

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

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LINCOLN PARK.

Moonlight Rambles Therein.

THE "TALL, QUEER SORT OF A MAN" AND THE "JOLLY FAT MAN" CONVERSE ON THE "SACRED THREE."

The "tall, queer sort of a man" and his friend "the jolly fat man" are seen frequently sauntering through the park evenings, and invariably they fetch up at the "Old Abe" monument for a rest and a finishing chat. This strangely matched pair seemed to have a re served sent on the west side of the

horse-shoe shaped stone seats. At this particular time the fat man was tired, and after a series of grunts and stretches, he lit his cigar and pre-pared himself for the usual unwinding of some of the "queer sort of philosophy," as he termed the talks of the queer sort of a man."

'I say," Professor," said he, "you are always ready for some explanation of everything. What do you think of the 'Holy 'Trinity' idea? How did the preachers.get hold of it, way back, you know?"

The "queer sort of a man" stretched himself and elevating his chin so as to get his eye in range of the 'massive forehead of "Uncle Abe," he proceeded to unwind as follows:

"Come, now! Let us reason together," said Paul. "There you go again! Quoting Bible,'

exclaimed the fat man. "Please wait, will you?" said the Professor. "As I was saying, let us reason on these things."

"The worship of a 'Trinity' can be traced to the Egyptians, according to Plutarch, whose sacred three was Osiris, Isis and Horus, under the form of a triangle

They considered everything perfect to have three parts, and therefore the god of evil had one, and the good god three.

"The ancients had a Christ, a virgin mother, Queen of Heaven.

"Isis was represented as carrying in her hand the crux aunsata, or cross. In one of the tombs of Pharaoh there has been found a figure of a little child issuing from the bosom of its divine mother, the resplendent golden rays darting from its head was intended to

represent the rays of the Sun God. "The God of Saturn was symbolized by a cross with a ram's horn attached to the lower end, indicating the Lamb of God. The God of Jupiter was a cross with a horn on the left end of the Venus, a cross with circle atbar. tached.

"The Semitic nations indicated their belief in the line, 'First, God; then the Word, then the Spirit.' Expressed in the trinities of God, Earth, Atmosphere; Earth, Fire and Water. This method

signs and agree with the astrologers of "Strange as it may seem to the ordinary man of the day, this number of 3 plays a prominent part in the drama

of nature. "Say," said the fat man, "Socrates, let up on that philosophical string just a moment; my cigar is out and I've lost my match, looking at that pink shirt waisted girl on the tandem with the little fellow behind that black mus-The darkest period of the American Revolution was in the year 1777, when Washington, after dreadful reverses,

tache over the golf stockings. My! but ain't she a stunner?" "Oh! now, Professor, you don't like to look at the pretty girls! Oh, no!" "Excuse me, Professor-but to return to your discourse, that I hope I have not spoiled.

"That three business! That's some brave soldiers. Washington had the hing I have never heard of." The queer man gathered himself to-gether and said: "I don't know as I can commence again where I left off. Let

habit of praying to God for help and prosperity. A certain day Washington spent by himself alone in his chamber, and when he came out he looked unusually pallid. Then he said: me see. Oh, yes. The human family, as well as all animal life, appears to be As I sat this afternoon writing and governed by this mysterious three, my mind was deeply weighed down

on the vision.

AMERICA.

Father, mother, offspring, is as holy a trinity as I can imagine. The body is with trouble, I discovered opposite me a most beautiful female form. I was divided and subdivided by three-head, trunk and limbs. The head is divided much surpriséd for I had given most peremptory orders not to be disturbed by anyone. I could not for the mointo three groups of brain convolutions: Lower back brain, upper back brain, and frontal brain. And one's actions ment find words to inquire of this unlooked-for visitor. Three or four times and words reveal the location of the inquired without receiving an an

thought emanations. swer. She only elevated her eyes a "The three prominent facial features little. I now felt a most extraordinary are mouth, nose and eyes. The leg is divided into three sections; likewise the sensation throughout my whole body I would have risen up, but the staring of my mysterious visitor made me disarm. The hand and foot is also governed by this three. As you will notice,

each finger has three joints, etc. "We have body, mind, soul; material, mental and spiritual; blood, bone and flesh.

"The three kingdoms are called animal, vegetable and mineral. Each may be also divided by three. Iron, stone and brass are prominent materials for building; also wood, glass and paint. "Gold, silver and copper; wool, cotton

and silk; wood, coal and oil for fuel; oil, gas and electricity for lighting purposes. Powder, gas and dynamite for destruction. Fire, air and water; heat, steam and electricity-powerful pro-pelling forces. Heat, electricity and magnetism for healing and curing dis-

"Man has three valuable animal vants-horse, cow and sheep.

"The vegetable kingdom can be divided in a similar manner: Tree, root, body and branch; sap, leaf and fruit; bud, blossom and seed. Man controls the entire catalogue of trinities.

"He eats, drinks and sleeps to sustain life by the three principles of respiration, absorption and utilization. He utilizes oxygen, hydrogen and nitrogen. He thinks, moves and executes. manufactures, buys and sells. He is transported from town to city by horse, steam and electric power. He plows, sows and reaps; he threshes, grinds and eats, corn, wheat and oats.

"Through the agencies of bone musof analysis may be traced to the He-brews—Je-ho-vah, or Je-ho-va, repre-thrill of intelligence which transforms

endure." And the vast multitude unitedly cried out, "Amen!" Now by degrees the vision vanished, leaving nothing but the mysterious and very beautiful female figure, who once more said: "Son of the Republic, what The Vision of Washington. thou hast seen is thus to be expound The following description is related by Anthony Sherman, a gentleman of ninety years of age, who had it from the General himself: ed: Three great and dangerous calami-ties will come over this Republic-the second is the greatest. When this event

shall come, then the world cannot con-quer it. Now let every citizen of this Republic learn to serve God, his father-land and the blewsed Union." With retired to Valley Forge to encamp durthese words the image disappeared. I ing the winter. Often did I see the tears of distress course down the arose from my chair with the full con-viction that this was a revelation to me cheeks of the loved commander, when of the birth of this Republic, its prog he reflected on the sufferings of his ress and its varied destinies.

"All this history," says Mr. Sherman, "I myself heard from the mouth of General Washington,"



As They Are Portrayed by a Vermont Lady.

SHE TAKES A ROSEATE VIEW OF LIFE, AND WOULD HAVE ALL CULTIVATE THE HABIT OF LOOKING AT THE BEAUTIFUL.

As I gaze about me, looking over hill and vale, noting the landscape so won-drously planned, I can but wonder how we ever become dissatisfied with life, or pleased with her. I attempted again to why so much friction among earth's address her, but my tongue was tied people. While God, the infinite power, A certain unknown, mysterious, irrethe source of all light, hath revealed to sistible power overwhelmed me. I was man through his boundless works the unable to do anything more than stare beauties of life, why should we be ever at the apparition. By degrees the room harping upon some worn-out theory? Why ever criticising others? Why find became filled with a remarkable light; the image herself became suddenly so much fault with our conditions? luminous and bright. I now had the Nav! We should strive to so live, so feeling of a dying person. I could not think, reflect or move. I am only conattune ourselves to the all-wise force, hat we should ne'er perceive conditions scious of the fact that I looked sternly that would darken our lives, but ever grasp the opportunities that are ours, Here I heard the voice saying, "Son of the Republic, look and learn," at the thereby making the most of life, enabling us to live lives of usefulness and same time the figure stretched out her ives of peace and harmony. We should arm and pointed eastward. Transpar-ent clouds arose in the distance; and learn to live more the beautiful. How can we be at war with each other, when these lifting themselves there was we stop to consider we are all a part of formed a most astonishing figure. Bethe infinite whole, all placed here alike fore me there was spread all the coun-Then why not give our brothers and sisters an equal chance in life, instead tries of Europe Asia, Africa and America. Before Europe and America I saw of many times, through envy and self ishness, keeping them down. tremendous waves brandishing; and

Also between America and Asia. Again the voice repeated, "Son of the Republic, look and learn." Instantly I Oh! for a moment, children of earth, consider the beauties of life. Live in the reality of them, letting your gaze wander far out on land and sea and beheld a darksome image poising be tween Europe and America. He dipped view the beauteous works of God. Do you never feel when alone viewing the water with both hands and with his right hand he poured it on America, grand works of nature, drinking in the and with his left hand he poured it on beauties as you note the hillsides dotted with blooming flowers, the beautiful Europe. In a moment black clouds arose from both countries, which me groves and forests resplendent in their half way upon the Atlantic. Here they green, and as the song-birds warble their merry lays amid the branches of tarried awhile and then moved westward, and then covered the terra firma trees. erchance the eve happening to cross the borderland of the cooling waters, do you not feel the nearness of God and his angels? Oh! friends, there is nothing so real to me as a "muse" or communion with nature. It seems I hear the voice of God speaking unto my soul, and the loved ones ever ready to cheer and guide me as I wunder here below. How can we help but be ben efited by communing with nature, its influence is so exalting and uplifting. Then, oh! then, is the time I feel the nearness of the angels, and the better for the moment or hour spent in silent communion, drinking in the love and harmony wafted to us from the "higher

A BABU GHOST STORY. **PROPHECY.**

The Greatest of All Japan's Results of Mrs. Bhattachar-**Prophets.** jva's Tank Bath.

KOEMON TAKASHIMA, WHO BE-LONGS TO THE "EKI" SCHOOL-PREDIOTIONS VERIFIED

the following from Khurrial in Hooghly district, which is verified by Babu Tej Chunder Bose of 20-1 Chuckoo Khan-The most prevalent system of divination in Japan is the one based upon the "Book of Eki," which is the combined work of a certain number of Chinese sages, says the Chicago Record. The most prominent and skillful prophet of this school in Japan is a Mr. Koemon Takashima, who, according to his own published accounts, seems to have been very successful in his divinations. The theory of this system of divina-

tion is claimed to be the same as the undulatory theory in Western physics, but the connection between the two seems, to an uninitiated person, rather remote. To attempt to explain this system briefly is impossible; to give a full and clear explanation would re-quire too much space, and would not be particularly interesting, except to specialists. It is, perhaps, sufficient for me to say, for the benefit of the general reader, that divination is performed by means of fifty sticks at "the moment when the purity of one's heart is at its

apex Without going into any further expla-nation of the theory or the process, I wish merely to set forth some very curious illustrations of the successful application of the principle.

A clerk once came to Mr. Takashima in great distress because he could not find 300 yen, which his master had intrusted to him, and which he said that he had locked up in a chest of drawers When the diviner had consulted his diagrams the clerk received the follow-ing instructions: "The money is still in the house, in the upper story; the bamboo cage is splendid and free from blame

When the distressed clerk reached his house again he found the money hidden in the bamboo chest upstairs,

Mr. Takashima relates several instances of correct prophecy with reference to the outcome of business ven tures; but one of these will suffice as an When a merchant friend example. visited him he obtained the following advice: "Remorse disappears. He has obtained three articles on hunting." This was interpreted to mean that he would make a profit of three times his capital. The merchant gathered to-gether all the money he could raise and bought up a large quantity of ginseng, which he sold to a Chinese factory at an extraordinary profit, and, as he also gained considerably by a sudden appreciation of foreign coins, he cleared altogether about three times the

amount of his capital. At one time, when a friend of his was about to return from Australia, he phophesied to the friend's family that he would encounter shipwreck north of the equator, was in dauger of wetting his garments, but would safely escape from water to earth-all of which happened. Mr. Takashima also has indulged in prophecies concerning political affairs, and has made some remarkable "hits" with reference to the National Assembly of Japan, Hawaiian affairs, the war between China and France, the Franco-Prussian war and It was broad daylight, and it was in presence of more than thirty persons that all this took place. I am quite sure, as well as other persons are, that there was no trick whatever. By alternately coaxing and threatening a promise was exacted from him that he would leave the patient without in-juring her, leave the village for good. and would never come within twenti miles of its radius. Being asked if he would like to take any food before leave ing the patient, he expressed a desire for some milk, which was given. The patient drank the whole of it and then lay down unconscious for five or six minutes, after which she regained her consciousness, and inquiring the reason why such a large crowd had collected in the house, with her wonted modesty, put her veil down and went into the inner apartment as if nothing had hap-pened to her. She is up now all right and is quite happy as before.

NO. 459

The camp-meeting at Catalpa Park, Liberal, Mo., was opened at 10:30 a. m., Saturday, August 20, by elevating the Stars and Stripes over the commodious Stars and Stripes over the commonlous pavilion. The raising of the flag was followed by a song, The Star Spangled Banner. Speeches were then made by D. W. Hull, Josie Folson, J. M. White 5. S. Tisdale, Prof. W. J. Black, C. M. Folsom, G. H. Walser. The meeting closed with the popular song, "Amer-

An address of welcome was delivered at 2 p. m. by G. H. Walser, and a grand ball at night concluded the exercises of the day. There were three lectures on Sunday

by Mrs. Josie Folsom, D. W. Hull and O. S. Tisdale. Mrs. Folsom spoke from subjects given by the audience; D. W. Hull on the Gods of the Bible. He claimed that the name of the Deity was to the Hebrews unspeakable, and transcended all their powers of hought; that there were several gods acting in conjunction in the early part of Hebrew cosmogony; that these gods of hebrew cosinogony; that these gous were limited in power and locality as mortals are, that finally an undevel-oped spirit, Jehovah, became the God-of the Hebrews. The gods he claimed' were all departed human spirits and cave as evidence Grack mythology and gave as evidence Greek mythology and

many Bible quotations. Mr. Tisdale took for a subject, "Saviors," showing that the doctrine of atonement was erroneous, after which he showed the necessity of saving each other and ourselves from ourselves, claiming that each had a work to do in this world, and none could shift his work to the shoulders of another.

Monday there was a conference and two lectures by Mrs. Josie Folsom and Dr. Cooper, from subjects handed up by the audience, each following the lecture by tests from the platform. Tuesday, D. W. Hull delivered a lec-ture on Elijah the Prophet and his mediums, in which he showed that John the Bapfist and Jesus went forth under the control of Elijah, the Prophet. In the evening a lecture was delivered by C. S. Tisdale, on Some of the Peculiarities of Mediumship. The whole of Wednesday forenoon and afternoon was devoted to the discussion of Homes for the People. Mr. Walser proposes to deed 120 acres of good bottom land to an incorporated. society, consisting of twelve families, the conditions that each shall build thereon a residence and occupy it, and pay a sinking fund of\$1 per acre, or \$10 per year, said sinking fund to be under control of the association, and to be used when a sufficiency is accumulated in the purchasing of other property to be occupied by others on the same terms and conditions, and so on ad libitum. These families may unite in one commune or live in co-or eration as they may decide. It will be seen that a society established on such a basis will increase in power as it grows in age and as the homes cannot be sold or mortgaged, no person can ever become homeless. Wednesday evening, Mr. Walser gave a lecture upon the same line of thought laid down in Mr. Hull's lecture on the Gods, claiming that the interpretation was natural and took the Bible entirely. out of the hands of church people. Thursday afternoon and evening was devoted to tests in which most of the mediums took part. Mrs. Josie Folsom gives tests blindfolded, the person receiving the test holding one end of the bandkerchief and the medium the other. She will describe the color of handkerchief, the sex and age of the person, their peculiar traits of character, sometimes their life-line, the spirits around them, and many other things.

sama's lane, Mizapore street, Calcutta: A belief in ghosts and spirits in this fag end of the nineteenth century is sure to be put down as superstition, pure and simple. Yet manifestations which do occur in our very presence cannot be accounted for as being other than supernatural. If men deep-read in philosophy and science are asked as to he causes of such phenomena they ascribe them to something mysterious; but they would never admit the exist-

ence of such agencies as spirits. I my-

Babu Harihar Bhattacharjya writes

self had no belief in them; but my recent experiences have thoroughly convinced me that there are such beings as spirits.

