth. - - Price, \$1.

A VALUABLE WORK.

CHAPTER LXVII.

Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land.

The methods of growth for each human being.
The methods of growth for each human being.
The domains from which companions, husbands and wires be selected.
The characteristics of children born in different domains, and the conditions to be observed in their care and education.

The personal ability and talent of the individual with reference to domestic, social and business success.

This work is the result of profound research, and in its preparation the author has been largely assisted by J. C. Street, A. B. N.

For Sale at This Office.

bining advanced ideas on the finer and ethereal phases of Spiritualism, leading Researches in Oriental History, the mind onward into the purer atmos-Embracing the Origin of the Jews, the Rise and Development of Zorosstrianism and the Desivation of Christianity; to which is added: Whence Our Arran Ancestors? By G. W. Brown, M. D. Une of the most valuable works ever published. Price 11.9 phere of exalted spiritual truth. A book for the higher life. For sale at

# QUESTIONS \* ANSWERS

I This department is under the management of

#### HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

J. F. Pate sends a clipping from a leading journal wherein the writer, no less than General Walker, asserts that the social order is not responsible for poverty and suffering, but that it is the first curse of God against 'Adam and the ground, whereby he should only eat his bread with a dripping brow," and concludes: "If then, you complain of poverty, make your complaint manfully and squarely against the Maker of the earth, for poverty is largely his work. The socialist is simply dishonest when he charges human misery upon society. Society has done vastly more to relieve misery than to create it."

The correspondent remarks: "It seems to me that this is a question of such vital importance that it should be presented in all its phases to the public, and I urge it on

A. The method of applying the remorseless "struggle for existence" which is carried on in the lower forms of life to man, is a sophistical justification of meanness and cruelty. Savage man may be subject to this pressure whereby the strong, the selfish, the devouring exist on the weaker, but with the coming of the humanities, of love and unselfishness with the developed man, this struggle gives way to the assistance of the needy and weaker by the stronger. A thousand charities show the direct opposition to the brutal "struggle."

The logical application of this "struggle for existence" is made by a "reformer" in a leading English magazine, who recommends that the "unfit," the weak-minded, unfortunate, insane, and criminal be no longer sustained by charity by the "fit," but remorselessly put out of existence! This is the morality of the "scientific reformers" in its full and logical expression.

waste as often as deficiency. It is true that the food of These evidences are accepted as proof that the spirit of brief remarks won the hearts of all who man must in the main be the product of his labor. It is hundred times more food than he can consume. Say that the "Socialist" is dishonest when he charges human misery upon society! What prevents the members of society from gaining food and clothing? Is it not the usages and laws which prevent them from laboring, or rob them of its products? Who gave one man the right to hold ten or a hundred times more land than he can use, and the right to exact half the product from those who do use it? Did God ever sign such title? Is it not

Men may not be alike in ability, but that does not justify laws which give all rights to the strong and fortunate, and make slaves of those who have only their hands to gain a support.

We have entered the sphere of higher, spiritual understanding, and passed by that phase of brutal indifference flected on ourselves.

laws, framed by the conquerors, either by sword or mon- gible when the condition of air and ether is such as to others have had the matter of charterey, sustain inequality, by withholding opportunity to la- alter the vibration of the molecules of the astral shell so ing under advisement and are likely to bor, and robbing it of its products.

or wheel-barrow, to gain a pittance for his wife and children, might work a change in his views. The allotment of vacant lands to cultivators, made by Gov. Pingree, conclusively shows what labor would do, were it allowed op-

P. K. H., Hamilton: Q. (1) When and where was the confessional in the Catholic church instituted?

(2) When and where was the benediction of the wafer to turn it into the living body of Christ, instituted?

A. (1) Although, undoubtedly of much older date, and introduced by slow accessions, by priestly craftiness, the Fourth Lateran Council, made it obligatory on all good Catholics in 1215. The more frequently confession is made the better, but it must be made auricularly to a priest once each year, and be paid for in accordance with the desperate character of the sins confessed.

(2) The mystery of the transmutation of bread and wine into the flesh and blood of Christ had its evidence in the oft-quoted passage which is made a part of his speech to his assembled disciples. It may well be a question, however, whether the dogma did not suggest this passage to some interpolating priest.

The wafer was taken with the same form and significance by Pagan devotees in most ancient times. It belonged to the solar and phallic worship, and it was fashioned in suggestive form. In some Catholic countries this form is retained, and thus the earliest phallic symbols are preserved.

While the symbolism was not disputed by any one, the reality of the transformation was always a theme of hot discussion. It was an ideal theological question; that is a subject about which no one knew anything or could know anything, and hence there was a field for unlimited speculation. Whether the bread and wine was transformed into real flesh and blood, retaining an appearance only, or whether they were symbolic, divided the minds of theologians, and not until the Lateran Council (1215), was it made obligatory for Catholics to believe that the priests had power to make this change by the blessing they pronounced. This decree was confirmed by the Council of Trent in 1551.

It was indignantly rejected by all the Reformers, and Protestantism, of course, calls the belief a papal superstition.

Geo. Westcott: Q. Can we not explain the dogma of the miraculous conception by supposing that such was through "materialized spirits?"

Were there a shadow of truth in the dogma, we might entertain any theory which looked to an explanation. The facts are that the dogma is a priestly fraud, and requires no further consideration. God-men, holy men with virgin mothers, were plentiful in the ancient days. The story was easily told and accepted by an allbelieving credulity. The gods themselves were once men-chieftains-and men yet remained. There was no chasm between man and the gods. If such complete organic materialization of spirit as this question implies, were possible, it would carry with it consequences too apoalling for utterance.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale

# THE ASTRAL BODY.

As Viewed by William Q. Judge.

PHEOSOPHICAL EXPLANATION OF SPIRITUAL ISTIC PHENOMENA!—TO THE EXPERIENCED AND THOUGHTFUL SPIRITUALIST IT IS AMUSING IF NOT INTELLIGENT!

To the Editor:—The following is the theosophical disposition of the phenomena of Spiritualism as made by the noted Theosophist, the late William Q. Judge. I shall attempt no comment upon it, because I consider no explanation an explanation that needs explaining. As you are aware, our Theosophical friends have recently split up into two factions. The one adhering to the old system of more or less "understandable" metaphysics, the other able occasion. At that time an address settling down to the practice of the affirmed object of of welcome was given by Mr. A. Gastheir society—that of the establishment of a universal Brotherhood, thus getting into line with Spiritualists as sponse from Mr. I. C. I. Evans, presi-Brotherhood, thus getting into line with Spiritualists as represented by Alfred Russel Wallace, F. R. S., in his recent magnificent address before the International Spiritual Congress, London, July 23, 1898. For ten years Dr. Wallace tells us, he has given especial attention to the subject of equalizing the opportunities of the masses—a most sublime subject, worthy the attention of a God. But here is Mr. Judge's explanation of our phenomena: . H. V. SWERINGEN.

"The astral body has in it the real organs of the outer sense organ. In it are the sight, hearing, power to smell, and the sense of touch. It has a complete system of nerves and arteries of its own for the conveyance of the astral fluid, which is to that body as our blood is to the physical. It is the real personal man. There are located the subconscious perception and the latent memory, which the hypnotisers of the day are dealing with and being baffled by. So when the body dies the astral man is released, and as at death the immortal man—the Triad -flies away to another state, the astral becomes a shell of the once living man and requires time to dissipate. It retains all the memories of the life lived by the man, and interested and active in the work, one thus reflexly and automatically can repeat what the dead man knew, said, thought and saw. It remains near the deserted physical body nearly all the time until completely dissipated, for it has to go through its own process of dying. It may become visible under certain conditions. It is the spook of the spiritualistic seance rooms, and is there made to masquerade as the real spirit of this or that individual. Attracted by the thoughts of the medium and the sitters, it vaguely flutters where they are, and then is galvanized into a factitious life by a whole host of elemental forces and by the active astral body of the medium who is holding the seance, or of any other ful floral piece. It was with difficulty medium in the audience. From it as from a photograph It is true in nature the food supply and the demands made upon it are not always balanced, but there is a evidences of identity with deceased friend or relative. are then reflected into the medium's brain all the boasted the deceased is present, because neither mediums nor also true that if he be allowed to labor he can produce an sitters are acquainted with the laws governing their own nature, nor with the constitution, power and function of astral matter and astral man. The Theosophical philand the pleasant memories of those osophy does not deny the facts proven in Spiritualistic years increased the pleasure of his reseances, but it gives an explanation of them wholly opposed to that of the Spiritualists. And surely the utter absence of any logical or scientific explanation by these so-called spirits themselves, supports the contention that they have no knowledge to impart. They can merely cause certain phenomena; the examination of those and deductions therefrom can only be properly carried on by printed at the earliest possible moment a trained brain guided by a living trinity of spirit, soul and mind. And here another class of spiritualistic phenomena requires brief notice. That is the appearance of what is called a materialized spirit.