My wife has a good constitution, was hale and hearty, and she was passing her life, happy and jolly, always engrossed in her household affairs. Ou the 17th of last month she went to have bath in the tank attached to my gardens. On her return home she felt very uneasy and was slowly swooning. Addressing my mother she said some-

thing was wrong with her, as she felt choking sensation and was losing all vitality, and after that she became quite unconscious and remained so for more than an hour. A doctor was im-mediately sent for, and by application of restoratives and other medicines she came back to her senses. But this state did not last long, for she commenced laughing and crying alternately, now talking to herself, and again raving like a maniac, she would scream in fright as if some one was going to strangle her. The scene was most pitiable, and we were at our wil's end as to what to do. Doctors treated her in their own way, but it was of no avail. Her suffer-

ings continued for six days without the slightest sign of relief. One of my neighbors hinted that the case was one of "possession by spirit," and suggested that Gunga Moyra's son from Naihati should be sent for, as he was considered the proper person to cure such a case. On the 22d of June the elders were consulted, and their consent having been obtained. I went to Naihati and informed Gunga Moyra's son of all the particulars. He promised to come on Friday, the 24th of June, and directed me to keep ready a jugful of water to be drawn out of a tank before daybreak and before any other person had touched the water of that tank. Punctually at 11 a.m. he arrived at our village. He is a venerable-looking old man of seventy years or upward. After taking rest for a few minutes he asked for a tulasi leaf, which being given to

LIBERAL CAMP. t Opens in Patriotic Style

senting the future, the present, and the past; and from this idea the three uniting in one has evolved the 'Father, Son and Holy Ghost.'

Thus the Christian is indebted to the Hindoo and Egyptian for the groundwork of his religion.

"The trinity of India may be found in books in a language that has ceased to be spoken for thousands of years before the birth of Jesus of Nazareth.

"The ancient symbols of East Indian theology can be seen in rudely carved and fashioned busts with three human heads protruding therefrom; symbolizing the Creator, Preserver and Regenerator of mankind.

"The Zoroastrians or Sun Worshipers, had a trinity in the sun. 'Light, Fire, Flame,' three manifestations of the sun, which gave to them the 'All-Sceing Eye,' which is synonymous with that of sun worship, that, it is said, Solomon introduced these ceremonies into Free Masonry. Thus are our modern Free Masons chanting Egyptian and Assyrian forms of worship.

"The Persian Trinity was Ormuzd. Mithra and Ahriman.

"The Hindoos had Brahma, Vishnu and Siva, corresponding to power, wisdom and justice, or Creator, Preserver and Destroyer of life.

"The Chinese idol Sampao consists of three, equal in all respects.

'The ancient Egyptians had Emepht, Eicton and Phta.

"The Peruvians and the Mexicans had also their trinities. That of the Mexicans being Yzovna, (father), Bacah (son), and Echvah (Holy Ghost), and they received their doctrines from their ancestors the Aztecs. It is said that the priest who accompanied Cortez to Mexico was astonished to note the similarity of the worship of the natives to that of the Roman Catholics, and he exclaimed: 'The devil has evidently informed these people of the Christians' visit; for who else could have given them the information?

"The symbol of government on the lost continent. Atlantis, was a three pronged tripod, sustaining the principle of three.

"All of these facts carry us back of the times mentioned in the old Jewish Bible. All the forms and ceremonies of the Roman Catholic Church are supposed to be copied from ancient religious ceremonies, which in turn were borrowed from the astrologers and learned magi of the East, and to whom our modern mathematicians are indebted for their system of calculation. 'The same mysterious three and its multiple can be traced as an important

factor in astrological calculations. "The heavenly circle was divided into degrees, 360 in number, representing 8x120 or 12x30, which produces the 12 signs of the zodiac of 30 degrees each. "The three principles of mathematics, subtraction, division and addition, are conspicuous. Divide the 12 signs by 3 and you have the four seasons of the year. These signs are reckoned by groups. Aries, Cancer, Libra and Capficorn are the ruling signs. Persons born in any of these four signs have marked leading characteristics and are usually rulers in whatever position they occupy.

"It is somewhat remarkable that all rved by the Ohristians occur in these | from 25 cents to 20 cents.

him into an enlightened soul, able to comprehend the difference between the animal and human plane of existence. He feels, hears and sees that he is a progressive soul, inheriting immor-

"We have three necessary as well as dangerous ruling powers, which, when used by selfish and scheming pol-iticians, are disastrous: Churchianity, legal tyranny and the medical fra-

ternity. "I suggest the idea that the origin of the Holy Trinity worship of the Christians can be traced to primitive man, who, having been endowed with intuition and inventive genius and perceptive faculties, through all his stages of development, has observed the mysterious 3 operating through all departments of nature; finally ending in the grand trinity of father, mother and child, which became the foundation of a reverential observance of the unseen reproductive principles and preserving power. The sustaining of such a reverence created a demand for a per-

sonification of these principles. "The supplying of that demand rethe ceremonial worship that sulted in has varied in operation according to the education and culture of the people in different stages of development." "By George!" said the fat man, as he

sprang up from his doze. "She's fell headlong. I wonder if she has hurt herself badly?"

The Professor stared in ampzement at his sudden interruption. "What's the matter?" said he.

"Why, don't you see? She came near breaking her neck!" said the excited admirer of the girl dressed in blue bloomers, who was just remounting her wheel as though nothing unusual had happened

And the meditative tall man turned green immediately and appealed to "Old Abe" with a beseeching look, and the genial Abraham winked his right eye and said, "It was always thus, young man. The masses don't think upon such questions. There are others eside you who are sorely tried because of the thoughtlessness of the age."

And the tall man thought and thought, and the fat man stooped down to pat a little baby in a carriage as they walked toward Clark street, snapping his finger at a dog, he called out cheerily to his partner: "A jolly night this, old man. Call around to morrow evening and we'll take another look at the bicycle girls, ch! Good night.'

And the "tall, queer sort of a man" thought some more as he turned down Clark street: "Strange isn't it? He appears to be a bright, wide-awake sort of a chap, but you can't keep him on a subject to save your life." And the fat man jumped on the North avenue car and murmured: "He is a queer sort of a man. Regular dreamer." GEO. F. PERKINS.

dreamer.'

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of America. Livid lightnings flashed through the dark clouds. I heard the deep groanings of the American people Again the angel dipped and sprinkled water as before; then the dark clouds

receded and sunk into the ocean. Now for the third time I heard the voice, "Son of the Republic, look and learn." I looked up and saw in America numerous towns and cities, and improvements spreading from the borders of the Atlantic to the coast of the Pa

cific. Upon this the angel turned to ward the South, and I saw a horrid grizzly spectre approaching from Africa to our own lands! The population now part one against the other. spheres As I contemplated this scene, I discov ered an angel of light and on his head he had a glorious crown with the word

"Union" inscribed. In his hand he bore the American Danner and cried "Remember, you are brethren." out. Immediately the armed hosts threw down their weapons, became friends, and marshaled under the StarSpangled

Banner. Again I heard the mysterious sound "Son of the Republic, look and learn." The second dauger has passed over and I now saw cities, towns and fields increasing in numbers until the whole land was thickly covered from the Atlantic to the Pacific; and the people were as the stars of the firmament and the sands of the sea-innumerable. Again I heard: "Son of the Republic the end of one century is approaching look and learn." Upon this the dark angel set a trumpet to his mouth and blasted thrice, and dipped water with his hands and threw it on Asia, Europe and Africa. Now my eyes beheld the

most terrible scene. From each of these countries arose black and heavy clouds which united in one great mass; through these spread lurid lightning and I beheld immense legions of armed multitudes, marching and sailing towards America, which soon were enveloped in the black clouds. And now

I beheld how these immense armies wasted and burned our cities. And now I heard the thunder of cannon, the furious clash of the swords, and the war shouts of millions encountered in deadly strife.

I again heard the mysterious sound "Son of the Republic, look and learn." After this the dark angel gave another loud, long and fearful blast. Now suddenly broke forth and dispersed the dark clouds from over the American country. After this I saw the angel with the glorious crown, inscribed "Union," descending from heaven, accompanied by legions of glorified spirits, having in one hand a sword and in the other the Star Spangled Banner. Now, again, amid the din of battle, 1 heard the voice, "Son of the Republic, loop up and learn." After the sound of his voice, the dark angel, for the last time dipped water and sprinkled it on the American continent, when the dark clouds with their armies rolled back instantly, leaving the glorious victory to the Americans. Then I saw villages,

towns and cities and improvements arise like magic, while the angel of light planted the Star Spangled Banner amidst the vast multitude of people, and cried, "As long as the stars of

heaven endure and the dew rains upon the earth, so long shall the Republic

Oh! if you would seek more the soul communion you would find less strife and friction.

Mortals are too closely enwrapped in worldly cares. If they would but seek an hour each day for the upliftment of their beings, the silent influence is so exalting in time it would bring them out of that state of unrest, and place them in a state of harmony where the

would be able to rise superior to earth's conflicts.

Yes, friends, that is what is most needed—communion within yourselves. where you can draw unto the higher forces, shutting out discords that are appalling to you. Then life would be a leasure. As you cultivate the beautiful, the world will appear more beau tiful to you. Mother Nature is most grand! The trouble lies with her peo ple having gotten into that state of unrest and selfishiress so detrimental to them.

Love and charity should be the ruling power, and by cultivating the trueness of life, they would be.

What makes life beautiful? Meeting all with fraternal spirit; giving others the same opportunities we ourselves seek; giving all an equal share or right in this world; cultivating a love for the refined and beautiful-then the world would be paradise to us, and we would feel our lives were a benefit instead of o often a failure. I sometimes wonder when I see people always unhappy and discontented, how they can be so, when there is so much in this life that is a comfort and blessing despite the un-

leasant conditions and warfares often met with. Somehow they seem to for get this life is short, only a preliminary one preparing us for a life of eternity and that our deeds and actions will all reflect back upon ourselves, and if we make of this a life of joy, happiness and goodness, the reflections will be pleasant to us; but if ever in a state of selfishness and strife, the reflections will be anything but comforting.

So I say cultivate all the grandeur there is within you, bringing it to the light where it may be seen and real-ized; then you will prove a noble ex-ample before others, and your presence will be strengthening and uplifting as you walk among men here below; and as your feet cross the portals to that fairer land, you can look back with that delight and satisfaction that will harmonize your soul and you will go peacefully on, toward progression's way. GERTRUDE R. GILLETTE.

West Fletcher, Vt.

Mediumship, A chapter of Imperiences. By Mrs. Maria M, King, Irice 10 cents.

several other similar subjects. It is especially interesting to note that Mr. Takashima sometimes has been consulted by the most intelligent men and leading statesmen of Japan. It is scarcely possible to believe that such men had any real confidence in divina-

tion; it is more likely that they resorted to Mr. Takashima out of curiosity or in sport, and yet his phophesies were fulfilled in each and every case. For instance, the late Count Mutsu, when he was Governor of Kanagawa Prefecture, planned a great revolution in the system of local taxation, and he determined to offer his views to the Imperial Government, but first consulted Mr. Fakashima concerning the outcome.

The latter received a revelation that Mr. Mutsu's views would be accepted and that he would thrice be advanced in office. This phophecy was soon verified.

In May, 1883, Mr. (now Count) Matsukata, then Minister of Finance, told Mr. Takashima that he was afraid that rear would be one of bad crops, as the snow was very heavy in the spring and the weather comparatively cold. The diviner prophesied what actually happened, that, although a drought would

come, it would not be so severe as to cause serious damage, and the crop would be abundant. It must, however, be kept in mind that this weather prophet, unlike his brethren of the pres-

ent day, did not base his prophecy upon any scientific observations and calculations, but relied entirely on the chance arrangement of his sticks. In 1885, when Count Ito started for

Ohina to negotiate with reference to Korean affairs, Mr. Takashima correctly divined that the negotiation would result peacefully, to the general advantage to the yellow race and to the special honor of Japan. In fact he had already divined that Count Ito was the proper person to send to China to carry that negotiation. His divination brought out the following message: "There is game to hunt; advantageous to remonstrate: free from blame. Good if a venerable man command the army, but unlucky if a youth convey corpses by cart." This was interpreted to mean that as the Japanese were free from

blame it was proper to remonstrate and hunt down the birds that had devastated the Japanese cornfield-name ly, has massacred Japanese in Korea: and that a youth would convey corpses by cart, because he is unequal to the task; but it is good if a venerable man command the army, because he pursues a middle course. It was further explained that "a venerable man" meant a man from "a venerable province." and that by a play on the word "Coshu," the name of the province in which Count Ito was born, he. was clearly pointed out by the oracle as the on which he died and the disease of only man who could successfully carry through the negotiation.

ERNEST W. OLEMENT.

him, he wanted to see the patient. As soon as she saw him she shouted out, "Kristo Moyra, why are you here?" Without making any reply he repeated certain incantations and touched her head with the leaf, which at once made her quiet and senseless.

Thereafter he came away, and made arrangements for the poojahs in a room in the outer apartments. Three seats were provided in this room. On one he sat himself; the second was placed in his front, on the four corners of which were arranged Jaba flowers; and in the centre was a brass vessel, filled with the water from the jug, referred to above; the third was reserved for the patient. After the poojans were over, which took nearly half an hour, he directed that two strong persons should keep hold on her. He then gave three low tappings on the wooden seat re-served for her, and by magic, as it were, she came straight running shaking and shivering and took her seat. No sooner she sat there, than the ojah drew a circle around her with a plece of chalk, repeating certain mantras as he did it. The patient again demanded to know whether he was not Kristo Moyra of Naihati. Be it noted here that no person in our village, not even myself. far less my wife, ever heard or knew that Gauga Moyra's son's mane was Kristo Moyra. We only knew him as Gunga Moyra's son. The ojah, how-ever, answered in the affirmative, and inquired what she had to do with his name. She said: "You have no business to molest me; I have done you no harm. Why should you tease and trouble me? I beg of you to leave me and depart in peace." The ojah in a defiant attitude replied: "I have come to drive you out. If you go away gently shall deal with you well." The patient said: "I am Issur Ghose of Bassyne;" then retracting it, said: "I am Aunt Komal." The ojah angrily said: "You are lying and prevaricating, and unless you give out your real name and

the information asked of you I shall inflict a punishment on you which you will remember forever." The patient remained obdurate and talked irrele vantly for a long time without the least

sign of yielding.

Thereupon the ojah drew with a piece of chalk on the floor the outline or picture of a man, and, taking a knife and heating it red hot, thrust it on the picture at the region of the heart. The patient at once screamed, and, showing as if dangerously hurt, stammered out, "My name is Jogin. I am seventcen years old. I suffered from fever and died of ulcers all over my body a year and five months ago without being cared for and without a drop of medicine having been administered to me. Myself and the patient were playmates, and I always loved to be in her company. I had been hovering over her all

this time and had no opportunity to get into her. On the 17th, after her bath. as she was wiping her hair, a lock of it touched me, and I got possession of her." Now Jogin was a cousin of mine; and the circumstances attached to his death; his age, and the exact time he died were exactly given by the patient although my wife never heard or knew my cousin's age or the particular date

which he died. The operation of exorcism commenced at 1 p. m. and lasted till 5 p. m. | c-comed out b-bloomers."

Dr. and Mrs. Cooper and Prof. W. J. Black give platform tests and psycho-metric delineations. D. W. H. D. Ŵ. H.

ILL DREAMS.

All is over, then, and love is dead: Bury him and let no more be said; We have learned our lesson, you and I Love, so quickly grown, is quick to dies

Could our care have saved him? Had we cared Had his little lovely life been spared?

Vain the question; since he lies asleep, Veil the face and let his mother wee

Little love, our baby and our pride-What's the silly world worth since he died?

You. his father, for his mother's sake Do not try to kiss the child awake!

Kisses, kisses, arms that closely fold * See! he smiles, he stirs, his lips are · cold:

Kiss them warm-the rosy sunrise

gleams; Dear, the night was horrible with dreams! -Pall Mall Gazette.

"Why, Clara," said a mother to hep little daughter, who was crying, "what are you crying about?" "O-cause," sobbed the little miss, "I s-started of "O-cause," m-make dolly a b-bonnet and

PERSONAL PROPERTY OF THE PERSON AND A MARKED

" SEPT. 10, 1898.

EXTRAORDINARY MANIFESTATIONS. Seen and Described by two Missionaries, as they Occurred in L'hassa, the Sacred City of the Grand Lama of Thibet.

DIABOLICAL, ILLUSTRATING THE EVIL low voice a short prayer; then all is over and the mul-INFLUENCE ON THE SPIRIT SIDE OF LIFE-THE BARBAROUS CEREMONIES AT L'HASSA SEEN AT LAST-TWO CATHOLIC PRIESTS. DISGUISED AS LAMAS, PENETRATE THE MYSTERIES OF THE SACRED CITY OF THIBET AND WITNESS FOR THE FIRST TIME them; for from all we have seen and heard among idol-THE DIABOLICAL RELIGIOUS EXORCISM OF DISEMBOWELING A HUMAN BEING.

The readers of the Sunday Journal will remember the attempt of Mr. A. Henry Savage Landor, the explorer, to explore the mysteries of the holy city of L'hassa, in Thibet. The narrative of the frightful tortures he suffered when the Thibetans penetrated his disguise was told in the Sunday Journal last fall by Mr. Landor himself. But where Mr. Landor failed, two very clever French missionaries succeeded. Father Huc and Father Gabet, disguised as Lamas, entered the sacred city, and for the first time the eyes of civilized men beheld the shocking religious ceremonies of L'hassa. The complete story of their extraordinary experiences is told in the book, "Travels in Tartary, Thibet and China," published by the Open Court Publishing Co. (Chicago).

Huc and Cabet were two Catholic priests who had devoted their lives to spreading the gospel in China, Tartary and Thibet. They were experts in Chinese, and before starting on their memorable journey prepared themselves by mastering the Tartar dialects. Camels were purchased, so that they might travel in true Tartar style. As they went deeper into the country, passing out of Chinese territory, they shaved off the pigtails grown so as to conform to Chinese custom and put on the yellow robes of Lamas.

At first inns were found consisting of mud houses ten feet high, containing a long, wide kang, or sort of fur-nace, about four feet high. Its flat, smooth surface is covered with a reed mat. In front of it three immense coppers, set in glazed earth, serve for preparing the food. The apertures by which these monster boilers are heated communicate with the interior of the kang, so that its temperature is constantly maintained at a high elevation, even in the terrible cold of winter.

When the last of these huts was left behind the brave missionaries were launched on a journey through an unknown and hostile land, accompanied by a single convert. They soon came to Sain-Oula (The Good Mountain), so called because it is anything but good to the traveler.

The Good Mountain is noted for its intense frosts. There is not a winter passes in which the cold there does not kill many travelers. Nor is the danger less from the robbers and the wild beasts with whom the mountain is a favorite haunt, or rather a permanent station.

The worthy missionaries were neither frozen nor killed. but, traveling on, they reached the town of Tolou-Noor, famous for its idol foundries. There the Tartars were seen in their native haunts, living in tents that looked like conical hats. The sticks inside meet at the top like an umbrella, and over this frame is a double covering of coarse linen. The women do the work, milking the cows, gathering the fuel, weaving the cloth, tanning the skins and drawing the water. The men merely take the flocks and herds to pasture or go hunting. These sleep all night and squat in their tents most of the day, dozing, drinking tea and smoking.

For the first time now they beheld the worship of the Lamas as they approached one of the Lamaseries. And here, too, was seen the remarkable consecration of a Lama. When the old Grand Lama dies the Thibetans watch for a rainbow, and this is interpreted as a sign of his aid. The monks come out in procession, and their oldest member says: "Your Great Lama has reappeared in Thibet, at such a distance from your Lamasery. You will find him in such a family." The child is found; he cries, "It is I-it is I who am the Great Lama, the living Buddha of such a temple; conduct me to my Lamasery. He is generally only five or six years old, but nevertheless he is examined respecting the habits and customs of the defunct Great Lama. When the titles of the living Buddha have been confirmed he is conducted in triumph to the Lamasery, of which he is to be the Grand Lama. Upon the road he takes all is excitement, all is movement. The Tartars assemble in large crowds to prostrate themselves on his way and to present to him their offerings. As soon as he is arrived at his Lamasery he is placed upon the altar; and then kings, princes, mandarins, Lamas, Tartars, from the richest to the poorest, come and bend the head before the child, which has been brought from the depths of Thibet at enormous expense, and whose demoniac possessions excite everybody's respect, admiration and enthusiasm. As Huc and Gabet continued their journey they met large number of pilgrims in the desert. One of these when interrogated replied: "We are all going to Rache-Tchurin. To-morrow will be a great day. Lama Bolite corruption and falsehood within." will manifest his power-kill himself, yet not die." This was the ceremony as M. Huc describes it: "A Lama has to cut himself open, take out his entrails and place them before him, and then resume his previous condition. This spectacle, so cruel and disgusting, is very common in the Lamaseries of Tartary. The Bokte, who is to manifest his power, as the Mongols phrase it, prepares himself for the formidable operation by many days' fasting and prayer, pending which he must abstain from all communication whatever with mankind and observe the most absolute silence. "When the appointed day is come the multitude of pilgrims assemble in the great court of the Lamasery, where of the work in Tartar style. an altar is raised in front of the temple gate. At length the Botke appears. He advances gravely, amid the acclamations, of the crowd, seats himself upon the altar, and takes from his girdle a large knife, which he places upon his knees.

MANIFESTATIONS THAT ARE GENUINELY Bokte once more rolls his scarf around him, recites in a titude disperse, with the exception of a few of the especially devout, who remain to contemplate and to dore the blood-stained altar which the saint has quitted. "These horrible ceremonies are of frequent occurrence in the great Lamaseries of Tartary and Thibet, and we do not believe that there is any trick or deception about atrous nations we are persuaded that the devil has a great deal to do with the matter; and, moreover, our impression

that there is no trick in the operation is fortified by the opinion of the most intelligent and most upright Buddhists whom we have met in the numerous Lamaseries we visited.

"It is not every Lama that can perform miraculous operations. Those who have the fearful power to cut themselves open, for example, are never found in the higher ranks of the Lama hierarchy. They are generally lay Lamas of indifferent character and little esteemed by their comrades. The regular Lamas generally make no scruple to avow their horror of the spectacle. In their eyes all these operations are wicked and diabolical. Good Lamas, they say, are incapable of performing such acts, and should not even desire to attain the impious talent.

"Though these demoniac operations are, in general, decried in well-regulated Lamaseries, yet the superiors do not prohibit them. On the contrary, there are certain days in the year set apart for the disgusting spectacle. Interest is, doubtless, the only motive which could induce he Grand Lamas to favor action which in their conscience they reprove. The fact is that these diabolical displays are an infallible means of collecting together a swarm of stupid and ignorant devotees, who communicate renown to the Lamasery and enrich it with the numerous offerings which the Tartars never fail to bring with them on such occasions.

"Cutting open the abdomen is one of the most famous sic-fa (supernaturalisms) possessed by the Lamas. There are others of the same class, less imposing, but more common. These are practiced in people's houses, privately, and not at the great solemnities of the Lamaseries. For example, they heat irons red-hot and then lick them with impunity; they make incisions in various parts of the or the county poor-house some of the old-time, genuine body, which in an instant afterward leave no trace behind.

"One of the most curious customs is called the 'miracle test,' by which the Thibetans believe it possible to discover the personality of each child previous to its reincarnation."

M. Huc determined to proclaim this jugglery and announce the true God, but fortunately for him an accident to his camels prevented or he would not have left the spot alive, but been torn to pieces by the zealots.

Huc and Gabet now engaged a Lama who had passed ten years in the Lamasery at L'hassa, to instruct them in Thibetan customs and language, which were soon mastered. They reached the Lamasery of Kounboum, containing 4,000 Lamas, and they studied the manners and habits with great care. Here they saw the miraculous Tree of Ten Thousand Images (Kounboum), which, according to the legend, sprang from Tsong-Kaba's hair, and bears a Thibetan character on each of its leaves. Tsong-Kaba was the religious founder of L'hassa in the fourteenth century. Conceived immaculately, at the age of three he renounced the world. His mother shaved his head and threw the hair out of a window, from which sprang the miraculous tree.

After a journey of eighteen months, the last three through "hideous deserts, where the only living creatures you meet are brigands and wild beasts," they came upon the plain of Pampoa, and there, towering above them, stood a lofty mountain-beyond it was L The Thibetans hold that whoever climbs to its summit attains a remission of all his sins. And the weary travelers found it no small penance after their long wanderings. It took them nine hours of hard work to climb it. They found no difficulty in entering the city and engaging small rooms there. The houses at L'hassa are for the most part several stories high, terminating in a terrace slightly sloped, in order to carry off the water; they are whitewashed all over, except the bordering round the doors and windows. which are painted red or yellow. The Reformed Buddhists are so fond of these two colors, which are, so to speak, sacred in their eyes, that they especially name them Lamanesque colors. "The people of L'hassa are in the habit of painting their houses once a year, so that they are always perfectly clean, and seem, in fact, just built; but the interior is by no means in harmony with the fine outside. The rooms are dirty, smoky, stinking, and encumbered with all sorts of utensils and furniture, thrown about in most disgusting confusion. In a word, the Thibetian inhabitants are literally whited sepulchres, a perfect picture of Buddhism and all other false religions, which carefully cover, with certain general truths and certain moral principles, the Huc was most struck by the Thibetan women and their customs. "Before going out of doors they always rub their faces with a black, glutinous varnish, not unlike currant jelly, their object being to make themselves as ugly and hideous as possible. They daub this disgusting composition over every feature in such a manner as no longer to resemble human creatures." This custom originated with a reformer, Nomekhan (sixteenth century), who was disgusted with the vanities of womankind and issued an edict commanding the use of this varnish, which was obeyed without a murmur. (How would this work in the United States?) Still the women do most

REASONABLE CRITICISM.

Slightly Tart, but Kindly and Generous in Spirit.

It is a curious, thing that a person cannot mention matters publicly pertaining to public people, especially matters of everyday talk, without being called a "kicker." The mule is said to be a great kicker, but he is quite indispensable to the government during a war. He is such a brave and calmanimal; unexcitable and trusty and true when there are burdens to bear, during very trying times; quite slow of motion except when tickled or angered. "herefore, let us consider the real value of a "kicker" in the most trying times and take the name as a compliment. I am neither angry nor tickled, nor selfish, nor envious, nor dominant in spirit. I am in earnest; I am sincere. I have no personal animosities toward any officer of the N. S. A. I am not a member, and may never become a member of the N. S. A., but I am a Spiritualist and shall ever do what I think will best advance the cause that is as dear to me as to those who assume to dictate who are "good Spiritualists" and who are not. Spiritualists are not of that negative, subservient, and dependent class who will kiss the toe that would dominate their walk of life.

Am I not a "Good Spiritualist" because I do not give of my hard earned money towards the raising of a debt I did not help make? towards the extravagant feasting of a few of our teachers, whose bill-of-fare need be no better than that of any other workers in the field, many of whom have barely enough to sustain life? Such things as these make the orthodox world laugh at our weak imitations of their examples of magnanimity. They make old Spiritualists smile, sometimes.

If we would have the thinking, reasoning class of the world look up to us as a monument of purity, goodness and usefulness, we must be useful; we must think more of the needy and less of ourselves; we should be content to live economical for the privilege of helping some one less fortunate. In our anxiety to tell the world of the beau-

tiful beyond we must not forget the beautiful here. There are forms clothed with but the rags of misfortune, that contain souls as pure as ours and just as

aspiring. We profess to have the best religion on earth. Do we cause we love for years, unshrinkingly and unceasingly? Do we present it in its best light by telling the world in beautiful words of the darlings who have gone to that higher realm, and of their presence still among them in their earth-homes; in teaching them that the planets mapped out their life, and that in their next embodiment it may be better, and by leaving in the Old Ladies' Home

mediums? Were it not best to live within our means and permit the world to form a good or bad, a high or low opinion of us, as they like, and do some good with the surplus?

With all our knowledge, with all our intuition and our spirit guidance, it seems curious we cannot have foresight enough to keep out of these financial pitfalls. Spiritualism does not ignore the fact that financiering isanecessity in this life, and while; personally we can only take wealth to the brink of the grave, a certain financial support is necessary for the perpetuation of any and all of the institutions of this life, whether of a religious, educational or business nature, and ours is no exception.