"Three explanations are offered. First, that the astral body of the living medium detaches itself from its corpus | much necessary work since the organto the sufferings of the weaker. We have come to the understanding that we must carry the whole world with one of the properties of the astral matter is capacity to more will be accomplished between this us, and not the least can suffer injustice without it is re- reflect an image existing unseen in ether. Second, the and the next convention. In the short sected on ourselves.

Society may relieve by its organized charities, but its or her spirit and conscience—becomes visible and tanspile when the condition of air and other is such as the such as t as to make it visible. The phenomena of density and Gen. Walker is a noted writer from the side of the aris- apparent weight are explained by other laws. Third, an toracy. An experience between the handles of a plow unseen mass of electrical and magnetic matter is collected, and upon it is reflected out of the astral light a The Now, of Indianapolis, Ind., with 15 picture of any desired person either dead or living. This is taken to be the 'spirit' of such person, but it is not, and has been justly called by H. P. Blavatsky a 'psychological and have not as yet adopted the name fraud,' because it pretends to be what it is not. And which all auxiliary societies are restrange to say this very explanation of materialization | quested to take—that of Young People's has been given by a 'spirit' at a regular seance, but has never been accepted by the Spiritualists just because it and this number has been increased upsets their notion of the return of the spirit of deceased persons.

"Finally the astral body will explain nearly all the strange things happening in daily life and in dealings with genuine mediums; it shows what an apparition may be and the possibility of such being seen, and thus prevents the scientific doubter from violating good sense by asserting you did not see what you know you have seen; it removes superstition by showing the real nature of these phenomena, and destroys the unreasonable fear of the unknown, which makes a man afraid to 'see a ghost." By it also we can explain the apportation of objects without physical contact, for the astral hand may be extended and themselves; that the annual convention made to take hold of an object, drawing-it in toward the be held during the month of August, body. When this is shown to be possible then travelers | the time and place to be fixed upon by will not be laughed at who tell of seeing the Hindu yogee make coffee cups fly through the air and distant objects approach of their own accord untouched by him or any- of August at a place to be determined one else. All the instances of clairvoyance and clair- at the previous convention, as was foraudience are to be explained also by the astral body and astral light. The astral—which are the real—organs, do the seeing and the hearing, and as all material objects are England, where she acted as special constantly in motion among their own atoms, the astral delegate from this union to the Junior sight and hearing are not impeded, but work at a distance as great as the extension of the astral light or matter Jubilee (?) and before the various sociearound and about the earth. Thus it was that the great ties in England. She bore greetings seer Swedenborg saw houses burning in the city of Stock- from all these societies to us, and gave holm when he was at another city many miles off, and by a most interesting account of her visit the same means any clairvoyant of the day sees and hears their plan of work. at a distance. And by a perfect training of all these inner faculties, so that they work without the delusions inseparable from the untrained seer, the masters of wisdom, the adepts of this or any other age, can communicate at no matter what distance with their own fellows or with their disciples."

#### -1-1-1 Wise and Pithy Sayings.

True happiness consists not in the multitude of friends. but in the worth and choice.—Ben Jonson.

Time draweth wrinckles in a faire face, but addeth fresh colors to a fast friend, which neither heate nor cold, nor miserie, nor place, nor destinie, can alter or diminish. John Lyly.

What is a friend? One who supports you and comforts you, while others do not. Friendship\* \* \* \* \* is the cordial drop, "to make the nauseous draught of life go down."-Boswell.

There is as yet no culture, no method of progress known to men, that is so rich and complete as that which is ministered by a truly great friendship.—Phillips

The name of friendship is sacred; what you demand in that name, I have not the power to deny you.-Longfellow.

'The man of pleasure should more properly be termed the man of pain.—Colton. That man is not poor who has the use of things neces

sary.-Horace.

# Y. P. S. U. CONVENTION

Proceedings at Lily Dale.

The week just closed has been un eventful one for those who are interested in the cause of Spiritualism as represented by the voluger members in the ranks, the first drivial convention of the National Young People's Spirit-ualist Union having been held at Cassa-

daga camp.

The exercises in the auditorium on Monday were conducted by the members of the Union, and consisted of the reading of prepared papers, recitations, music, etc., and in the evening of that day a public reception was given to the visiting delegates, which was largely attended and proved to be a very enjoydent of the N. Y. P. S. U., and remarks by Mr. George H. Brooks. Mrs. R. S. Lillie, Mr. W. H. Bach and others, interspersed with fine elocutional and musical selections.

Tuesday, Wednesday, Friday and Saturday were devoted to business sessions, in morning and afternoon, at which a great deal of important work was accomplished. No sessions were held on Thursday, in order to enable visiting delegates to take advantage of an excursion to Niagara Falls, a sight new to many of them.

On Tuesday evening an entertain-ment was given by the local Y. P. S. U., for the benefit of the National treasury, and, although the admission charged was small, the attendance was such as to net quite a sum to the union.

A reception was arranged for Wednesday evening at the parlors of the Grand Hotel, in honor of Mr. and Mrs. Harrison D. Barrett, the first to be enrolled as charter members of the organization. Addresses were given by those and all laying emphasis upon the high regard which was inspired by the honored guests, in their earnest and selfsacrificing efforts to promote the welfare of the cause. The principal speaker of the occasion was Mrs. M. E. Cadwallader, of Philadelphia, who, at the close of her remarks, presented to Mrs. Barrett a silver Jubilee medal which had been forwarded to her by the president of the Junior Spiritualist Club of Great Britain-Mr. J. J. Morse, of London. England-while to Mr. Barrett she presented a basket containing a beautithat Mrs. Barrett could command voice and language to express her thanks to those who had shown these kindnesses to her husband and herself, but her heard her. Mr. Barrett then spoke feelingly of his friends at the camp, and stated that, for a number of years, Lily Dale had been the only home he knew turi when circumstances permitted him to visit the place. to visit the place.

The principal work accomplished by the business sessions of the convention was the perfection of the constitution, the adoption of by-laws, and the formulation of model constitution and bylaws for local unions: These are to be and will then be supplied to the various societies throughout the country that are being compet or contemplate toin-ing the National body.

The reports of the President and secretary showed the accomplishment of ization of the society in Rochester, last The two societies referred to are the Young People's Spiritual Union, of Lily Dale, N. Y., with 106 members, and members. These societies were organ-Spiritualist Union. The charter membership of the National body was 134, somewhat by the addition of individual members from localities where local societies had not joined the National Union, or where no societies at all ex-

isted. The amendments which were adopted to the constitution were not radical, the principal ones making provision that the representation in the National convention should be one delegate from each society on behalf of its charter with an additional delegate for every fifteen members or major fraction thereof, and the individual members who might be present and represent the Board of Trustees and awarded prior to April 1 preceding the convention, instead of on the second Tuesday

merly provided. A report was received from Mrs. M. E. Cadwallader, recently returned from Club of Great Britain, and also repreto them, as well as a general outline of

It seems fitting, before closing this report, to give a brief outline of the objects of the National Young People' Spiritualist Union, and the underlying idea may perhaps best be shown by quoting the preamble to the constitution, which reads as follows:

"We, the young people of Spiritualism, in convention assembled, appreciating the importance of education and co-operation for the promotion of the general welfare of the cause of Spiritnalism, and the necessity of advancing its truths among our young people, hereby establish this constitution for the guidance of the National Young

People's Spiritualist Union." The application for membership adopted at this convention, is also worth quoting. It reads:

"I, — , of — believing that the unfoldment of true lives and a higher civilization can better be accom plished by organization than by indi vidual effort, and believing in the ethic principles of Spiritualism and desiring to become a member of the Y. P. S. U to aid as much as possible the general uplifting of humanity, do hereby apply for active membership in the Union, and, if accepted, agree to abide by the constitution and by-laws of the Y. P. S. U., and to promote to the utmost of my nower the interests of the Union, and the social, moral and spiritual welfare of my associates."

Association was discussed, and a fra-ternal delegate and committee of four were appointed to meet at Washington during the convention of the N. S. A. and to present to that convention a request that the Association make provison in its constitution for the chartering of the National Young People's Spiritualist Union as a national body. The delegate appointed was Mr. I. C. I. Evans, and the committee consisted of Miss Anna M. Steinberg, Mrs. Mar guerite Barrett, Mrs. M. E. Cadwalla-

der and Mr. W. H. Bach. Special attention was paid to the question of music, and a committee was appointed, consisting of Mrs. Lou Porter Moore, Miss Susie Hayes and Miss Jessie R. Hoagland, to select songs best suited for the young people's work, inquire the price of publication, and refer the matter to the board of trustees, who are empowered to secure the publication of the songs in book form, if they consider it advisable and the finances of the Union will permit.

The committee on emblem appointed at the Rochester Jubilee convention, of which Mrs. Rozella Lauferty is chairman, was continued with instructions to carry out their own recommenda tions for the procuring of designs, and the submission of cuts thereof through the Sunflower, the official organ of the Union.

The Sunflower, the new Spiritualist paper, edited by Mr. W. H. Bach, of Lily Dale, N. Y., was adopted as the official organ of the Union, and official notices will hereafter appear in its col-

The number of delegates was fifty three. The collections for the National treasury by the local committee amounted to \$40.86 and those of the committee on Pinance to \$27.25, making a total of \$68.11, of which a good portion will be required at once for

printing, etc.
The officers of the N. Y. P. S. U. are as follows: President, I. C. I. Evans, 135½ B. street S. W., Washington, D. C.; vice-president, Mrs. Lou Porter Moore, 162 E. Ferry street, Buffalo, N. Y.; secretary, Miss Anna M. Steinberg, 506 Twelfth street, N. W., Washington, D. C.; treasurer, Alfred B. Van Dyke, 84 N. 52d street, Chicago, Ill. Trustees Mrs. Rozella Lauferty, 320 E. Main street, Van Wert, Ohio; Mrs. W. H. Bach, Lily Dale, N. Y.; Walter I. Prentiss, 314 Park avenue, Worcester, Mass B. GRANT TAYLOR.

# NATIONAL Y. P. S.

A Work of Vital Importance,

That the future of Spiritualism depends largely upon interesting our young people, I think no one will deny, hence the importance of the present movement nuder the auspices of the National Young People's Union, The establishment of this organization is hopeful sign and deserves the best aid and encouragement that can be given by all who have the interests of Spiritualism at heart. This movement has been neglected so long that our ranks present a sad condition at the close of the first half century of Modern Spirit ualism. Year after year the pioneers and veterans in the cause are being mustered out, leaving great gaps in the ranks to be filled, and as very few recruits are forthcoming from our young people to meet the loss, we are subject to a yearly decline. The passing out of the veteran members of our societies has been so gradual, that the inroads have been scarcely observed by the mafority of our people until now.

The failure of Spiritualists to enlist the young, except what effort has been made in the Lyceum, has been a grave oversight as well as a duty neglected. Every society in the ranks of Spiritualism from this time on should put forth its best efforts to sustain the young people in their purpose to organize for practical work in the cause of Spiritthe most vital importance, and just here I wish to say that parents have a duty to fulfill in this direction, for the reason that, if the teachings of Spiritualism are good for the parents, they must be equally good for the children. After receiving the spiritual light and teachings of Spiritualism, it seems criminal to send children to orthodox Sunday-schools as many do, thus entailing upon them the effect of teachings which act as a barrier to the teachings of Spiritualism. When will those claiming to be Spiritualists take heed and fulfill this duty, instead of storing up remorse which they must meet on the spirit shore?

While at the late Rochester Jubilee, I attended a number of the meetings of the N. Y. P. S. U. as its charter members were forming the organizations. also attended the convention in Lily Dale, in August, and was not only deeply interested, but surprised at the knowledge and ability manifested by the members of the Union, in perfecting their organization, under the able leadership of their president, I. C. I. Evans, of Washington, D. C., who seems in every way competent and

Having listened carefully to the work while the delegates adopted the constitution and by-laws which are to govern their society, I must in justice say that they are entitled to great credit for the good results accomplished. Each delegate worked diligently to avoid the errors and mistakes made formerly in similar organizations.

Now that this important movement has been so well started, it only requires the co-operation of the various societies with the young people to make a grand success and become a prime factor in the progress of Spirit ualism, next in importance to the spirit rap of fifty years ago. I hope to hear from others upon this subject.

B. B. HILL.

Philadelphia, Pa.

## THE DIVINE PLAN.

It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are aiding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

"The World Beautiful." By Lilian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1. 2. and 3. each complete in itself. Price, cloth, \$1 per volume. Fer. sale af this office.

What Is Spiritualism? and Shall Spiritualists Have a Creed? Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents. "From Soul to Soul." By Emma Rood

Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handof my associates."

During the convention the question of mining with the National Spiritualists'

some volume, wherewith to sweeten hours of leisure and enjoyment. Price with the National Spiritualists'

1.00. For sale at this office.

# VALUABLE LIBRARY

# SPIRITUALISTIG LITERATURE.

THOMAS PAINE'S EXAMINATION OF THE PROPHECIES. A consideration of the passages in the New Testament, quoted from the Old. and called Prophecies concerning Jesus Christ. Price, 15 cents.

THE PRIEST, THE WOMAN AND THE CONFESSIONAL. This is a most valuable book. It comes from an ex-priest, whose character is above reproach. By Father Chiniquy. - Price \$1.00.

THE PROPHETS OF ISRAEL. Popular sketches from Old Testament History, than which no branch of science, in the last generation, has undergone a more profound revolution. By Carl Heinrich Cornell, Price 25 cts. THE RATIONALE OF MESMERISM. Old and New Theories. Mesmeric Force. The Real Literature of Mesmerism, Side-Lights on the Phenomena, Curative Powers, etc. By A. P. Sinnett. Price, cloth, \$1.25. THE RELATIONS OF SCIENCE TO THE PHENOMENA OF LIFE,

theories. By Spirit Professor M. Faraday. Price 10 cents. THE RELIGION OF SPIRITUALISM, Its Phenomena and Philosophy. This work was written by that noble modern Savior and Grand man-Rev. Samuel Watson. A marvelous work. Price \$1.00.

Ideas of life scientifically expressed in contradistinction from the old

THERE IS NO DEATH. This is certainly a novel of the highest type, based upon Longfellow's poem of the same title. By that noted novelist, Florence Marryat, Price 50 cents.

THE SOUL. Its Nature, Relations and Expression in the Human Embodiments. This is clearly a book on re-embodiment, or the principles of reincarnation. By the Guides of Cora L. V. Richmond. Price \$1.00.

THE SOUL OF THINGS. These three volumes are among the most popular works ever written in explanation of the Spiritual Philosophy. By William and Elizabeth M. F. Denton, Price \$1,50 each; postage 15 cts. THE SPIRITUAL ALPS, and How We Ascend Them. A few thoughts on

"How to reach that altitude where spirit is supreme and all things are subject to it." By Moses Hull. Price, cloth, 40 cents; paper, 25 cents. THE SPIRITUAL BIRTH, or Death, and Its To-Morrow. The Spirit! ualistic Idea of Death, Heaven and Hell. A logical statement, proven

both by facts and the Bible. By Moses Hull. Price 10 cents. THE SPIRITUAL WREATH. A new collection of words and music for the choir, the congregation and the social circle. Containing 64 pages,

By S. W. Tucker, author of many muical publications. Price 20 cents. THE STORY HOUR. For Children and Youth. A book of short stories, written expressly to interest and instruct the young. A good work for Lyceums. By Susan H. Wixon. Price \$1.00.

THE SUNDAY QUESTION. A historical and critical review, with replies to an objector. Its motto: All time too sacred to do wrong; no time too sacred to do good. Price 15 cents.

THREE SEVENS. A very interesting story along the line of the mystic. the common sufferings of the human race; from whence they come and whither they go. By the Phelons. Price, cloth, \$1.25.

THE TALMUD. Selections from the contents of that ancient book, it commentaries, teachings, poetry and legends. Also sketches of the men who made and commented upon it. By H. Polang. Price, cloth, \$1.00. THE TO-MORROW OF DEATH, or the Future Life According to

Science. Is just what it purports to be—what the title indicates—in every chapter. By Louis Figuier. Price, cloth, \$1.50. THE WATSEKA WONDER. Detailed accounts of two cases of double consciousness-that of Mary Lurancy Vennum, of Watseka, Ill., and

Mary Reynolds, of Venango, Pa. Price 15 cents. THE WORLD BEAUTIFUL. Series One and Two. Two choice volumes of restful and educational reading, uniting the ideal and the real in this life. By Lilian Whiting. Price, each volume, \$1.00.

TREE AND SERPENT WORSHIP. Showing up the ridiculous side of the old, old story of Adam and Eve in the Garden of Eden. By A. S. Hudson, M. D. Price 15 cents.