I have no doubt the Jubilee debt can be wiped out if all Spiritualists can look at the act from the standpoint of those most closely related to the event, those who were privileged to enjoy the flow of soul, but it is hard to make people sanction that which their eyes cannot see and their conscience has not informed them is their bounden duty. It is true that Spiritual success does not mean financial

success, but when it comes to the organization of an institution like the N. S. A., much depends upon the financial patronage to make it a permanent Spiritual success. We cannot "outgrow" these facts while we are upon earth; they are great necessities and should be attended to at first; should be made matters of our main considerations in all organizations. Without this we can only expect failure. In doing our soliciting after the ve will always find it too late. When we are fed our natures are satisfied and we are apt to go to sleep in the arms of that sublime satisfaction and forget there is anything more to do. No one has more respect for people of high aspirations than the writer hereof. In fact, no one has more appreciation for the good that is being done by the N. S. A. and its efficient officers, but they must subdue the idea that none are Spiritualists who do not approve every act of the N. S. A. That is not correct. Spiritualism is composed of diversities and divergencies; covering every reform and espousing the cause of the unfortunate, the downfallen and the earnest seekers after light and truth of the soul's condition after death, and perhaps, while the N. S. A. is a fair representative of the cause, it is not the "whole thing" by any means, and is assuming more authority than has been delegated to that body by those it represents, when presuming to define "Spiritualists," who they are or what their duties. They are a very independent lot of people at best, and can only be swayed by reason, and then not all in one direction. About the best way to handle them is to avoid dogmatism in word and action. That is the yoke they have thrown off and have neither time nor use for the slightest semblance of it. They are at most dangerously averse to dictation. True, there are those who worship at some shrine, who idolize some human being, and who live in the agreeable magnetism of some intelligent guides, who can be moved to submissions averse to their own ideas, but these people are scarce in the ranks of Spiritualism; but men and women of positive natures, of determination, of reason and love of truth, comprise the whole cause, and while all recognize the N. S. A. as the present substantial head, officered by some of the best men and women in the ranks, men and women whose profoundness and eloquence are a credit to the cause, they must use great care in any attempt at including the thoughts of the people to their own personal ideas and give no reason for the feeling that there is a desire to underestimate their constituency. There are those just as profound and eloquent who do not belong to the N. S. A. and who are true Spiritualists in thought, words' and deeds; and there are others whose voices have never yet been heard in public who have shown more ability to financier, and who are as profound and as carnest as it is possible for men and women to be, and among whom, no doubt, lie the ca-pacity and tact needed to lead the army on to victory. But while we are talking of "leading the army on," we must think of the most economical modes of warfare, and I have a practical suggestion to make, or question to ask; Why would it not be better, cheaper and more practical, instead of having a National Association with highsalaried officers, to adopt the plan of a National Committee, to consist of one delegate from each State Association, sent under full instructions from the State Association he or she may represent, regarding the reforms that should be instituted in our own ranks and the battles to be fought with the foe, etc.? The term of office to be one year. This committee may select its own chairman, secretary and treasurer; but as all financial matters will be attended to by each State Association, there will be but little need of a National treasurer. The duties of this board will be to confer regarding the most needed reforms in our ranks, get the ideas and experiences of each other, compare notes, offer suggestions, and endeavor to put Spiritualism upon a more solid financial and creditable basis. These conferences should tend more to the upliftment of hu-

manity and less to hustling for fat offices, and would if the fat offices were abolished, As it now stands Spiritualism has got to put up about \$8,000 a year to hold its National Conventions.

DR. T. WILKINS. :--:)0(:--:

LIFE.

A crust of bread and a corner to sleep in, A minute to smile and an hour to weep in, A pint of joy to a peck of trouble,

And never a laugh but the moans come double; And that is life!

'A crust and a corner that love makes precious, With a smile to warm and the tears to refresh us; And the joys seem sweeter when care comes after, And the moan is the finest of foils for laughter! And that is life!

-Paul Lawrence Dunbar in New York Sun.



Happiness Depends Upon Duties Well Done

To look upon humanity en masse, from the mortal level, and behold the external clashings of the divers force operations through all sentient life, it would be natural to surmise that the author of life and its duties had not calculated very closely the force combinations in their necessary cohesive and refining struggles; but to look upon it from higher planes, it presents quite a different aspect. The perfect correspondence of substance and force is everywhere conspicuously marked, and the struggle caused by the action of pure force and substance upon the crude, for their refinement, is wonderful to behold, and clearly and continuously declares the ruling of the supreme mind in the universe.

You ask what connection this has with life's drama, in which each individual has parts to render, in accordance with his talents and individual need of exercise. It has much to do with it, since all move in those conditions, in this ocean of life, and are serving and being served in this supremely manipulated play of forces, thereby rendering their parts as best they can; and, although all are born show it by neglecting those who are old and decrepit; for certain purposes, there are many parts not rendered, those whose shoulders have borne the burdens of the on account of divers causes. It is owing to this fact that many come to the realms immortal so deficient, and are therefore, under the necessity of completing, so to say, their earthly duties, as well as suffering well-deserved punishment for wrongs committed in the body.

It is the object of the Creator, that all life conferred should be a blessing, each individual being useful and happy, therefore he so arranged it that happiness depends upon duties well done, and upon the well rendering of each act in life's drama. This is an absolute necessity, hence the struggle with new and untried forces and conditions is an inevitable sequence. Each one's individual unfoldment and growth depend upon exercise and ex-periences, hence you were marked actors in life's drama, in order to give and receive constant benefit from the ever-active forces and ever-changing conditions and things. To make a world and maintain the changes necessary to progress depends on man's diversified activi-ties, and by force of circumstances people are compelled to prove themselves, whether they can be true to the law of their being, to their creator and to their associates of their being, to their creator and to their associates, amid trying circumstances, or mark themselves as refractory children using their own will-power quite often to close the circuits of mind and strength exchange which the Creator designed to be open to them in order that they might gain experience which would bring them into a state of receptivity to that inflow of vital force and vigor upon which the rendering of their parts in life's drama is dependent.

drama is dependent. Be it here remembered that God rules supreme and that it is well that he does; also, that he has an endless variety of ways and means at his command, by which re-fractory children may be brought to obdedience and useful service. It is often necessary to enforce experiences in which privation of all carnal delights are the most conwhich privation of all carnal delights are the most conspicuous points in the numbers thus rendered by compulsion. However, it is well, when such experiences fall o any one's lot, and the situation is realized in its true

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FRED, P. EVAL

KAREZŻA.

"At his feet numerous Lamas, ranged in a circle, commence the terrible invocations of this frightful ceremony. As the recitation of the prayers proceeds you see the Bokte trembling in every limb and gradually working himself up into phrenetic convulsions.

"The Lamas themselves become excited; their voices are raised; their song observes no order, and at last becomes a mere confusion and yelling and outcry. Then the Bokte suddenly throws aside the scarf which envelops him, unfastens his girdle, and, seizing the sacred knife, everybody as oracles.

the air with loud cries. He next passes his hand rapidly over his wound, closes it, and everything after a while resumes its pristine condition, no trace remaining of the "Karezza. Ethics of Marriage." By Alice B. Stock-stabolical operation except extreme prostration. The ham, M. D. Price, \$1. For sale at this office.

All sorts of rumors were current about the two strangers. Huc and Gobet took a bold step, as the former describes:

"We resolved to conform to a regulation in force at hassa, and which commands all strangers who are desirous of staying in the town to present themselves to the authorities. We went accordingly to the chief of police, and declared to him that we belonged to the Western heaven, to a great kingdom called France, and that we had come to Thibet to preach the Christian religion, of

which we were the ministers. "The person to whom we made this declaration was cold and impenetrable as became a bureaucrat. He phlegmatically drew his bamboo quill from behind his ear and began to write, without the slightest observation, slits open his stomach in one long cut. While the blood what we had told him. He contented himself with reflows in every direction the multitude prostrate them- peating twice or thrice, between his teeth, the words selves before the terrible spectacle, and the enthusiast is 'France,' and 'Christian religion,' like a man who does interrogated about all sorts of hidden things, as to future not know what you mean. When he had done writing. events, as to the destiny of certain personages. The re- he wiped his pen, still wet with ink, in his hair, and replies of the Bokte to all these questions are regarded by placed it behind his right ear, saying, 'Yakpose' (very well); 'Tenion chu' (dwell in peace), we replied, and

"When the devout curiosity of the numerous pilgrims putting out our tongues at him, we left him, delighted at is satisfied the Lamas resume, but now calmly and grave- having placed ourselves on a proper footing with the ly, the recitation of their prayers. The Bokte takes, in his right hand, blood from his wound, raises it to his mouth, breathes thrice upon it, and then throws it into Daily Journal.

sense, that the duties be performed not as a forced necessity, but with a creditable degree of pleasure and manly or womanly courage. Thus the divinity within is manifested and drawn nearer to the heart of God and strengthened. Did you ever ponder on the fact that your own minds are used to investigate their own powers, and that the members of the body are used to experiment upon and work out the conceptions of the living spirit, to carry out the will of the spirit, thus the will of God? Then, as you see, it is for the spirit's sake that these diversified duties must be complied with, to give the senses and mental functions fair play in drawing that substance needed for the numbers that are theirs to perform in life's drama.

Man, but a little lower than the angels, gifted with an OF SPIRITUAL INTERCOURSE. immortal spirit and soul, finds himself a part of and in the material and spiritual departments of the universe, as soon as he begins life, and when he has finished his earthly course, is assigned in accordance with his own worth and fitness. The endowment and duration of the immortal soul are unlimited and of eternal unfoldment and enjoyment. It takes all life to make up and fill out the life of God. Even by what all do in every stage of their grand careers, absolute self-poise is only gained by struggling for it and by manifold experiences with new and untried forces, which must be met and tested in and under all possible circumstances. A great many people are boastful of their strength and self-poise, who, when placed in trying circumstances, find that not in them is the boasted strength and balance, but rather in a friend from whose character they are drawn, because they flowed freely in God-like pity. Let that be removed and want is felt, the true condition of self realized; then, if goodly sorrow is felt, the necessary strength is supplied and the individual is benefited.

In the chemical laboratory of mind, grand, beneficial changes are constantly wrought, and the weaving of life's web and acting of life's drama go on without respite. Even death, so-called, affords but a short interval in mental and general activity. MRS. M. KLEIN.

Van Wert, Ohio.

Little Edith was much addicted to the use of slang, and one day when she had been very naughty her mother BY PROF. W. M. LOCKWOOD. said: "Now, Edith, you must go and shut yourself in the dark closet and ask God to forgive you, and stay there till he does." Into the closet she went, but in about a minute reappeared with a radiant face. "Why," exclaimed her mother, "what did you come out so soon for." "Oh. that's all o. k.," replied Edith. "I just told God I was sorry that I got too gay and asked him to please let me off easy, and he said, 'Oh, don't mention it, Miss Jones;

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you're not so worse.' " -|-|-|-

MYSTERIES OF A HAUNTED HOUSE

"All houses wherein men have lived and died are haunted houses."-Longfellow.

A long suppressed story has just been revealed concerning a residence out on Turk street, says the San Francisco Daily Report. This house was haunted by strange manfootsteps through the halls and up the stairs, the turning of door knobs and the opening and closing of doors, harassed two members of the family for more than a year.

But these were only some of the uncanny visitations of night, and now comes the almost incredible tale of the happenings by day. At intervals the organ was played by unseen hands. The music was always of a sad, weird character, and what seems almost too extraordinary to admit, neither the pedals nor the keys moved during the execution of these strange, sweet melodies.

A family by the name of Williams occupied the house at the time. Mrs. Williams was never disturbed by these nocturnal visitors until shortly after she joined the Adventist Church on Laguna street, near McAllister, of which Rev. St. John was the presiding elder. She is a until the sounds gradually died away. strong devotee of that faith, and sincerely believes that this phenomena was the work of Satan to dissuade her Williams, perhaps there are mice in your organ.' 'But from her accepted religion.

Mrs. Williams is a refined, intelligent little woman and, shrinking from notoriety, quietly endured the visits of found nothing but the dust of ages; so that theory was these ghostly marauders for over a year. She then moved | readily exploded. with her family across the bay to Fruitvale, where she still resides. She confirmed the truth of the report that the house was haunted, and when urged reluctantly related some of her unpleasant experiences.

"I do not believe in Spiritualism," she began, "but I do believe that evil spirits return, and I prayed earnestly for aid to oust these unwelcome guests. No one would believe what I suffered during that year. No one can imagine, unless tortured in like manner, how thoroughly wretched one's life can be made by a nightly repetition of for me to bear was my husband's attempt to convince me | religious topics. that these were only dreams or fancied phantoms. So I concluded to say nothing more of the phenomenon until someone else should discover it.

"At this time Miss Brodine, a friend of ours, was making her home with us and occupied a room upstairs, while my husband and I slept in the back parlor below. By a curious coincidence I discovered that she also was keeping a secret, and I felt gratified to learn that what I heard was likewise audible to my friend. The door leading into the hall from my bed-room opened in the midle of the room, between my husband's bed and mine, in such door was ajar. These disturbance were mild at the beginning, but gradually grew bolder as the year advanced.

get into the room, I called my husband, who was sound was nervous and had been dreaming. If this had hap-pened but once, I might have thought his view of it cor-ligion, which I shall never do." rect, but as I said before, this was only the beginning, which grew worse by degrees.

It has always seemed a mystery to me that Mr. Williams could sleep during this confusion, while I was so frightened that I would often bury my head under the pillow and stuff my ears with the cover to keep out the sound. The turning of the knob was followed by the opening and closing of the door. This was done cau-tiously at first, then boldly, violently and rapidly. After I had gathered sufficient courage, I looked into the hall through the open door, but I could see nothing-neither form nor hand. My ears were strained to catch every a trifle proud when the world recognizes our efforts and sound, and my eyes were riveted upon the door, for I could hear footsteps approaching, apparently-the measured and distinct tread of a heavy man walking through the hall and up the stairs. The steps creaked with his weight. I was terrified, and what added to my terror, my husband slept as one in a trance. Was I alone, to be witnesses of these awful experiences? Perhaps I was osing my mind. These terrible thoughts crowded my brain and I concluded to test myself. If at the end of the month no one else witnessed this phenomena, then I would be compelled to believe that I was laboring under an hallucination. "One morning Miss Brodine came down to breakfast looking so pale and haggard that I asked if she were sick, and oh! how her answer relieved me. For she said: 'No, Mrs. Williams, it is just loss of sleep that ails me, and I am going to confess my secret-your house is haunted. I haven't been able to sleep well for the past two weeks. The first night I was annoyed by some one rattling the door knob, and I called out, Is that you Mrs. Williams? But you didn't answer, so I went to the door in a hurry, thinking that some one was sick and that you needed me. I listened awhile, and hearing nothing I went to bed again; but I had scarcely done so before the door opened and closed. Then I heard footsteps going down the stairs. Now this thing has happened every night since, and I made up my mind last night that I would make a clean breast of it. "After this burst of confidence," Mrs. Williams resumed, "my friend and I compared our experiences day by day. They were by no means monotonous; for every room in the house seemed to be infested by these infernal visitors. The windows rattled, doors slammed and steps creaked, while the sound of heavy bodies seemed to be rolling around on the floors. "Instead of decreasing, the power steadily increased. and as if it were not enough to endure at night, I was soon made a victim of their pranks by day. The back part of the hall was curtained off by portiers, so that even in the early part of the afternoon it was quite dark back of the curtains. One day, while passing through there on my way to the kitchen, I felt some one pulling at my dress and turned quickly to see who had caught me. I found Miss Brodine in the kitchen and together we searched the house to see if any one had played a trick on me, but we could find no one. Frequently after that, when going through this curtained space, my dress would be jerked violently. I could even feel the touch of hands and bodies gliding by. Upon several occasions when passing through this inclosure, the form of a man would join me and, keeping step, would walk by my side through the length of the hall, sometimes with one hand resting on my shoulder, as in a protecting way. I could never see this form. I could only feel the presence, and although this may appear to you a queer method of discerning, to me it was all too real to be desired. "I soon grew into a state of being prepared for most anything, but I never ceased praying to be delivered from this supernatural bondage. "The playing of the organ was the most wonderful manifestation of all to me and the most pleasing because several of my friends witnessed the performance. When this was first discovered, I was away from home. I had gone out to do some shopping and left my children in the care of Mrs. Bassett, who rented a room upstairs. When I came home the children met me at the door, saying: Mama, why didn't you call us when you came home? We heard you playing the organ, and when we went downstairs you hid from us.' "I was just about to scold them for telling stories, when Mrs. Bassett interfered by saying: Mrs. Williams, the children are telling the truth. The organ did play. They remarked, while going down stairs, that mamma mediumistic. Two families contemplate sending their had learned a new piece. I followed and tried to open children to the Belle Bush Seminary. We wish there was more such Spirituality. + parlor door, which you locked before you went out, but | were more such Spiritualists. At all still locked, and not wishing to stop the music

which was going on, we went through the back parlor. But by that time the organ had quit playing and they thought you had hidden from them; for there was no one in the room.'