TRUTHS OF SPIRITUALISM. This book narrates many of the striking experiences of its author as a lecturer and test-medium in the earlier days of Spiritualism. By E. V. Wilson. Price \$1.00. TWO IN ONE. A compendium of Biblical Spiritualism. A combination

of "The Question Settled" and "The Contrast" into one volume. By Moses Hull. Price \$1.00. VOICES. The Voices contain poems of remarkable beauty and force.

They are most excellent inspirations. Neatly printed and nicely bound. By Warren Sumner Barlow. Price \$1.00. WOLTAIRE'S ROMANCES. A new edition, profusely illustrated. A

delightful reproduction, unique and refreshing. 480 pages, with portrait and 82 illustrations. Price, cloth, \$1.50; postage 15 cents. WIEWS OF OUR HEAVENLY HOME. This book is a word-picture by-

one of our best artists, Andrew Jackson Davis. A highly interesting work. Price 75 cents; postage 5 cents. MARFARE OF SCIENCE WITH THEOLOGY. Information not pro-

curable in the libraries of the world in a half century, showing the opposition of the church to science. Two vols., 900 pages. Price \$5.00. WAS ABRAHAM LINCOLN A SPIRITUALIST? Curious revelation from the life of a trance medium, together with portraits, letters and pocms. By Mrs. Nettie Colburn Maynard. Price, cloth, \$1.50; paper, 75c

MHY SHE BECAME A SPIRITUALIST. A book of twelve lectures, couched in beautiful language, and one that should be read by every Spiritualist. By Abby A. Judson. Price \$1.00; postage 10 cents. WHAT WOULD FOLLOW on the Effacement of Christianity? A concise

treatise on this popular subject By George Jacob Holyoake. Price, one copy, 10 cents; twelve for \$1.00. MOMAN. A lecture delivered to ladies only, by Mrs. Dr. Hulburt, on the

Present status of Woman, physically, mentally, morally and spiritually, Marriage and Divorce. Price 10 cents. WOMAN'S BIBLE. Part 1. The Pentateuch. A galaxy of scholarly comments by many of our brightest minds regarding much of the Old

Testament, and the slight given the women. Price 50 cents. WOMAN, CHURCH AND STATE. A historical account of the status of woman throughout the Christian ages, with reminiscences of the Matriarchate. By Matilda Joslyn Gage. Price \$2.00.

WOMAN. Four Centuries of Progress. Showing her gradual rise from slavery and bondage of ancient times. By Susan H. Wixon. A lecture of great value. Price 10 cents.

WAYSIDE JOTTINGS. Composed of Essays, Sketches, Poems and Songs, gathered from the highways, by-ways and hedges of life, from the inspirational pen of Mattie E. Hull. Price 75 cents.

IIIHO ARE THESE SPIRITUALISTS, and What Is Spiritualism? This II is a pamphlet of much worth to Spiritualists, who often have plied to them these important questions. By Dr. J. M. Peebles. Price 15 cents.

ORKS OF E. D. BABBITT, LL. D., M. D. "Human Culture and Cure."

Part First, The Philosophy of Cure. Price board cover to anything Part First. The Philosophy of Cure. Price, board cover, 50 cents. "Human Culture and Cure." Part Second. Marriage, Sexual Develop-

ment and Upbuilding. Price, cloth, 75 cents. "Social Upbuilding," including Co-operative Systems and the Happiness and Ennobling of Humanity. Price, paper, 15 cents.

"Health and Power." A Handbook of Cure, Etc. Price, cloth, 25 cents; leather, 35 cents. "Religion." Most thoughtful, spiritual and excellent. Price, cloth,

\$1.00; paper, 50 cents. Postage 11 cents. "Principles of Light and Color." One of the greatest books of the age. Price, \$5.00; by mail, 32 cents extra

**TODIACAL INFLUENCES.** Know thyself. This little pamphlet teaches how to use the powers derived at birth from the position and influence of the planets. By Charles H. Mackay. Price 25 cents.

THE SPIRITUAL BODY REAL. Valuable testimonies of modern clairvoyants who witnessed the spiritual and physical separation. By Giles B. Stebbins. Price 10 cents.

Soul of Things; or Psychometric BY WM. AND ELIZABETH M. P. Denton. A marretons work. Though concise as a taxt-book, it is as fascinating, as a work of fiction. The reader will be amazed to see the curiots facts here combined in support of this newly-discovered power of the human mind, which will resolve a thou sand doubts and difficulties, make Geology as plain age day, and throw light on all the grand subjects now observed by time.

Soul or Things-Vol. L.

Cloth Postage 10 cents.

Soul of Things—Vol II.

Illustrated. 480 pp. Cloth.

Soul of Things—Vol. III.

Boul of Things—Vol. III.

Illustrated. 362 pp. Cloth.

Postage 10 cents.

The Devil and the Adventists.

SPIRITUAL HARP. Researches and Discoveries. A Collection of Vocal Music for the Choir, Congregation and Social Circles.

Circles.

By J. M. Peebles and J. O. Barrett; B. H. Balley, Musical Editor. New edition. Culled from a wide field of literature with the most critical care, free from all theological bias, throbbling with the soul of inspiration, embodying the principles and virtues of the spiritual philosophy, set to the most cheerful and popular music, (nearly all original), and adapted to all occasions, it is doubless the most attractive work of the kind over published. Its beautiful songs, ducts and quartets, with plano, organ or melodeon accompaniment, adapted both to public meetings and the social circles. Cloth, \$2.00. Fortage 15 cents.

Psychopathy, or Spirit Healing. A series of icasons on the relations of the apirit in its own organism, and the inter-relation of humanits own organism, and the inter-relation of humanits of humanits, the spirit of Dr. Benjamin Russ, through the mediamship of Mrs. Cors L. V. Richmond. A book that every healer, physician and Epiritualist and Price 81.39. For sale at this office.

## A GLOUD OF WITNESSES

MORE EVIDENCE.

There is no doubt that Dr. Watkins could fill The Progressive Thinker each week with testimonials of the wonderful cures made through his gifts, as a healer, and as he gives the entire credit to his guides, we see no reason why the ordinary physician should expect to make the cures that are made through

this wonderful psychie.

Dr. Watkins on the 15th of last March well known to the Spiritualists in sevopened his Health Home, and it has eral States of the Union as quiet, conbeen a perfect success from the start genial Charile Barnes, whose home is at Anderson, Ind., and whose friends This winter he intends opening, in Boston, his Cancer Hospital, where cancers are legion. For some time past the guides of Mr. Barnes have told him to will be killed and removed without the knife or plaster.

To those who desire to be treated at Mr. Barnes came to Lake Brady this season, several of his most intimate

home it is necessary that they should send to the Doctor their name in full age, sex, and leading symptom, and two 2-cent stamps, and they will receive by return mail a diagnose. charge will be made for diagnosing a

We would suggest that you write the Doctor at once. One hundred and sixty patients discharged as cured in the last three months.
GEO. A. PEARSALL,

Rural Home, Ayer, Mass.

Canton, N. Y.

SEE THE CLOUD OF WITNESSES! New Orleans, La., July 19, 1898. Dr. C. E. Watkins, Ayer, Mass:—Your letter with the excellent diagnose of my uncle was received this morning. You described accurately his condition, and you must be prepared to accomplish his recovery. Respectfully,
MISS MABEL TROUSDALE.

Dr. C. E. Watkins-Dear Sir:-I received a letter from my friend Jackson dated St. Louis, and saying he was feeling finely, and that he was positive he could say that Dr. C. E. Watkins cured W. E. HEMENWAY. East Pepperell, Mass., July 20, 1898. My Dear Doctor -- After the three

months' treatment you gave me in '95 and '96. I feel that I can call you, as do many other of my friends. "my doctor. All speak gratefully of your wonderful powers as a healer. Mr. B. F. Sartelle was in to-day and told me the numb ness was fast leaving his limbs.

Yours, etc., ELIZA M. HOBART.

So. Berlin, Mass., July 21, 1898. Dear Doctor:- I can see a marked improvement in my case. No headache for two weeks, the longest time without it for years and years. \* \* \*

MABEL A. MAYNARD.

Cambridgeport, 23 Norfolk St., July 14, 1898. Dr. Watkins-Dear Sir:-I do not

know what to say, only I am feeling better and better all the time. Yours truly.

MARY WHYTE.

Cambridgeport, 35 Pearl St., July 12, 1898.

Dear Doctor:-I have passed the best two months for five years, free from pain, and I have enjoyed it, you may be assured \* \* \* Shall sound your praises to all who are sick. WM. H. ACKERS.