"Several days after this, Miss Brodine and I were sitting in the kitchen talking, when all at once we heard the organ. I never knew until then that the old Smith-

American organ had so much soul. The rooms were filled with its wild, sweet tones. By the time we reached the parlor the music had become a wail, a regular dirge, and what added to our consternation, not a key moved nor a pedal. We stood spellbound by this enchanted ifestations throughout the night. The heavy tread of thing. Volume after volume pealed forth, transporting me into another being. I soon became conscious that my body and mind were being moved by this magnetized instrument-quivering, swaying with every note, as though I were the thing being played upon and that the notes were drawn from me. Then such a lonely feeling came upon me. I seemed to let go of material things, and though'I knew I was standing in that small parlor, I felt that I had the space of the universe surrounding me.

"The music still surged through me, now sweet, then blood-curdling, with now and then a shriek succeded by chords denoting the keenest despair. The strangest part of it all was the fact that I could feel this music more acutely than I could hear it. I was lashed and tossed by these emotions by a power utterly beyond my control,

"I told Elder St. John of this and he said: 'Sister mice can't play tunes,' I replied, and he agreed with me. However, I had the organ taken apart the next day and

"It soon was noised about that my organ was haunted and several sisters of our church called to see and hear it But this musical freak was not to be relied upon; in fact, it never played except at unexpected times. Sister Dratt was one of my visitors one afternoon. She was a confirmed invalid and this was the first time she had left her home for over a year. We waited and watched for about half an hour, hoping to get some musical manifestation, and at last gave it up. Sister Dratt had become exhausted and had to lie down upon the sofa to rest, while the these noisy but invisible spectres. What made it harder others were engaged in an earnest discussion over some

"All at once the music belched forth from that organ with a mighty effort. Sister Dratt was the first one out of the room. The music continued about three minutes, and this was the last occasion that the instrument even played of its own volition.

"Soon after this we moved away from the house, and since then have not been bothered by these evil spirits.' "But, Mrs. Williams, what proof have you that these spirits were evil?" was asked.

"Because," she replied-and she blushed as she said it-"I attended a Spiritual meeting once and was told a position that I could see through the opening when the | that I was a medium, and if I would go home and try that I could get messages from my own friends. I went home and prayed earnestly that God would send me a "I was first bothered by raps, followed by the turning sign by which I would know whether these spirits were of the door knob. Thinking that some one was trying to good or evil. If they were good, I prayed that he would send me my angel mother. She did not come and that asleep, and by the time he was well awake the noise had | was my answer. It was right after this that I joined the stopped .- To pacify me, however, he investigated, and Adventist Church and what followed I have already told finding no burglar, tried to comfort me by saying that I | you. At any rate, I shall always believe that the house was haunted by evil spirits to make me give up my re-ANNABEL LEE.



Closes a Profitable Three-Weeks Session

To the Editor:-Although Oregon is far from the center of spiritual work, we "Webfooters" endeavor to get a little corner on the market once in a while, and feel just the attendant success.

In July we held our annual camp-meeting at New Era, much good being accomplished during the three weeks' session. One of the memories that will ever bring pleasant thoughts to those present is that of "Woman's Day." ant thoughts to those present is that of "Woman's Day." psychometry and illumination than telepathy; the last bit If one stands his ground when they meet these animals, This day was given over entirely to the women by the of information was given when at least ten feet from the they are gaining ground, but if they are timid and run program committee. The morning was devoted to machine. lyceum work, and at 2 p. m. an appreciative audience assembled to enjoy the program prepared for the hour, which consisted of essays, recitations, and Woman's Day address by the guides of Mrs. Loe F. Prior-one long to be remembered by all present. This program was executed entirely by the feminine portion of the camp and all voted it a success, until it was announced that at 7:30 p. m. the gentlemen would furnish a program. Dismay was depicted on their countenances and consternation reigned supreme among the "brethren" for an

A CURIOUS CASE.

Can Psychometry Occur Without Telepathy? Clairvoyant Sight, or Symbol Language

There is special research for cases of psychic phenomena in which intelligence has been received that cannot be accounted for on the hypothesis of telepathy or "soul communion." Herewith is presented a case in which the explanation of thought-transference would have to be so extremely remote as to render it highly improbable. We must furthermore insert the opinion that, owing to the fact that an exterior examination of this class of phenomena gives us at all times legitimate ground for the telepathic explanation, we cannot therefore truthfully from certain plants, by the use of which diseases could be claim that it will not account in any case, for such occur- erased from one's mind. It may be that this was the rences, so long as they are viewed from the exterior, that is, with the special senses: a careful examination of any and all so-called "spiritual manifestations" reveals the undeniable fact that they cannot give positive proof of I heard the band play as the show went by, and I could their spiritual origin or of continued conscious existence | tell you what the clown said." when inspected only through the physical senses.

From the foregoing it may be correctly inferred that late suppers of food difficult of digestion, where the system is kept working vigorously, will give poor rest and troubled dreams. The person who eats a late supper of this account is not given as an instance in which telepathy plays no part, but as one that would make such an analogy far fetched and less probable than others.

This experience is mine, I am not a professional psychic his dreams, but is not likely to enjoy the visits of angels, and hence have no intention of "drawing trade," nor is or departed saints. One thing is certain, persons of this there an intent of working up such for the future, but class are seldom worried over the interpretation of a dream or vision. The awful monsters seen by people in simply to add to the already large body of fact testimony on this department of science.

This case is not only unusual but practical, inasmuch alchmists to be only too true. as it was of assistance in my business, which is that of a talk of those who have advanced to some extent in divine machinist. In my department there are varying grades science, or mental study. The one great trouble is to reand sizes of iron-planers; quite frequently they break member what we were dreaming, and how each thought down or are disabled in some way. One day an apprentice was connected. I believe the first lesson one's deity gives came over to me and asked my assistance to examine his planer, as the table moved back and forth it caught and jumped, it was clearly to be seen from the outside that the apparatus which shifts the belts and reverses the motion than an interpreter of simple dreams; he had been given of the machine was the seat of trouble, but just why it many lessons before that occasion. Read all of the fortieth chapter of Genesis. should refuse to do duty was not apparent. A shaft, to which the short shifting lever was attached, extended out from within the planer bed, this arrangement so hid its mechanism that the cause of derangement could not be by and through dreams, as a rule, before they become seen. There were a number of ways the shifting lever could be attached to the shaft; it could not be seen, whether the dream is a lesson to the person direct, or is neither did I know, how it was fastened. On questioning simply instructions relative to something with which the the apprentice he said he had not examined it, as in fact students as they advance. the position of the planer table proved, for it covered the injured part. I was the first one he had called, so no one where you are gliding smoothly over them, all is well, go else had been afforded the opportunity to determine the on. If you are going up a mountain the sides of which cause of the trouble. Again, had the entire construction are steep and rugged, press on, there is work for you to of the balky shifter been known to me there remained a plurality of ways in which the difficulty could be caused. do and it may be many a day's weary climb, provided you To select out of these one feature out of one cause, and are on the mountain in person, in the vision. that done by guess, would leave only one chance in comparison to the whole number of ways in which it might be done; if in addition to the one probability there should be a description of other features, the prospect of guessyou a level plain reaching far away for miles. ing correctly would be increased from simple to compound improbability. The ground therefore for saying it was "guesswork" is insufficient to warrant candid support. The circumstances then were such that no one knew where the injury lay. This machine stood right in front of me and I had seen if from the time it began to balk to the minute the apprentice called me over, but was unable to determine the difficulty. On placing my fingers on the extending shaft, immediately the sugges-tion came to my mind: "The key holding the shifting lever is split." This I told the apprentice. Again putting my fingers on the injured part another suggestion came: "The shaft is bent." The machine was taken apart, and the foreman on examining it declared the key was not split, but when the toolmaker took charge he discovered it was, and I still hold in possession one-half of the key as evidence. The shaft I tried with a straightedge and found it bent. On putting the parts together it dars. A part of the eastern end of this shelf caves off and still did not run smoothly; the toolmaker and apprentice falls eastward, taking many of the tall cedars with it. stood trying to discover what the impediment could be, when the thought came to me that a certain part should be filed down. On stating this to them they immediately complied and the planer ran smoothly without a jar.

This instance looks more like an independent case o

from them they are losing, and must pick up more

MEANING OF SYMBOLS.

Since the article published in The Progressive Think-

er, June 18, this year, many parties have asked me to give

a more extended account of the meaning of these sym-

animals. It would be well to say in the start, there is

a great difference in the dreams of one not developed and

The dreams caused from dissipation, or from eating

beans, meat and cabbage, may fight alligators all night in

delirium tremens, may prove the theory of the ancient

The line must be drawn somewhere, and we will only

them is in plain, simple dream language. Joseph, in the

Hebrew story of the troubled king, Pharaoh, was more

Pharaoh received his first lesson in a dream of which

he remembered all the details. Ones's awakening comes

clairvoyant. It may be difficult to tell in every case

If you dream of placid waters, or see them in vision,

If you at first find the mountain steep and hard to

the level plain before them one solid sheet of ice.

you, and will be a welcome in probably every case.

result of the Cuban war.

one who has advanced to some extent in mental science.

SUSAN H. WIXON,

Author of "Apples of Gold," "All in a Lifetime" "The Stery Hour," "Summer Days at Onset," "Sunday Observance," etc., etc.

RIGHTLIVING

"Living is an art, a method of expressing great conceptions; in fact, the highest method, the nobility of the arts."-THOMAS STARE KING. bols. Many are particularly anxious to know the meaning of mountains, seas, rivers, reptiles and ferocious

This book gives an admirable course of study in ethics, and supplies a long-feit want of an ethica text-book especially adapted to the comprehension of children, as well as older persons whom it is without and appropriately designed to interest while teaching them valuable efficial fessons. The author shows a wise practicality in her method of teaching the principles of ethics. She illustrates her subject with many brief nerratives and ander, dotes, which render the book more interesting all more casily comprehended. It is especially adapted for use in children's lyceums. In the hands of moth-ers and cachers it may be made very useful. Young and old will be benefited by it. It is a most excellent book and should be widely circulated. The alchemist had a theory that gas could be formed origin of medicine. The man who took gas in having a tooth extracted, said when he came out from its influence, "You can't fool me; I knew everything that was going on.

CONTENTS:

CONTENTS: Right Living. What is Morality? What is Ignor-ance? Knowledge the Great Treasure. Concerning Education. Conduct; or Right Doing. Virtue, the Illuminator of Life. Prudence, an Economy of Life. What Know Ye of Justico? Fortitude a Noble Poin-esssion. Temperance and Intemporance. Is the Undor of Tobucco Dangerous? Cultivation of Individuality. Character, a Jewel of Great Price. Lideness, Any other Name for Loss. Industry, the Staff of Life's Value of a Trade. Recreation a Neccessity. Gamesof Charce. Truth and Falschood. What is an Oakl? of Staff of Shander. What is Hypocrise? Conscience, of Moral Sense. Beinshness, the Menace of Society. Gratitude, a Fragrant Flower of Life. Is Reverence a Duty? Scif-Reliance. Scif-Control. Scif-Respect: Yoolish Pride and Silly Projudice. Anger, the Diff torter. The Angel of Forgiveness. Observation at Great Faculty. Perseverance, the Friden of Man. Punctuality, a Promoter of Success. The Difficultife of Life. Temmistion, the Dewn on the Highway, Habit, Second Nature. Power of Will. Courses, a Neccessity to Right Living. In Regard to Concealed Vice. Heaulful Charify. Fidelity, the Giver, phe Strength and Honor, Value of Wealth. Avarico, Na of Life's Bese Einsoms. Reason and Free Ingulity. of Maria Concease. Hights of Alumels Nercessity to Right Living. In Genetic, Auger, on of Life's Bese Einsoms. Reason and Free Ingulity. of Mar. Moral Cleanliness. Folitoness-The Gentlewoman. Best Society. Frogress or Englitenment. Wisdom. Price, Cloth, \$1. Sold at this Office.

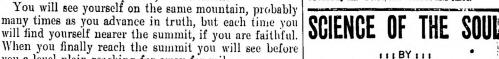
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person is connected. These will all be made plain to the

TALLEYRAND'S LETTER TO THE POPE. This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts stated, and the keen scathing review of Romishi deas and practices should be read by all. Price, 25c. Sold at this office.



LOREN ALBERT SHERMAN.

climb, do not complain, for many have gone over that same road and waded snow from knee deep to waist deep Sets forth the Philosophy of Existence, with detailed evidence. It appeals to Christians and Spiritualist alike, as it demonstrates the truth of the spirit manifestations of Jesus Christ, upon which the Christian "eligion is based, as well as the actuality of model" spirit manifestations. Its title page claims that the book is every step of the way, up the weary climb, and have found After you have gained the summit you will again meet

with this same mountain, but it will be a halo of glory to A SCIENTIFIC DEMONSTRATION of the We will suppose that in the early beginning of the Existence of the soul of man as his co Cuban war, if you are a mental student, you have asked scious individuality independently how the war would terminate as far as Cuba is conof the physical organism; cerned. I am safe in saying all who asked, and could get of the the answer, saw a long, low island, stretching from cast to west, the timber low at the eastern end of the island, and CONTINUITY OF LIFE and the growing higher as one advanced west, at the western end of the island a tall mountain shelf covered with tall ce-ACTUALITY OF SPIRIT RETURN. The first eleven chapters are devoted entirely to manifestations of the soul incarnate, with a clear ex-position of the psychic philosophy. The succeeding four chapters set forth the philosof which fall on the top of the other timber. Watch the The successful function of the second to an experi-tion of spiritual philosophy, with evidence in details nuch of it being personal experiences of the authors Many persons have been frightened by meeting reptiles, and vicious animals in dream or clairvoyant sight, The price of the book is \$1. For sall and have been much alarmed lest they meet them again. at the office of The Progressive Thinker.



hour, then all seemed serene. At the appointed time the hall was comfortably filled and the gentlemen acquitted themselves admirablyalthough it was whispered that a woman helped them a little with suggestions, rope whiskers, etc., etc. "Prof. Johnson" (otherwise known as Chas. Anderson the "boy orator"), from Everywhere, presided with dignity and witticisms (when his whiskers and spectacles did not absorb his attention), and "Prof. Sousa" (known also as Mr. Wallace, the "man with a graphophone") discoursed sweet music at intervals, filling all vacant places on the program. While the spirit of fun ran riot, addresses were made by a number of the brothers, which were both entertaining and instructive.

A lyceum was organized by Mrs. Prior with twentythree members, and a charter applied for. The little folks did excellent work, were prompt in attendance each day, and manifested great interest in all the lyceum exercises.

After the camp closed Mrs. Prior was our guest for a short time, and then the writer accompanied her to Cottage Grove, whither she went to labor for the N. S. A. It is indeed a pleasure to meet with people so earnest for spiritual advancement as one finds at this little "Grove." Only ten in number, yet they have a society chartered under the N.S. A., and hold weekly meetings at the home of one of their number. Mrs. Prior did good work for them, holding either a public circle or delivering a lecture each evening during the week we remained there, the writer assisting when possible. At the last meeting the opera house was filled, many standing for two hours. Several avowed themselves Spiritualists after the convincing tests they received, and we predict that the society will add some new members to its roll.

One thing we wish to commend to Spiritualists everywhere is the way these faithful few meet their financial obligations. Mrs. Prior gave her services to the people but was to have her expenses paid, and a collection for the N. S. A. Each member came forward with his pro rata share of the expense, so that all the collections were given to the N. S. A., being quite a neat sum. A number of the Jubilee badges were sold, to assist Frank Walker.

We met here old-time friends, Brother and Sister Garoutte, who were stanch Methodists, and officials of the church, ten years ago when "our husband" was pastor in said church and "we" mistress of the parsonage. They, with the two Hemingway families and Mr. and Mrs. Stauffer, entertained Mrs. Prior and myself right royally during our stay, making us feel that rich harvest must certainly fall to the lot of these good people, so faithful,

kind and true. Nor must we forget to speak of the chil-MRS. ELLA ROYAL WILLIAMS. Salem, Ore.

There are many explanations which may be offered for hypothesis in on a case of this kind, in which we do not know the cause, as to insist on any other explanation now | be brave, they will run. PAUL S. GILLETTE. current.

Omaha, Nebraska.

-:--:)o(:--:-"UNTIL THE DAYBREAK."

A human soul went forth into the night, Shutting behind it Death's mysterious door, And shaking off with strange, resistless might

The dust that once it wore. So swift its flight, so suddenly it sped-As when by skillful hands a bow is bent,

The arrow flies-those watching round the bed Marked not the way it went.

Heavy with grief, their aching, tear-dimmed eyes Saw but the shadow fall, and knew not when Or in what fair or unfamiliar guise

It left the world of men. It broke from sickness, that with iron bands Had bound it fast for many a grievous day; And love itself, with its restraining hands,

Might not its course delay.

Space could not hold it back with fettering bars, Time lost its power, and ceased at last to be; It swept beyond the boundary of the stars,

And touched eternity. Out from the house of mourning faintly lit, It passed upon its journey all alone; So far that even thought could not follow it

Into realms unknown. Through the clear silence of the moonless dark,

Leaving no footprint of the road it trod; Straight as an arrow cleaving to its mark, The soul went home to God. "Alas," they cried, "we never saw the morn, But fell asleep, outwearied with the strife"-Nay, rather, he arose and met The Everlasting Life.

-The Westminster.

111

-|-|-|-| "Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid. For sale at this office.

----:-)o(:---:-POST YOURSELF.

Geo. F. Perkins writes: "No man is a Spiritualist of any value until he has 'posted himself' on the leading writings of our brainy workers. The 'Ghost Land' and 'Art Magic' are Klondikes, minus the frigid weather and hardships that accompany the gold seeker."

courage. It is when you first start on the King's highthe above, and it is just as criminal to force the spirit way that you meet these animals. They will not bother you long nor hurt you; if you will stand your ground, and

If the traveler on first starting finds himself in water, either in dream or vision, he will be sure to find himself there again, and each time in deeper water. Do not fear, you will reach the other side and be well repaid for your time and trouble. Water, like the mountain, after you have crossed it will be used as the basis in answering your questions. It is better that you go on and meet and solve these problems as you come to them, letting not the slightest detail escape your notice, for on your quick perception depends your advancement.

The whole world is but one book; there are many leaves in the book, but the story is connected from the first chapter to the last. Good books are useful companions.

One of my neighbors gave me his account of how he read Emerson's essays. He said he "waited until all the children had gone to bed ; all was as silent as death, except two crickets; he took a stick and hit where the sound came from and went to reading. It made his head ache so in a few minutes he had to stop reading." He said "he read one paragraph over fourteen times and then did not have the slightest idea what Emerson meant."

It is said not over twenty persons in the United States can understand Emerson's essays. "The unseen, as fast as it becomes seen, is no longer unseen, but seen. And for this reason a new departure is necessary every once in a while. As we rise to higher realms, the heaven of last week or last year, becomes the earth of to-day that is to be overcome." F. P. WAGNER.

Vancouver, Wash. -|-|-|-|-

"Powerful" Talk.

"Sinkiller" Griffin, a colored evangelist, thus addressed a gathering of negroes in Guthrie, O. T., the other night: "Wherefore, ye black scoundrels, does the turitude of your souls leak? I know. You'se been shootin' craps. I done say. You'se dallyin' with God now, but St. Peter'll The Infidelity of Ecclesiasticism grab you by the nape of the neck and shake dem horse dice outen your souls. Oh, women, wives of all dese men. you can't operate to cover up your sins by copious sprinklization of smokeless powder. Whyfore, that why your souls leak!"-New York Tribune.

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

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double conscious- I ness," namely Mary Lurancy Vennum, of Watseka, Ill., and Mary Reynolds, of Venango County, Pa. For sale at this office. Price 15 cents.

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... OR ... FUTURE HOMES AND DWELL ING PLACES.

BY DR. J. M. PEEBLES.

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AN INVALUABLE WORK! This admirable work contains what a hundred spirits good and evil, say of their dwelling place die us details-details and accurate delineations of life in the Spirit-world:-is the constant appeal of thought in minds. Desth is suprometing. Whither oh, whither? Shall I know mr triands beyond the tomb? Will they know me? What is their presen-condition, and what their occupations? In this vol-ume the spirite, offencing as they may, are allowed to speak for themselvee. No man is better qualited than br. Peebles to place a work of this kind before then present He treats of the Mysteries of Life Doubts and Hopes; The Bridging of the River; Fore-gleams of the Future; Testimony of Naints; The Growth and Perfection of the Spiritum Body; Ig the Soul or Body that Sin-7: (lothing in the Spirit world; Our Little Ones in Heaven; The Personal Er-periences of Arson Knight. The Red Maris Teef-inoay; Fril Spirits; Northmony of Physicians in Spirit Life; The Homes of Aposiles and Divines; The Friends and Shakers in Spirit. Bides, Spirit and others; Many Voices from the Spirit Land, Many other nuitiers are treated; too numfor ous to mention. Price if ', postage, 12 cents. For-eale at this office.

Out of the Depths Into the Light By Samuel Bowles: Mrs. Carrie E. S. Twing, mer dium. This little book will be read with intense in terest by thousands. Price 25 cents.

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SATURDAY, SEPT. 10, 1898.

GOOD ADVICE.

Bishop Samuel Fallows, of the St. Paul's Reformed Episcopal Church, Chicago, in a late discourse, said:

"What more appropriate answer can be given to Spain as she anxiously asks. Watchman, what of the night? than the answer made by the prophet Isalah: 'Be converted while you can be converted.' Banish from your minds all the surviving landmarks of medieval ism, remove every trace of the horrible and hated inquisition from your bor-ders. Banish the shameful illiteracy and ignorance of the great mass of your people by a national educational sys-tem. You have scarcely taken out a patent for an invention in your history, therefore stimulate the study of me-chanics among your youth. You have been bowing down to false nobilities and antiquated feudalisms; recognize now the value of manhood, enlightened and free. You have been unable, through your rapacity, your cruelty, your horrible caricature of Christianity to govern a single one of your former wast dependencies; now concentrate your efforts upon your circumscribed home domain. Be converted. Turn Have a thorough change of mind. Get a new heart. There is a glorious destiny yet for you. You may lead the Latin races if you will."

Now there is good practical common sense, provided the dominie meant by conversion "a turning from the practice of wrong to the doing of the right." peasant girl in 1858.

ST. PETER'S PAGAN CHAIR.

"The title of Apostolic See, common to many, was, in process of time, by the ambition of the Bishops of Rome, appropriated to their own use. They had, as they thought, till the year 1662, pregnant proof not only of St. Peter's erecting their chair, but of his sitting in it himself; for till that year, the very chair, on which they believed, or would make others believe, he had sat, was shown and exposed to public adoration on the 18th of January, the festival of the power of one mind over another he chair: but while it was cleaning, in

HAVE COURAGE. Without courage man is almost as The Progressive Thinker at Bombay, useless as some of the inanimate pro-British India, says the plague has again toplasmic particles used in his creation. made its appearance in that afflicted The boy or girl, just starting in school, city, with the usual consequences of suffering and death. He says, "Inthe foot of the class, will be asleep

oculation has been found to be the most while others work or play, and no mattrusty treatment, and from 15,000 to 20,000 have been rendered immune in used, the little life that came at the this manner. A serum has been introduced as a curative, with so far favor-able results, but it is an experiment." the first kiss of light and air, at the dawn of evolution's day, may be there Our friend is highly pleased with The

flickering, vibrating, struggling to fully Progressive Thinker. Though an Ag-nostic, but like others of that negative school of philosophy, he welcomes with pleasure the evidences Spiritualism furnishes of immortality. In a city ap-proximating to one million of population, with a large English-speaking people, we ought to have a large read-ing constituency there, and doubtless would if our friend would interest himself in the paper, and call the attention of thinkers to its value in an educational way. As the foreign postage is one cent on each copy mailed abroad, we will be compelled to add that amount to the subscription price, making a total of say \$1.50 a year. Adding 20 cents in addition we will mail "Art Magic and Spiritism." This beautiful and instructive volume of 866 pages, is a one dollar fifty cent book. It is not sold for a less price; but we positively GIVE IT AWAY, less 20 cents for cost of mailing, to all home subscribers to The Progressive Thinker who pay \$1.00 in advance, accompanying the order with the necessary 20 cents in addition.

Won't our friend Balfour try his hand at getting up a club of ten, being sure add the cost of foreign postage additional—say 50 cents a copy?

THAT SCHOOL QUESTION.

The German Catholics were late in session at Milwaukee. Bishop Messmer is reported to have voiced the head of the church at Rome, the fossilized and moribund Pope, when he referred to the American school system. He said: "It is to be regretted so many Catholics are sending their children to the public schools in place of the parochial

schools." In a free government like ours, where intelligence is indispensable to good legislation, no church should be allowed to withdraw its youth from the public schools, where the sciences are principally iaught, to be educated alone in sectarianism. This question must be soon met and settled for all time, else with the growing power of Catholicism in this country they will become the ruling class, and Middle Age ignorance will become universal. They who need object lessons on this subject are referred to Spain and Portugal, with each of their colonies, as also to Italy and reland. And while about it they should also take in a similar school system practiced in Russia and Greece, under the auspices of the Greek Church. Under the free system of schools commissions are sent to opposite sides of the earth to watch the transit of Venus, as it crosses in its orbit the pathway of

light between us and the sun, to know

more of the natural laws governing its

action; while the students of church

schools make pilgrimages to see the

MEDICAL SCIENCE CHANGES.

gloves, and vivisecting rabbits, rats,

dogs and cats, a man by the name of

Mesmer, and a few others, whose in-

clinations led them into a research a

little higher and not so brutal; that of

thus become epidemic."

with the times when they were an

thronged with an industrious popula

A SCHOOL FOR SENSITIVES.

of both sexes, at Belvidere, New Jer

sey, is one of the institutions under the

fuller information.

The Belvidere Seminary, for youths

tion engaged in all the arts of peace.

express. There is something lacking in the means at hand, in the material environments; may be a prenatal obstruction or a remote ancestral heredity; the little imprisoned spirit simply vibrates on and on, day after day, with no perceptible change; no improvement; no growth; a prisoner in a lonely cell with walls and bars that cannot be overcome. Nobody seems to be at fault and yet somebody was the cause.

Someone's ignorance of the laws of nature, ignorance of the principle of production, of ante-natal relations, of transmission and all else that go to make a perfect child, to environ a perfect spirit with the right material for perfect manhood or womanhood. No

one at fault, and yet all are at fault. In past ages, down almost to the present day, the non-producers had all the knowledge there was, leaving in per-fect ignorance of themselves those who tropolis." were to be the parents of the genera-tions to come. They met, married and multiplied because nature drew them together and a priest sanctioned the act. The priest was D. D. and M. D., a father confessor and general dictator, whose gospel was law and whose mandates must be obeyed under penalty of a curse upon the head of the disobedient. part.

Those days are gone and the human race is becoming wiser in many ways and worse in others, but grander and better in the aggregate. Within the last fifty years, since the advent of Modern Spiritualism and its various suggested reforms, its numer-

ous propositions for the betterment of humanity, among which are equal rights and mental and spiritual freedom and the study of self, the intellect of the masses, improved by our public school system, which is yet too sectarian, has begun to expand into all the recesses of science, politics, religion and the realms of spirit until the world seems all ablaze with the spirit of energy and unfoldment.

Courage! courage! courage! is written upon every banner and engrafted into the very lifeblood of this American naion. All obstacles in the way of a higher truth can be surmounted if man only has the courage.

The friends upon the other shore of life must have had courage, no doubt did have the courage of unimprisoned, iberated spirit in all its virgin vibrant force, and at last gained the knowledge of control of the physical forces that lay between the world of spirit and the world of material and spirit; found that rent in the veil that for ages had hidden the face of spirit from the eyes of mortal man.

wrist bones of the grandmother of God, of St. Anne, Ill., else to Lourdes, in the It has required no little amount of courage in the early ploneers of Spirit-ualism to perform their part of the south-west of France, to see the statue of a blinking, weeping Jesus, and a grotto near where it is claimed his drama of life and death; to become willing instruments in the hands of de-Virgin Mother exhibited herself to a parted spirits anxious to return and reappear to their friends, when the thumbscrew and rack, the whippingpost, the ducking-board, the wood-pile It is not far to look back into the past and torch were a few of the compulsory

educational Ohristian modes of remindto the time when the medical fraternity ing them of the kind of ground they was a unit in warfare with mesmerism were treading on. and psychology. While they had been Why should we who live in the freecutting the human form up into whipdom they made possible, not have courcrackers and tanning the skin for "kid"

age to press onward and upward when the wind has been tempered to our sail and the sea is so peaceful and calm? Why should we not have courage in this day of liberal religion to advance our ideas alongside of the brave and noble workers for a Christianity that has surrendered all its old-time dogmas

AWFUL FACTS-AT HOME AND By quotation in these columns last

workers been paid for.

the statement as true.