Hammond, Ind. Dear Doctor:-Having become very much discouraged, I wrote a dear

friend of mine, Mrs. Geo. Geary, Emporia, Va., whom you cured of nervous prostration and other troubles. I knew she had been a great sufferer for years. She told me of her good health; it is now one year since you treated her; it is a wonderful cure, and feeling that lived, and also to send a message you have made a well woman of her at through Judge Munson to his dear ones the age of 60, I feel that you can help me. \*\*\* MRS. JOHN A. WATTS.

Mt. Vernon, Wash., July 20, 1898. Kind Sir:-I thought I would write you a few lines to let you know I am feeling fine, improving in health each day, etc. MARY A. COX.

Chicora, Pa. Dr. C. E. Watkins-Dear Doctor:-Your diagnose is simply wonderful to me, since you have mentioned two points, to which other physicians have given no attention; your description is most perfect and astonishing. What twonderful gifts are yours, etc. JULIA RABBITT.

Boone, Iowa.

Dr. C. E. Watkins-Dear Sir:-En closed find postal order; am still im proving; think if I keep on will be all right soon. Thanking you for the grea benefit I have derived, I remain, as ever, your friend,

HENRY BOWMAN.

Santa Barbara, Cal. Dear Doctor:-Yours received, and the last clause of your letter calls forth this immediate reply from your grateful patient. I have not been as prompt in sending in my weekly reports as I should, and my reasons are only two: First, I was waiting results; second. said results were so good and satisfac tory, that procrastination set in \* \* \* I am happy to say I continue to im-

last supply of medicine, etc.

MRS. ELIZABETH BROWN. We could publish hundreds of testi-

prove, in fact do not really need the

monials each week to prove that the psychic force, which diagnoses and dicts us, in selecting the right medicine, is fully capable in making a cure in your case; and we believe that the number of absolute cures made through this controling influence in one year, is far greater than any other physician, in five years' time.

For this great gift we are truly thankful, and in return for this great honor that the spirit world shows us, by using us, as their instrument, we try to be worthy, by leading an honest, unright life, free from envy, and try to attend strictly to our own business; always feeling that if we do this, we can do no

Perhaps it is wrong in us to rejoice so, in our own gifts, but we do not know why we should hide this light under a bushel, especially when we do not claim it is our own greatness, but the roodness of those who have guided us purly in our endeavors to heal the

We love our work, wrapped up in our profession. Nothing gives us so much pleasure as in robbing the grave of its intended victim; yet there is one part of our work we dislike, that is we have to advertise, have to use testimonials to let others know of the good work that is being done, but we must do it, as in this age the specialists or Chronists all do so. We must "do as Rome does,"

Send your age, sex, leading symptom and two 2-cent stamps to us. and we will diagnose your case as soon as pos-

DR. C. E. WATKINS. AYER, MASS.

#### LAKE BRADY CAMP, O. Sunday Spiritualist Meetings in Chicago. The Progressive Spiritual Church, G.

V. Cordingley, pastor, 3300 Wabash av-Account of Two Interesting enue. Services at 7:30 p. m. Seances.

spirit world used him for the purpose

of which I propose to speak. The in-

strument I refer to is Mr. Charles J.

Barnes, the trumpet medium, who is

sit for full-form materialization. Since

friends insisted upon his giving it a

trial anyway. This he consented to, but reluctantly, on account of fearing he

would meet with failure, and also not

having any special desire to give up his

trumpet work. A circle was arranged

for by friends, and to the great sur-

prise of his friends who were there, his

first effort was crowned with success.

At first, however, the forms that came

were weak and could stand but little

light. A few evenings thereafter another scance was arranged for, dur-

ing which a number of spirits ma-

terialized and delivered loving mes-sages to their earth friends who were

there. On Wednesday and Thursday

evenings. August 10 and 11, the writer

was at Lake Brady and attended the

seances he will now make mention of.

The first evening I attended a combina-

tion trumpet seance held by Mr. D. A.

Herrick and Mr. Barnes, which was un-

usually good; several spirit voices could frequently be heard at the same

time conversing with their friends. The second evening I aftended a material-izing seance held by the latter gentle-man. This seance was the third of the

kind Mr. Barnes has ever held. The

circle was composed of lifteen ladies and gentlemen, who seemed to be per-

feetly harmonious, and as a proof of

which thirty-four of the spirit friends who were there were able to material-

ize in full form, and a number of whom

were readily recognized by their friends. Among those who manifested

in that way was the writer's mother,

also a near and dear aunt who had been upon the spirit side but a few

months. While they did not materialize

as perfectly as cabinet controls do, they looked quite natural. Both de-

livered to me loving and consoling mes-

sages for myself and other members of

our family. Messages, too, of such a

personal nature that no sane person re-

ceiving similar messages could for a

moment doubt the fact of spirit return,

and none but a bigot, or an ignoramus,

could have the audacity to question it

Among the spirit friends who material-

ized that evening was one of whom I

shall make special mention. On the

night before and during the trumpet se-

ance herein mentioned, Dudley Wilson,

a soldier who was until quite recently

member of Company G, Eighth Ohio

Regiment, but who succumbed only a

few days ago to that dreaded disease,

yellow fever, at Santiago, made his

presence known. This young man came

to Judge A. Munson, of Medina, Ohio,

who was at that time sitting in the cir-

cle, and who is well known to the local

fraternity throughout the State and

whose honesty and integrity has never

enlightening, gratifying and oft sur-

prising experiences the Spiritualists have. When we enter the seance-room

we know not what surprises our spirit

PASSED TO SPIRIT-LIFE.

(Obituaries to the extent of ten lines

Passed to the higher life. July 27.

from San Francisco, Mr. Arthur Jeal-

ason, for many years superintendent of

the Mechanics' Library. He was an ad-

vanced thinker, and an exemplary man in all the walks of life. He leaves a

widow and many appreciative friends

who will miss his manly genial pres-

ence, and his ever sympathetic kind-

ness. He realized that this short stay

called life, was not all the soul's expe-

Passed to spirit-life, July 19, 1898. at Rio Dell, Cal., Roxie, wife of A. D.

Enos, aged 60 years. She was dearly

loved by all who knew her, and a life-

long and very earnest Spiritualist. Mr.

and Mrs. Enos formerly lived at Breeds

ville. Mich., and moved to California in

1884. Mrs. Enos will long be remem-

bered by her many friends for her

kindness of heart and her willingness

to assist in all good work pertaining to

Spiritualism. She was a very patient

sufferer and was ill for many months

June 26, 1898, Sister Elizabeth Hat-

deld, of England, passed to the higher

life, after nine months of intense suf-

fering, almost alone, being known by

but few persons, who did all they could

to make her life as pleasant as possible.

Sister Susan Martin officiated at the

funeral, and spoke feelingly. J. E.

Bartlett, of Boston, led in the singing,

and was ably assisted by two ladies

Ascended to better life. August 9.

1898, Miss Frances L. Parker, of Elgin.

ill., aged 28 years. Eldest daughter of

Mr. and Mrs. Geo. T. Parker. Ever

ready to assist those in need, kind and

loving words to all, none knew her but

Passed on, Frank A. Bangs, son of

Mr. and Mrs. E. A. Bangs, at Leiter Hospital, Chickamaugua Camp, Ga.

He was a member of Company K, First

Illinois Cavalry. Funeral was largely attended at his home, Chatsworth, Ill.

August 17, 1898. Services at Baptist church, Rev. Russell and Geo. F. Per-

kins, speakers, a quartette of singers

assisting. He was a Mason and K. of P. Both lodges, escorted by a full cor-

net band, concluded the services at the

Passed to higher life, August 3, at his

residence in Akron, O., Mr. Mark Ed-

respected gentleman, loved by all. He leaves a wife and one son to mourn a

beloved husband and tender father

Services conducted by Anna L. Robin-

son and Mr. D. Herrick.

47 <u>- 11</u>0 4 4 1 1 1 1

Mr. Edwards was a greatly

grave.

from the Universalist church.

EVA TRUESDELL.

F. HOOVER.

previous to her passing out

Bloomingdale, Mich.

ROSE L. BUSHNELL.

E. R. KIDD.

friends have in store for us.

only will be inserted free.]

Canton, Ohio,

rience.

Summerland, Cal.

Beacon Light Spiritual Church, 617 N. Clark street. Services at 2:45 and 7:45. The principal portion of that which it George F. Perkins, speaker. is my intention to relate ut this writing. . Indiana avenue and Thirty-first street,

will no doubt be a surprise to many, so at 3 and 8 p. m. Lecture and tests by also was it a surprise to the one whose name I shall herein mention—that one good mediums. Spiritual Investigating Society, at being an instrument of the spirit world Flynn's hall, Robey and North avenue, at 8 p. m., under the direction of Mr. now, and has been for a number of years, but never until recently have the

and Mrs. W. L. Brown. West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Send in notice of meetings held on Sunday at public halls.