Madras, as saying:

the import cargo."

to legal authority."

missionary hymn-

To India's coral strand:"

in set the set of a construction with printing and the set of the

THE N. Y. P. S. U. week, of remarks made by Rev. Dr. The National Young People's Shaw, to the Pidsbytery of New York Spiritualist Union. who has no courage, will always be at of which he is a member, it appears the cost of making converts to the church The first annual convention of this in the greatest city in America, is over body now being an event of the past, ter how much coaxing or bribing is \$200.00 a head! "The Presbyterians had" inquiries are made regarding the work in their service" the Rev. Dwight L. accomplished. The N. Y. P. S. U. is first touch of the hand of progress, at Moody, the most distinguished revivalnow thoroughly organized, and prepist in the world. .Mr. Moody labored in

arations are being made for the organizing of local unions in every locality. The amended constitution and by-laws a field where birth, education, social influence, and popular prejudice favored together with a model constitution and him, yet each soul rescued from endless by-laws for local unions, are in preparburnings cost"the Christian brotheration for publication and it is hoped hood, in a wholesale lot of thirty-three they will be ready for distribution in persons, \$7,000. Had those who aided about two weeks.

The union is rapidly growing. When the evangelist in music, praying,-we we met in Rochester there were 120 came near writing, lobbying with God members enrolled, and when we met al to gain his favor,-probably another Lily Dale there were 134 members, but to-day, August 29, there are 160 active \$200 would be added to the cost for each saved sinner, had the services of these members of this body, notwithstanding two of the members who became affiliated with the National Union through Take these figures, made under the the Lily Dale Union are beyond the age most favorable surroundings, as the limit, and their names have conse base, then remembering that it is quently been dropped from the rolls claimed every convert to Christianity and one other charter member has in heathen lands costs somewhere since reached the limitation, and has about \$7,000, we are prepared to accept been transferred to the list of honor ary membership.

From information which has lately But sadness comes over us when we are assured by Rev. Mr. Shaw, that "Even Mr. Moody's visits are forgotten been received no less than seven socie ties-will join the Union within the next in a week," and that three years of like few months; they are simply waiting for the model constitution and by-laws service "scarcely made an impression upon the religious life of the mefor local unions to be distributed. The Unions seem to be anxious to complete This reminds us that travelers in the their organization so as to obtain one missionary fields of the Orient report of the first numbers of the new char the converts made at such great cost

ters. The National Union has four classe are from the lowest caste, persons withof membership, as follows: out influence, and only fitted by nature

1. Society Membership-Young people for menial service. However highly educated they are pariahs still, without between the ages of 16 and 40, who belong to some society that has joined hope of advancement, save in the little society of which they have become a the National. The dues of such members are 25 cents per annum. The Union to which they belong is entitled But the cost of making converts in heathendom is not the worst feature to representation at the annual confollowing Christian zeal. It is very ventions on the basis of one delegate on behalf of its charter and one addigenerally represented that such converts are hypocritical, slothful, and, tional delegate for each fifteen members or major fraction thereof. like their teachers, are lascivious, and

2. Individual Membership.- Persons lack integrity. The missionaries, remarking upon these defects of char-acter, say it is the result of inheritance, within the age limit, who may or may not belong to local unions. The dues of such members are 50 cents per anan outgrowth of ages of vicious habits. Prof. Max Muller, in his "India: or What Can It Teach Us?" has collated num, and they are accorded the priv ileges of the conventions, but are not entitled to proxy representation. the expressions of scholars who have

3. Honorary Membership. - Those persons who have been active memtraveled in India, and written at length their opinions of these people before bers, that is, who have been members they were corrupted by Christian misof class 1 or 2, or both, but who have sionaries. Indeed, he begins with the Grecians, who wrote 400 years before reached the age of 40 years. Such members may not vote or hold office but may aid by their advice or otherour era, and follows them with the statements of scholars from other countries down to recent times. He quotes

S.r Thomas Munro, the Governor of sons outside of the specified age limit "If a good system of agriculture, unwho may contribute to the finances of the union or render valuable assist rivaled manufacturing skill, a capacity ance. All members of local unions not to produce whatever can contribute to either convenience or luxury, schools eligible to active membership in the National Union shall be received as established in every village for teaching reading, writing, arithmetic, the gen-eral practice of hospitality and charity amongst each other, and above all, contributing members, upon the payment of the annual dues.

a treatment of the femals sex full of ship in the respective classes, and bearconfidence, respect, and delicacy, are among the signs which denote a civiling the signature of the president and secretary, will be forwarded by the secretary, to all the members.

With reference to the assignment of the proposed model constitution for

"Article X. Section 1. Meetings shall be held each Tuesday, under the Muller reports Warren Hustings as saying of these heathens: following monthly assignment: First "They are grattle and benevolent, more susceptible of gratitude for kind-ness shown them, and less prompted to Tuesday, business meeting; second Tuesday, literary meeting; third Tuesday, social meeting; fourth Tuesday, parliamentary meeting, and during such months as there are five Tuesvengeance for wrongs inflicted than any other people on the face of the earth; faithful, affectionate, submissive days, the fifth Tuesday shall be devoted to a general mass or social meet-ing, and efforts made to make such And Bishop Heber, the author of the meetings noteworthy events to arouse "From Greenland's icy mountains

Sections 2, 3, 4 and 5 enter into more specific detail regarding each meeting, but space will not permit me to quote telligent, most eager for knowledge and them at this time. improvement; sober, industrious, du-

The young people have adopted "The Sunflower," as their official pa-per, Mr. W. H. Bach, editor, Lily Dale, Nor to feel thy cold, wet shroud,

A VETERAN PASSED ON

MAN A BAOK NUMBER.

In the high schools of Sweden boys

and girls are educated in the same

the steamship service .- News item.

soon as they have accomplished the

In the earlier ages the male popula-

tion was kept down by the great slaughter in war, to which was added

the vast maritime army who "went down to the sea in ships," but at the

present there is but little waste of life

If universal suffrage was to prevail,

and women were to become legislators

we do not apprehend they would enact

laws to abridge the male poulation. As

there are no more worlds to colonize,

and but few more wars to be waged.

and the women seem sure to be in the

ascendant in the good time coming, it

may be well to be planning the uses

men shall be put to, for the "rocking of

the cradle" will soon be done by elec-

tricity, and priests will be an effete pro-

THE SPIRIT OF THE SUICIDE.

When first ushered into spirit life the

spirit of the suicide is far from being

restful. The conditions that caused the

suicide still racks the brain, and greater

unhappiness for a time exists. Some-

one well says: "The suicide is a brave coward. No

is wholly a poltroon. But he who fears

world to the legitimate end is no other

ent upon his existence he is a con-

"So there is much that is paradoxical

in courage. The greatest intrepidity

may dispute with the most petty weak-

temptilble coward.

purpose of their being.

in either direction.

duction.

classes. Nearly all the telegraph, tele-Tribute to a Faithful Spiritphone and postoffices are in the hands of women. Lately they have invaded ualist.

What seems peculiar to Sweden is Entered the higher life, from Gerapidly becoming true in America. Man neva, N. Y., Sunday morning, August 24, Hiram L. Suydam, aged 76. is a back number, mostly useful for soldiers and tramps. The bees slaughter Our veteran Spiritualists are rapidly their males, the drones in the hive, as

leaving us. Soon the places that know them now in the mortal form, will know them no more forever; a new generation will have taken their place. It seems fitting therefore that we should notice their departure with something more than the mere announcement thereof.

Our brother possessed ever a deeply religious nature; a nature that could not be satisfied with any form of sectarian belief. Neither Episcopalianism, nor Methodism, for he tried both communions, could satisfy the yearnings of his spiritual nature. Then he became interested in Second Adventism, and thought he had solved the problem of "times and half times." and found the key that unlocked the mys-terious velled in the writings of the prophets and seers of the Old and New Testaments. But he could not rest satistied in this. It, too, failed to meet the demands of his spiritual nature.

Then his attention was called to Spiritualism, and he commenced its investigation. His nature was marked with genuine earnestness and sincerity. He craved truth and it was not long before he received under the strictest test conditions, overwhelming proofs of the power of man's spirit, after deathholds the body, to return and manifest itself intelligently and unmistakably to the loved ones t has left behind.

man who dares the mystery of eternity He became a firm and devoted Spiritto fight manfully the battle of this ualist; and in Spiritualism found that which satisfied his whole nature as than a coward. If he leaves behind nothing had done before. him human beings who were depend-

He was one of the most thorough-going Spiritualists I have ever met. He loved his faith enthusiastically and longed to have all mankind share in its blessedness. He kept his colors nailed to the mast-head all the time and was as true to them as steel.

He will be remembered by many at Lily Dale where he received many remarkable slate-written communications which it was his delight to show to skeptics, and to all who were ignorant of the subject.

So eager was he to disseminate his faith-nay, his knowledge, for with him faith had become knowledge-that he headed his stationary with fac-similes of two of the slate-written communications that he had received under most rigid precautions against fraud. Upon his envelopes he had printed the following communication from his mother:

My Blessed Boy, Hiram:-Verily the light of heaven is shedding its rays upon a dark world. Does it seem possible that I can be here in this way? I am, though. I want you to know I am often with you and ready to lead you into the light. My love is unceasing.

Your loving mother,

ANN SUYDAM. At the head of his note paper was the following from a clergyman whom he knew intimately in the days when he was in the church: Dear Brother:--It is not what we do,

it is what we think that takes us to heaven. It is the motive, not the act. I now know that I taught much error but I did it unconsciously, believing I was right. I was at least honest.

REV. JOHN EASTON. He also published several pamphlets setting forth his views of Spiritualism, and his experiences therein. Not con tent with doing all that he could in life for his beloved faith, he wished to bear testimony unto it even in death

Two years ago he wrote me that he believed that the painful chronic disease from which he had long been suffering, would soon bring him release from the mortal body, and he wished a pledge from me that when the event came I would officiate at the service of its burial, and the last time I saw him before he became wholly immortal he said to me: "Now don't forget. I want you at my funeral to tell those assem-bled what a precious thing Spiritual-

wise. 4. Contributing Membership. -- Per-

Proper cards certifying to member-

inferior to the initial of Europe; and if civilization is to become an article of trade between England and India, I am work for local unions, I quote from

such unions, as follows: convinced that England will gain by general interest in the union."

tiful to parents, affectionate to their

ness for control of a man's nature. Moral courage, however, is one of the highest attributes of a man's character, for he who has that has physical courage as well, or is able to subdue his physical weakness by the power of his will-as the French general who, finding his body trembling at the moment of a charge, gazed down upon himself contemptuously and said to his craven flesh: 'Ah, tremble! If you knew into what peril I shall carry you, you would tremble more!""

A BEAUTIFUL TRIBUTE.

It will be remembered that Miss Berenice Wheeler, who perished in the Bourgogne disaster, was under engagement by Mr. Broadhurst for his farce, "Why Smith Left Home." A lady connected with the company now at the Columbia offers the following verses as a tribute to the young actress, who

clates: There's a spot in mid-Atlantic. Marked only by the sea bird's flight; Over which the Evening Star Sheds its soft, effulgent light,

Somewhere, 'neath those cruel waters, In her unmarked grave she's sleeping. May the angels guard in peace. Thy pure spirit, Berenice! Well beloved of all who knew thee,

Taken from us without warning, Countless hearts will mourn thee; gone To rest in life's spring morning! Time can never fade thy image Gentle girl, nor fill thy place; but Day by day thy loss increase, Dear, departed Berenice!

So sad to die, with life so sweet, Friends, ambition, husband, mother, All to grieve and feel thy loss And idolize no other

Dr. Birkholz.

Dr. Birkholz, the magnetic healer, is

now located at No. 3201 Indiana ave-

nue, corner of Thirty-second street,

where he has established himself in

Suicides In Spirit Life,

To the Editor :-- I notice in the report

ceptions to it. A professional acquaint-

contracted the liquor and morphine

habits. He went to an institution for

the treatment of these habits, and after

a stay of a month or more, came home

the old habits. Seeing that he was

short time after. I cannot give the ex-

by Mrs. Hibbitts, in Fort Wayne, a

voice addressed me, giving the name of

in view, etc., etc. While this conversa

tion was going on, a Catholic lady sit

ting next to me whispered to me to ask

fering the torments of the damned in a

brimstone hell, nor enjoying the socle-

the New Jerusalem. If this is purga

tory, then he was in it. He said his

of the elect on the golden streets of

But thy dear self-decreed by fate To yield thy body to the sea.

Prayers to heaven will never cease For thee- our lost Berenice!

-Dorothy Usner.

was much beloved by all her asso-

order to be set up in some conspicuous place of the Vatican, the Twelve Labors of Hercules unluckily appeared engraved upon it. 'Our worship, however.' says Giacomo Bartolini, who was present at this discovery, and relates it vas not misplaced, since it was not to the wood to which we paid our devotions, but to the Prince of the Apostles, St. Peter.' "-Bower's "History of the Popes."

Another Italian author attempted to explain the Labors of Hercules in a mystic sense, as emblems representing the future exploits of the Popes.

"SERVED HIM RIGHT."

A patron who is not a profound lover of Catholicism, because he knows of the brutal tyranny it has practiced in are of the same sex.

all ages, and for the last 400 years in the Philippines, writes: "The insurgents bught to kill all the priests, anyway." A gentleman of Chicago lately received a letter from an English-speaking Spaniard located in Hongkong, wherein he wrote:

"On account of the corruption of the Spaniards the doing of Dewey's crowd ought to teach them such a lesson that they will shake off the influence of the priests." psychology.

"Shake off the priests!" Why the prayers of the good old orthodox eccle slastics would be in order: "Oh, God, take the wretches by the hair of their heads and shake them over hell until they repent and come to thee." And it the addition of the zealous brother wa added: "Yes,Lord, and if you should lose your hold, and he should drop into the hottest corner, we, your saints would say, 'Served him right.'"

BRAVE WORDS.

"Faith must render an account of herself to reason. Mysteries must give place to facts. Religion must relinquish that imperious, that domineering position which she has so long maintained against science. There must be absolute freedom of thought. The ecclesiastic must learn to keep himself of the city, or the time of its burial canwithin the domain he has chosen, and cease to tyrannize over the philoso not be determined at present. who, conscious of his strength and the purity of his motives, will bear such interference no longer." necting us with remote ages. Written Thus wrote Prof. J. W. Draper, and who will obrecords cannot be trusted, but these recovered cities bring us in direct contact ject to his position?

TOTAL ABSTINENCE.

The Kansas City Star says: The total abstainers are now pointing to an argument from Egypt. Sir Herbert Kitchener, in command of the British-Egyptian army, had the nerve to deprive one regiment of malt and spirituous liquors entirely for a given period, another regiment received malt liquors alone, and a third took regular drinks. The total abstalners are said to have stood the hardships of soldiering the best. Next to the grit of the abstaining regiment comes that of Sir Herbert Kitchener in making it abstain.