Healing, Causes and Effects.

Dr. W. P. Phelon's latest book, is a presentation from the spirit side of life of the basic priciples of Mental Healing and their relation to Vibration, The Esoteric under-current of the processes manifesting themselves in the operation of healing, is clearly shown to be the silent power of invisible force. Under the head of "Causes and Effects" are made plain many hitherto unexplained phenomena, along the lines of spirit power, attraction, repul-

It treats of adepts, mediums, and their varied powers. It also has something to say of elementals, and man's nower over the unseen. The Helners and Hostiles of the Invisible World are described, and their abilities specified. Astral conditions, with the process of going out on the astral currents are explained by one who knows. The subject of Fear occupies one whole chap-

sion and overcoming.

ter.
The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which is disease is handled by one who evidently understands his subject, booklet of 100 pages, is proving its interest by its sales. Sent on receipt of fifty cents. For sale at this office

# A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neigh-bor will soon advance ahead of him, and he will sneak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa-Dear Sir:
-Your Melted Pebble Spectacles are all you claim for them, and even more. Your Magnetized Compound is a wonderful remedy, and acts like magic upon sore and weak eyes. I would not be without it. Very respectfully, MRS. J. A. PERKINS.

Easthampton, Mass. For 30 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail.

B. F. POOLE.

PRICE OF THE "SEQUEL."

Clinton, Iowa.

been questioned. This young man first began touching Judge Munson with the trumpet, following it up with speaking The price hereafter of this number of to the Judge, and to the Judge's great The Progressive Thinker will be as folsurprise gave his (Wilson's) full name. lows: Three cents for single copy. Knowing Judge Munson to be a Spirit-Where five or more are ordered, two ualist, and being well acquainted with cents per copy. Where one hundred or him, he came to say to him that he still more copies are ordered, one dollar and fifty cents per hundred.

> 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, Cali., 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 within your reach. N. B .- The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above ad. and I may convince them of the truth of spirit return.

# BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference, If you have anything to say to the éditor outside of that, do so on a separate sheet. It is not safe to send money in a letter: if it is sent that way, and lost in the course of transmission, you will he the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be a voided.

"Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health. Social Sci. ence, Religion, etc. Price, cloth, 75c. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50.

"Poems of Progress." By Lizzle Doten. In this volume, this peeriess poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price \$1.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psy-chic science. Demonstrator of the molecular or spiritual hypothesis of na-ture. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

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

"Ancient India: Ils Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

price 25c.

Mediumship. A chapter of Experi- Drs. Peebles & Burroughs ences. By Mrs. Maria M. King. Price

# GORREGI. DIAGNOSIS

THE KEY

**SUGGESSFUL** If you wish Good Health you TREATMENT.



DR. J. A. BURROUGHS.

# Drs. Peebles & Burroughs

Deal honestly and conscientiously with every individual. They make no charge for examination or diagnosis, relying upon their ability to secure practice. A majority of their cases are cured in a few weeks and often the most difficult cases of years' standing, which eminent physicians have pronounced incurable, have yielded to their treatment in a few months. They understand the human body perfectly; they understand the causes of disease and administer with unerring accoracy the necessary treatment. Medicines act like magic in their hands. This is not assertion -it is a statement capable of proof, as shown by the following

#### Convincing Testimony:

Drs. Peebles & Burrougns, Battle Creek, Mich.

My Dear Doctors:—I thought you would like to
know how your old patient is. I have never had a
sick day after: taking your medicines and treatment.

If at any time -! should need the services of a physician I will not hesister a moment to place my case
with you again. Ever your friend,

Aug. 12, 1898.

Maggir Van Spyken,
Fennyille, Mich.

Drs. Peebles & Burroughs. Battle Creek, Mich.

My Dear Sirs:—My child has never had a return of
the disease for which you doctored her. I can never
feel grateful enough to the kind friends who told me
of you and thereby saved my little one's life. May
God's richest blessings follow you through life.
Your friend, Mrs. ABTRE GALLOWAY,
July 29, 1898. Silver City, N. M.

Drs. Peebles & Burroughs, Battle Creek, Mich.
Gentiemen:—I am happy to report a wonderful improvement in my wife's condition. I could scarcely believe my eyes yesterday when I stepped into her room. When I left home a few days since the best medical taleut in the city told me that her case way absolutely hopeless, that she would never be any better. Imagine my surprise to find her up and dressed and looking as fresh as a daisy, and the general change in her appearance simply wonderful.

Very truly,

July 31, 1898.

Mankato, Minn.

Drs. Peebles & Burroughs, Battle Creek, Mich.
Dear Sirs:—Your diagnosis of my case was correct
in every way.
Yours truly,
MARY KIDD,
Aug. 2, 1898.
Philadelphia, Pa.

Drs. Peebles & Burroughs, Battle Creek. Mich.
Dear Doctors:—I received a diagnosis of my case
from you and it is very correct, in fact you told me
all the diseases I have,
Aug, 8, 1898.

R. C. WISEMA,
Ashland City, Wis.

Drs, Peebles & Burronghs. Battle Creek, Mich.
Dear Doctors:—Accept my thanks for your pron
diagnosis of my case. It is perfectly correct,
Sincerely yours,
Aug. 15, 1898.
Carbondale, Kan

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Doctors:—The diagnosis of my case is correct Very truly. Mrs. W. M. Hrim, Aug. 13, 1898 Globe, Ariz.

# Our Psychic Treatment, **III** EDICINES

and careful attention to the cases intrusted to us effect speedy cures.

Drs. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors;—When 1 sit with you on Tuesday
evening for the psychic treatment. It feels as though
a battery was turned on me. Very truly,
MARY MCKEEVER, Escanaba, Mich.

INGERSOLL'S ADDRESS Before the New York Unitarian Club. The first time in the history of the world that a Christian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the Club with continuous appliance from heating. Drs. Peebles & Burroughs, Battle Creek, Mich Club with continuous applause from beginning to end. The pamphlet contains 12 pages, beautifully printed. Price 6 cents; ten copies, 50 cents.

Dear Doctors:—I am well and will not need any more much. Wishing you much happiness and prosperity, reinaln ever your friend, July 12, 1883.

CARRIE SHUMWAY, CARRIE SHUMWAY, Manhattan, Kans. REMEMBER

# TMAT DRS. PEEBLES & BUILLOUGHS CURE WHERE

**OTHERS** 

WRITE TO-DAY.

giving NAME, AGE, SEX, and a LEAD-

ING SYMPTOM, and receive an abso-

BATTLE CREEK, MICH.

lutely CORRECT DIAGNOSIS free.

If you are a sufferer

THE WOMAN'S BIBLE PART L THE PENTATEUCH.

Comments on Genesis, Exodus, Leviticus, Numbers

and Deuteronomy, by Elizabeth Cady Stanton, Lillie Devereus Blake, Rev. Phebe Hanaford, Clara Be-wick Colby, Ellen Battelle Dietrick, Mrs. Louisa Southworth, Ur-sula N. Gestefeld, and Frances E. Barr.

"In every soul there is bound up some truth and some error, and each gives to the world c: thought what no other one possesses."—Cousin.

The bright and scholarly comments of this galaxy of bright minds are of deep interest, and throw a strong and new light on the Bible teachings relating to woman. All should read it. Price 50c. For sale at this Office.

# ASTONISHING!

Still Heals the Sick Through

the Mediumship of .....

Mrs. Dr. Dobson-Barker.

should apply to her.

As a Spiritual 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

DIAGNOSE YOUR CASE FREE.

Mrs. Dr. Dobson-Barker,

Box 132. SAN JOSE, CAL.

DR. J. S. LOUCKS

Is the oldest and most successful Spiritual Physicial

now in practice. His cures are
THE MOST MARVELOUS

of this age. His examinations are correctly made, and free to all who send him name, age, sex and lock of hair, and six cents in stamps. He doesn't ask for any leading symptom. A clairvoyant doesn't need any. Address

J. 8 LOUCKS, M. D.,

MRS. G. PARTRIDGE,

The well-known Psychomotrist and Business Medium. Readings personally, by letter or photograph \$1.00. Three reasonable questions answered by mail for 25 cents. Address 54 N. 52nd ave., Chicago. Psychopathic treatments.

Researches in Oriental History.

BY G. W. BROWN; M. D.

One Vol. 19mo, 407 Pages, Cloth, \$1.50.

GENERAL DIVISION.

1. RESEARCHES IN JEWISH HISTORY.

2. RESEARCHES IN ZOROASTRIANISM. 3. DERIVATION OF CHRISTIANITY.

4. WHENCE OUR ARYAN ANCESTORS?

The whole comprises an earnest but fruitless search or a Historical Jesus.

for a Historical Jesus. In this volume the Jews are clearly shown not to have been the holy and favored people they claim to have been. The Messianic idea is traced to the Bactrian Philosopher, 230 years B. C., and its history is outlined, following the waves of emigration, until it is fully developed into Christianity, with a mythical hero, at Alexandria, in Egypt, soon after the commencement of the Christian era.

at Alexandria, in Egypt, soon after the commencement of the Christian era. Secondaria in the commencement of the Christian era secondaria is a trained and its central hero are mythical; that the whole system is based on fraud, falsehood, forgery, fear and force; and that its rites, ceremonials, dogmas and superstitions are but curvivuls of so-called paganism. It shows wast research among the records of the past; its facts are mostly gleaned from Christian authority; and no person can read it without tustruction and profit, whether he reaches the same conclusions with the author or otherwise. For saie at this office.

"THE LYCEUM."

The Lyceum, devoted to the interests

of the young, and to lyceum work, is

published by Tom Clifford, at Cleve-land, Ohlo, No. 61 Willowdale street.

The Religion of Spiritualism,

Its Phenomena and Philosophy. By Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Price \$1.00.

of Man.

A Scientific and Philosophical

Treatise, by Thos. P. Fletcher.

Price, Cloth, \$1.25. Paner. 5 to.

HISTORY OF THE INQUISITION

AN EXCELLENT WORK.

DEATH AND THE AFTER-LIFE.

BIBLE OF BIBLES,

By Kersey Graves. It will well pay perusal. Price 21.35

OBSESSION.

How evil spirits influence mortals. By M. Faraday, P. 23. Price 10 cents.

The Evolution of the Devil.

By Henry Frank, the independent preacher of New York City. The most learned, accurate, scientific and philosophical analysis of His Satanic Majesty ever published. The book contains 66 pages, and is beau-ifully bound, with likeness of author on title page, Price 25 cents.

The Religion of Humanity;

First Years in the Church of Rome

By Re". Chas. Chiniquy, ex-priest. A remarkable book. Pages, 832. Price 52.25.

A Philosoph of Life. By J. Leon Benwell. beautiful puper-bound pamphlet, with likeness author. A most valuable publication to circular Christian people. Price 15 cents.

is published weekly. Try it.

85 Warren st., Stoneham, Mass.

power by having her

Address all Mail to

1059 MARKET STREET, DOCTOR A. B. DOBSON

SAN FRANCISCO, CAL.

# **Consultation by Letter Free**

Send Postage Stamp for Reply.

CORRESPONDENCE INVITED

No "Lock of Hair" or "Leading Symptom" Required.

The following is taken from the San Francisco "Progress" of November 7, 1895:

"It gives us great pleasure to quote from the Light of Truth commendations of California and Californians. In a late issue we read: "We note with pleasure the continued success of our friend and brother, Dr. W. M. Forster, of San Francisco, California, California has become noted for its mediums; and afthough Dr. Forster is not anative of the United States, the people of California have learned to claim a proprietary interest in him just as if he were a 'native son.' We hear good reports of him from all quarters, and it gives us much pleasure to add our endorsement to the many accorded this gifted medium and educated gentleman."

## **ABSENT TREATMENTS**

By the Use of Vitalized Flannel. Cures all Manner of Diseases.



Dr. A. W. Birkholz, the Healer.

MRS. MARY M. BARNER, DeKalb, Ill., writes: "You remember I told you there was something growing under my short ribs. It is nearly all gone. I applied the flannel as directed and sat for treatments every Tuesday and Friday evenings; and have felt hands on my head. Send another vitalized flannel,"

MRS. EMPLINE TELTON, 108 Cherry street, West Newton, Mass., writes: "I have had absent treat-ments from you for my cough and feel that I have been benefited."

WM. WHERLAND, Edgar, Neb., again writes: "I am slowly improving; bave been out doors little each day for the last week. Am gaining strength fast. My beart is stronger, and gaining, but is weak yet. Have gained more in the last two weeks than in a year before. The last vitalized fiannel did me more good than all things combined that I ever took. I shall do all I can for you." Shan do shi I can lor you.

Mas. Wm. Lamiman, Clifford, Mich., again writes:
"Please send me another piece of the vitalized flan-nel, as I am better after using the last one." AUGUST RICKERT, Valentine, Neb., writes: "I re-ceived your letter and fiannel, and am getting better. I can feel it. My pains are getting less and I feel better every way."

DR. A. W. BIRKHOLZ, NEW BUFFALO, MICH.

LESSONS IN PSYCHIC SCIENCE Embracing Soul Culture, Clairvoyance, Psychometry and Laws of Unfoldment, with free reading. For particulars address EMMA RUDER, 704 Central ave., Hamilton, Ohio.

#### land, Ohlo, No. of winds, and Only fifty cents per year. Every young chould have access to its columns. In fact, all classes will find A LOCK OF YOUR HAIR. something of special interest in it. It

you and what will cure you, send a lock of your hair and four cents in stamps. State age and

Urigin, Development and Destiny sex and name in full. Address J. G. BATDORF, M. D

# GRAND RAPIDS, MICH. CONTENTS: The Beginnings; Fundamental Principles; Formation of Constellations, Systems, Suns Planets and Satellites. The Origin of Meteore and Comete; The Origin of Meteore and Comete; The Origin of Mag. Man—His Attributes and Powers; The Soul—How It Receives and Imparis Knowledge; How the Soul Receives and Imparis Knowledge; How the Soul Receives I a Highest Impressions; The Record Book, or The Havenly Ether; How to Cultivate the Sixth Bense; The Finer or Spiritual Body; Growth and Degeneration; Morally, Spiritualism Proved by the Biblio; The Biblic and Christ; The Summary: "What Must We Do to Be Saved." For sale at this order REED CITY SANITARIUM

REED CITY, MICH. A. B. SPINNEY, M. D., Proprietor; E. W. SPINNEY, M. D., Resident Physician, with consulting physicians and surgeons and professions in ures. The cheapest Sanitarium in the world; a place for the poor and middle classes. Are you sick and discouraged? We will give free diagnosis by mail. Send for question list, prices and fournals.

Just the book for those seeking information con-terning that most damnable institution known in history—the Roman Catholic Inquisition. Every American citizen should become acquainted with the facts so succincily stated in this valuable record. It shows the methods used by the Romish Church to ex-terminate those who reject its beliefs and claims. For rate at this office. Price 25 cents. I. M. LANPHERE, M. D. Paralysis, Nervous Prostration. Rheumatism and other Chronic Diseases cured by Magnetic Remedies. Send stamp, with lock of bair, age and sex, for free chairvoyant diagnosis. P. O. Box 7, Cambridge, Vt. 463

### CHART FREE.

By a Bohemian Gypsy Astrologer and Clairvoyant Send age, color of eyes and hair, in own handwriting. Address GEO. WELLES, Box 190, Newark, N. J. 457 MRS. B. HABENCLEVER, 274 WARREN AVE. Trumpet seance Thesdays at 2:30 and 8 p.m., 20cts Materializing Wednesdays and Saturdays at 8 p. m Magnetized slates \$1.00.

QUESTIONS ANSWERED CORRECTLY. Send date of birth, lock of hair and 20c to pay for trial Character and Prophetic reading as a test. Send photo (if possible), which will be returned. Full reading, 50c. Box 7, North Pomona. Call. 55;

DEATH AND THE AFTER-LIFE,
The "Stellar Key" is the philosophical intreduction to the revelations contained in this book.
Some idea of this little volume may be gained from the
following table of contents: 1-Death and the AfterLife; 2-Beenes in the Summer-Land; 3-Society in the
Summer-Land; 4-Social Centres in the Summer-Land;
5-Winter-Land and Summer-Land; 6-Language and
Life in Summer-Land; 7-Material Work for Spiritual
Workers; 8-Uitlimates in the Summer-Land; 9-Voice
from James Victor Wilson. This enlarged edition contains more than double the amount of matter in fermer editions, and is curiched by a beautiful frontispiece, illustrating the "formation of the SpirituaBody." Cloth 75 cents. Postage 5 cents. For sale
at this office. WHITE MAGIC. Taught in "Three Sevens," a book of 271 pages. It is really a very interesting and suggestive work. Price \$1.25. For sale at this office.

LIFE OF, THOMAS PAINE. By Editor of the National with Preface and Notes by Peter Eckler. Illustrated with views of the old Patine Homestead and Paine Monument, at New Rochelle, siso, portraits of Thomas Clio Rickman, Joe Barlow, Mary Wollstonecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

Real Life in the Spirit-Land. Given inspirationally by Mrs. Maria M. King. You will not become weary while reading this excellent book. Price 75 cents.

THOMAS PAINE Was He Junius? Bil Vim. Henry Burr. Price 15 cents.

Thumbscrew and Rack. Torture implements employed in the XVth and XVIth centuries for the promulgation of Christianity, with pictorial illustrations. By Geo. E. Macdonald.

ROMANISM AND THE RE-PUBLIC.

MORK THAT EVERY LOVER OR his country should have at hand for consultation. By Rev. Issac J. Lansing, M. A. This is a most able work, consisting of a Discussion of the Purposes, Assumptions, Principles and Methods of the Romai Catholic Hierarchy. The work contains 4ft pages, and may be considered a mine of valuable information for every patriot in the land. Price 41. For sale at this effect.

THE TALMUD. Selections from the contents of that ancient book, its commendaties, teachings, poetry, and legenda. Also brief sketches of the men who made and commented upon it. By H. Polang. 329 pp. Price, eloth, stand.

APOLLONIUS OF TYANA.

Identified as the Christian Jesus. A wonderful communication, explaining bor its life and teachings were utilized to formulate Caristi-anity. Price 15 cents. For sale at this case.

By Lizzle Doten. They are really valuable, DEATH AND THE AFTER LIFE. By Andrew Jaskson Davis. Something you should read. Price 75 cents.

POEMS OF PROGRESS.

Paine's Theological Works. Age of Reason, Examination of the Prophecies, etc. Hius. edition. Post 8vo., 487 pages. Cloth, \$1.00

# DR. W. M. FORSTER, Dr. Max Muchlenbruch, PROPHETIC SEER,

I WILL GIVE SHORT READINGS FROM THE Zodiac for 25 cents. Send month and day of birth to Mrs. M. A. Reed, box 49, Onset, Mass. 458 MRS. M. L. GILLETTE, INDEPENDENT SLATE, writer, 218 East 42d place, Chicago.

Mrs. Georgia Gladys Cooley, Trance and Business Medium, Sittings daily; hours, 10 to 4. Residence, 98 Bowen av., Chicago, Ill.

If sick, write me a letter stating the fact, with age, name, sex and complexion and six cents in stamps, and I will tell you just what your troubles are by Psychic Power; also a means of a rapid cure. I need no hair or leading symptoms; your letter is enough. Herbalistic Remedies in connection with I sychio Power. Address or call.

35 Warren st., Stoneham, Mass.

YUUR, FULUIDAY From Geo. ... Astrologor, Rooms 6 & 7 Tabor Opera House Block, Denver, Colo, Charts from \$1. Send stamp for circu 431tf

DR. T. H. BLY'S PRIVATE SANITARIUM, A case of women cured. Write for particulars to Dn. BLY, 27 4th st. S. Minneapolie, Minu.

And your phase of Mediumship, with instructions for development; also a copy of "The Path to Power." Send date of birth and 25 cents (silver). If you are in search of truth, and desire to unfold the occur powers; if you would break the hypnotic spell of imaginary limitation, and exchange sickness and sorrow to be with add haputhers.

MRS. ELLA M. DOLE.

INTERVIEWS WITH SPIRITS. By Carrie E. S. Twing, medium. Price 50 cents.

A Historical Account of the Status

cences of the Matriarchate.

BY MAITILDA JOSLYN GAGE.

THE .. MOUNT OF VALUABLE IN-THE ... INCUNT OF VALUABLE INformation succinctly and clearly stated in this.
volume of 554 pages is amazing. The title, as above
given, falls to convey an idea of the fulness and compicteness with which the subjects are treated. The
Matriarchate, or Motherrule, is the theme of the first
chapier, in which much lore, quaint, queer and curious, is brought to view in elucidation of the subject.
This is followed by chapters on Celibacy, Canon Law,
Marquette, Witcheraft, Wives, Polygamy, Woman and
Work, The Church of To-day. Past, Present, Future;
and there is not a chapter in the book that is not
handled in a masterly manner, and that for quantity
and quality of information, is not worth the full price
of the volume. It is packed with knowledge wellarranged, and intensely interesting from beginning to
end. No one can possibly regret buying it; it is a valmable addition to the library of any free and truth-loring mind.

Herbalist, Psychometrist and Medical Clairvoyant. Diagnosis of disease by lock of hair (NO SYMPTOMS REQUIRED) five two cent stamps. nes read Psychometrically ..... Rock from mines read Psychometrics.

Full life readings by mail. \$2.00

P. O. Box 118 Oakland Cal.

Pasdings to foreign countries \$2.50. Send lock of

An institute of refined Therapeutics, including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of life. Chemical affinity and basic principles developed with their marvelous applications. Students in four continents have taken the course. The college is chartered and confers the degree of D. M., Doctor of Magnetics. By a system of printed questions students can take the course and receive the diplomas at their own homes. Institution removed to 238 South Broadway, Los Angeles, Cal. Diplomas granted under either the New Jersey or California charter. Send stamp for catalogue to 44tt E. D. BABBITT, M. D. LL. D., Dean,

# DR. MANSFIELD'S

HOMEOPATHIC MEDICINES Are compounded clairvoyantly for each patient. Send name, age, sex and leading symptom for FREE DI-AGNOSIS and "Methods of Cure." H. D. Barrett, Prest. N. S. A., Æ. W. Sprague, Lyman C. Howe and Moses Hull RECOMMEND

176 Euclid Avenue, Cleveland, Ohio.

Philosophical Spiritualists admit this. Twice a week for twelve years I have sat for the higher unfoldment in preparation for this work as a Healer. Send Name. Age. Sex. three stamps, own handwriting. FREE DIAGNOSIS. DR. J. A. BAILEY,

# BETTER THAN GOLD.



Melical Feddie Spectacles:
Krstorelost vision. Write for Illustrated Circulars
showing styles and prices and photo of Spirit Yarma,
who developed this clairvoyant power in me. I can
adjust my Melical Feddie Speciacles as perfectly to
your eyes in your own home as if you were in my
office, as thousands can testify. Send stamp for
photo. B. F. Poole. Clinton, lows. DR. A. A. KIMBALL,

One of the most successful Magnetic Physicians for the cure of Insanity, Obsession, Lung, Kidney and oth-er diseases. Cancers and tumors are chemically ab-sorbed under his wonderful healing power. Engage-ments can be made to treat special cases at a distance in person, or for board and treatment at his bome. Will be at Verona Park, Bucksport, Me., during Au-gust. 10 Porter st., Maiden, Mass.

PSYCHE

is the invention of a practical medium, under spirit suidance, and is designed to develop mediumship. Many, by its use, have received long communications from spirit friends, and express great satisfaction. Price, st, and 20 cents extra for expressage. For sale at the office of The Produces style Thinker,

Something New and Reliable

FRANCES L. LOUCKS,

YOUR FUTURE accurately calculated by YOUR, FUTURE Prof. Geo. W. Walrond, Tabor Opera House Block,

HOW TO BECOME A MEDIUM IN YOUR OWN home. Will send a pamphler giving instructions, delineate your phase of mediumship, and a spiritual song-book. All for 25 cents. Address MRS. J. A. BLISS, San Diego, Cal.

ASTRAL READING

OPIUM MORPHINE COCAINE
A never-falling, harmless and permanent home cure. Trial treatment free on request.
Dr. J. C. Hoffman, 445 Isabella Bidg., Chicago, Ill.

to represent us in every town. Honest Article: Good Seller. Will give you references. Address

LEKKO COMPANY,
59 Dearborn St., Chicago.

POEMS FROM THE INNER LIFE

Woman, Church and State.

of Woman Through the Christian Ages, with Reminis-

office.

Price, \$2.00. For sale at this

W. A. MANSFIELD, M. D. Mediumship Is a Growth.

No. 142 Fifth Avenue, Clinton, Iowa. NO DRUGS USED. NONE REQUIRED. 44M,

# Elixir of Life Nos. One and Two

Cures all forms of stomach, liver and kidney disease; also constipation. A sure cure for that tired, worn-out feeling. Guaranteed to assist your system to health with pure, rich blood. Sufficient quantity for one month sent forel. 00.

One package of our Magnetized Compound for sore eyes or poor eyesight. Has been used and praised by thousands in all parts of the world. Sent for 60 cents, or all three sent postpaid for \$1.00, with Yarma's photo and instructions how tolive 100 years.



WANTED-GOOD MAN OR WOMAN, to represent us in open to

By Lizzie Doten. These poems are as compa as