After the Sex Struck." By George M. Miller. Price 25 cents.

and mind over matter. But these poor and creeds, its variform God and splitfellows have made a few confessions foot devil; its livid flames of an endless and many investigations. The followhell, and damnation for infants, a reing is a sample of a recent deduction ligion that is tottering on the brink of a along this line, taken from the Timesgrave now robbed of its victory and its Herald of this city: victim: a religion that is old and that is

"A fuscinating study of 'The Psy-chology of Double-Suicide' is presented no longer a formidable foe? Why not have courage when the in the current issue of the Philadelphia golden sunlight, beaming from a calm. Medical Journal, in connection with the blue sky, we know shines for us with tragedy in which Maude Hoffnagle and the same radiance that it has for the Bessie Foust leaped together from a very saints of Christian sanctity, the Delaware ferryboat here recently. purest of the pure, and when we know Among other things this scientific we can meet and commune with our analysis of that unique sensation says: "This dramatic double suicide prefriends at the station just on this side of the dividing line; when we know we

sents a problem of unusual interest to have scored a point on other religions the mind of the medico-psychologist. in finding what they "long have sought Double suicides are not unheard of, but and mourned because they found it they are at least comparatively rare, not?" especially in cases where both victims

"This instance presents the very quintessence of hypnology, according AN INFINITY OF WORLDS. to any rational and scientific criticism "The most wonderful astronomical photograph in the world has been preof that cult, because it means simply

pared by London, Berlin and Parisian the overpowering influence of suggesastronomers. It shows at least 68,-000,000 stars."-News item. tion acting upon a susceptible brain. The last word of encouragement spoken ere they took the fatal plunge Each star thus revealed by the modwas, in the case of these young women ern camera is a sun, the center of an endowed with a potency that far exalmost boundless solar system like our ceeded the average spell exercised by own. Each sun is accompanied by a the most expert master in suggestive retinue of planets. Many of those plan-"A morbid thought may be nourished ets doubtless have moons revolving

and developed into frightful dimensions around them. All suns and planets are by the constant brooding over it of two believed to wheel in stately orbits r more distraught minds; suicide may around a common center, obedient to changeless law inherent in matter. ANOTHER RESURRECTED CITY.

If the mind was capable of comprehending such a multiplicity of worlds The past is still giving up her conrevolving in space and wheeling in their cealed records. A buried city at Pyrene, orbits, it would have little respect for in Greece, was discovered some time that system of philosophy which credago. New interest has been awakened its their call into being by the fiat of in the matter, and excavations have Almighty God, who peopled them with animate life, dictated laws for the govbeen resumed with great interest. The ernment of those inhabiting one of the whole plan of the town has been preoutlying planets, and threatened all served, and is said to be almost as inwith endless torture in a burning hell. teresting as is the recovered Pompeil. conditioned they do not believe that The streets are intact, with rows of infinite and incomprehensible God behouses on each side. A temple of gat a son, equal to himself, and in fact Minerva has been unearthed, and a thewas the father of himself, by a Jewish ater is presumed to be near. The age

maiden It is frankly admitted we have no pa-These resurrected cities are the only reliable links in the mighty chain contience with the silly teaching of an ignorant priesthood who imposed on the world in the infancy of knowledge, such senseless ideas and have perpetuated them from generation to generation down to the present for purposes of power. "Bless God," their tyranniimated with life, and their streets were cal rule is hastening to its end.

A CORRECTION-MONKERY,

No. no. "authentic records" do not 'exist of Buddhist monks a thousand years before the Christian era;" for Gautama Buddha was not born until

management of lady Spiritualists, B: C. 543. Our correspondent was miswhich deserves a generous patronage. It is in a healthy location, both morally led in his statement. and physically, away from the evil in The rise of monkery is difficult to fluences of the large cities, and in charge of persons of culture and refinerace. Speculation may give an earlier date, but we have no positive evidence of its existence prior to Alexander's conquest, B. C. 325. The oldest monasment, who will exert their best influence to make the seminary all its pro tery of which we have any reliable acmoters so ardently desire. Address count was established at Philae, Egypt, Miss Belle Bush, Belvidere, N. J., for some 250 years before our era.

and more easily affected by kindnes and attention to their wants and feelings than any other people I ever met." And Elphinstone, for a time Governor of Bombay:

"The Hindus are brave, courteous, in-

bildren uniformly gentle and patient.

"Their freedom from gross bauchery is the point in which they appear to most advantage; and their superiority of manners is not flattering to our self-esteem."

Having quoted from numerous authors showing that these heathens "have not yet learned the value of a lie," that "public opinion in its limited sphere, seems strong enough to deter even an evil-disposed person from telling a falsehood;" that an English jurist presiding in a Hindu count said: "I have had before me hundreds of cases in which a man's property, liberty, and life has depended upon his telling a lie,

and he has refused to tell it,"-Muller continues for himself, after quoting scores of authorities which we regretfully pass over without space to even note in brief their points, concludes the review by saying:

"It is surely extremely strange that whenever, either in Greek or in Chinese or in Persian or in Arab writings, we meet with any attempts at describing the distinguishing features in the national character of the Indians, regard for truth and justice should always be mentioned first." And then, further on:

"I could go on quoting from book after book, and again and again we should see how it was love of truth that struck all the people who came in contact with India, as the prominent feature in the national character of its inhabitants. No one ever accused them of false-

hood. With all these facts does it not seem humanity would be positively the gainer if the so-called civilized countries were indoctrinated into the ways of heathendom? This startling question gains force in connection with the criminal statistics cited by Prof. Muller. He says: "The number of capital sentences was one in every 10,000 in England, but only one in every million in Bengal." A hundred times more convictions for murder in Christian England, than in heathen Bengal, with

Christian judges in each case presiding at the trials! Observe again: British India has a population of 253, millions, divided at the trials! among 493,429 towns and villages. The criminal classes, are mostly found in Calcutta, Bombay, and Madras, where

Europeans and Christians mostly re-Christian reader, contemplate these curious statistics at your leisure.

BOOKS FOR CUBANS.

Effort is to be made by the American Tract Society to put a Spanish primer and New Testament into the hands of every Cuban family as soon as the war is over. Already the society has more than 400 publications in the Spanish

language .- News Item. It is not more religion, or more books teaching it, the people of Cuba needs.

but they should be educated in practical life, and away from the inculcations of priestcraft, both Catholic and Protestant

N. Y., and of course all our members should subscribe for it, as it will, from time to time, contain official notices re garding the National and local Unions. The price is 50 cents a year. A group picture, 5 x 7, of 33 of the Our beloved Berenice!

young people who were most active at our first convention may be obtained from the secretary, Miss Anna M. Steinberg, 506 Twelfth street, N. W., Washington, D. C., at 35 cents each, 20 cents of which goes into the treasury of the National Union. Each member, at least, should have one.

fine offices. The Doctor has had a The secretary or myself, will take three months vacation, and now prepleasure in replying to correspondence relative to the affairs of the Union, orsents a splendid physique, full of the healing balm of magnetism, to impart ganizing local unions, etc., etc., Requests for copies of the new constituto his patients. tions will be complied with as soon as possible.

Charters will be granted to local unions in the order in which their apof the conversion of the scientist, Dr plications for same are filed. Those unions which desire to obtain one of Richard Hodgson, to Spiritualism, that he is inclined to believe that those who the early numbers should apply for suicide are unable to communicate unsame promptly. All young persons who are not members of local unions, til they have spent considerable time in or who reside at such places where spirit-life. This may be true as a rule, but unless I have been badly imposed there are not enough young people to upon in one of my experiences (and I form a local union, should join at once cannot see how I was), there are exas individual members.

I. C. I. EVANS, President N. Y. P. S. U. 13521/2B. St., S. W., Washington, D. C.

MERELY A SUGGESTION.

Ethan Allen, of Revolutionary fame, was not an indorser of the popular religion. He opposed priestcraft as he did kingcraft. At the close of the War for Independence he wrote a work entitled "Reason the Only Oracle of Man," which had a very extended reading, and it is still doing valuable service. Allen showed up in his book the fallacies of the Bible from a Deistic standpoint-the position very generally occupied by the fathers of the Republic, including Washington, Franklin, John Adams. Thomas Jefferson, Thomas Paine, etc. It is said divine services were being

held in honor of the great victory of the Americans over the British, at Bennington. Vermont. Rev. Jedediah Dewe an ancestor of the naval hero at Ma nila, was engaged in prayer. He told the great Ruler of the American valor, and the triumph of their cause, bu gave God all the credit. Allen listened and was greatly vexed. When he could

endure it no longer, he exclaimed: "Parson Dewey, Parson Dewey!"

turned them towards the indomitable Ethan, who captured Ticonderoga "in the name of the Great Jehovah and the **Continental Congress.**

condition mentally was as yet not very much changed, but that he saw glim ners of light ahead, and was satisfied

that he would finally come out all right, etc. H. V. SWERINGEN. should not be overlooked if the preach-er was making an official report to head center, and who can blame him? "The Occult Forces of Sex." By Lois

Waisbrooker. Three pamphlets are em-God the Father, and the Man the Imbodied in this volume, in which ques-tions of great importance to the race are age of God. Two lectures. By Mrs. Maria M. King. Price reduced from 25 discussed from the standpoint of an adcents to 20 cents.

Nor to feel thy cold, wet shroud, ism has been to me. It has been a Of each succeeding billow; 'Till the day of Life Eternal, When the sea shall give up its dead. Rest thy gentle soul in peace,

lamp to my feet, a light to my path. and a strong staff upon which I have leaned for comfort and support through suffering and sorrow.' He was a man who thought not tim-Idly but earnestly and and whose con-

science ever acted harmoniously with his intellect, a man of so much genuine, honest worth that no one feared to trust him, and he was respected by all

and endeared to very many, It was my privilege to know him in his home-life. I have shared his genial hospitality, sat with him at his table. held long conversations with him upon the books he had read, the views cherished and ever found beneath his quiet exterior a hidden depth of feeling, and a heart of genuine sympathy with all that is high, true and noble.

He met death fearlessly. His only regret was that he could not take his beloved wife with him. She fully symnathized with him in his faith, and it is now her comfort and solace.

Blessed are they who, through the demonstrations of Spiritualism, know that death is the Angel of Life, and can welcome him even though heart be pained, and the eves be dimmed with tears, for they know that beside every tomb an angel speaks, ance of mine in the neighboring town saying: "He has arisen. Why seek ye the living among the dead?" of Williamsport, four or five years ago,

FRED L. H. WILLIS.

-

HIS SIXTH BIRTHDAY.

apparently cured. But the duties of He has given up his cradle and his lithis practice, irregular hours and meals tle worsted ball, served to gradually fasten upon him

He has hidden all his dolls behind the door.

losing the power of withstanding the He must have a rocking horse temptation, he concluded to make And a hardwood top, of course, For he isn't mamma's baby any more, short work of it and suicided. But a

He has cut off all his curls-they are

act number of days, in a seance given only fit for girls-And has left them in a heap upon the

floor, For he's six years old to-day

And he's glad to hear them say That he isn't mamma's baby any more.

Dr. —, of Williamsport. "Is it pos-sible," said I, "that this is you, Dr. ?" "It is," was the reply. "Now, Dr.," said I, "what was the cause of your death?" The voice went on and He has pockets in his trousers like his

told me all about it in the hearing of older brother Jim, about twenty persons composing the circle. It said that eleven grains of Though he thinks he should have had morphine were taken for the purpose

them long before; Has new shoes laced to the top-Tis a puzzle where they stop

And he isn't mamma's baby any more.

He has heard his parents sigh and has the Dr. whether he was in purgatory. greatly wondered why The Dr. laughed and said there was no

such place that he had as yet discov-They are sorry when he has such bliss ered. He said that he was neither sufin store,

For he's now their darling boy, And he will be their pride and joy

Though he cannot be their baby any more.

Georgianna E. Billings,

"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, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A' book for the higher life. For sale at vanced social reformer. Price 50 cents. | this office. Price, cloth, \$1.

The parson opened his eyes and "Parson, please tell the Lord I was there." The General evidently thought he

and the second se

OUR DESTINY. CURED BY STANDING.

The True Purpose of Life? Erect Position' Now Pre-

In answering this question there are many interesting subjects to consider. Has life a definite purpose? In the realm of nature, we observe everywhere adaptation of means to ends Adaptation means design and design means purpose. The eye is adapted to sight. Its structure is in conformity with the laws of optics. Images of exfernal objects are thrown upon the retina, and in passing to it, the rays of light-are refracted by lenses that magnify the image. The retina itself is furnished with a multitude of transparent inicroscopic rods and cones, evenly artanged and packed side by side like the seeds on the disk of a sunflower. Beneath is a layer of nerve-fibers and cells that extend into the optic nerve, by means of which impressions are conveyed to the sensorium, the seat of coniousness. The ear is adapted to the laws of sound by structures equally complicated; and so of the other organs of special sense.

We see in the vegetable and animal world the same evidence of design. Thistle down and the "winged" maple seed are scattered abroad by the wind to fall on fertile soil. The structure of the bird, the lightness of its feathers, its hollow bones and powerful pectoral muscles are other evidences.

Life which is sustained by innumerable means, does not exist for the mere sake of existing; for in that there would be no design-nothing would be accomplished. In the animal, there is no evidence of desire to know the purpose of its being. It makes no preparation for anything of a spiritual nature; it acts from instinct; there is no evidence that

it conceives a purpose. On the other hand, man is forever looking forward. Says Pope: "Hope springs eternal in the human

breast: Man never is, but always to be blest." In him there is an irrepressible desire to know the future and what is in it. This proves a purpose in human life; but judging from the way he lives, he seems unconscious of the nature and tendency of that purpose. He seeks to be rich, powerful, famous. Wealth and power are means when rightly em-ployed, and not ends; ends are purposes, but when these are sought as ends, real purposes are ignored. When one builds a house, he has not only the purpose in view, but the plan also; otherwise he could not build it. When one undertakes a journey, he has his destination in his mind as well as the means provided, or he would never reach it. Most people never look beyond the means of life; they pursue happiness, yet have no ade-quate conception of what it is, or how it is to be attained.

When any pursuit is fairly successful, or promises reasonable success, the tendency is to continue in it. The farmer with fair crops and paying prices, will not abandon his vocation. The merchant busy in his trade, with fair prospects ahead, enjoys his occupation with anticipations of success. The mechanic with abundant orders for his work, passes his days in cheerful toil. The journalist with an increasing subscription list, is contented so long as he can obtain competent workmen at fair wages, who in turn are contented with reasonable compensation; and so throughout the entire range of pursuits. Success is the talisman, whether he who enters the list is a boot-black or an aspirant to the Presidency.

Grant them all successful; what then? Have they completed the purpose of their lives? They die; is that the end of their existence? If it were, what have they accomplished? purpose Everything concerning them has vanished.

Man is a wonderfully complicated being, viewed either in his physical or mental aspect. "I wonder at myself, and in myself am lost." For thousands of years he has been studied. Millions of volumes have been written concerning him. The wisest in all ages have and sleeplessness which afflict so many made him the study of their profound- people nowadays. Many causes and

scribed as a Remedy.

DECLARED A PANACEA-BRAVE-RY INDUCED BY ITS PRACTICE-WHAT ITS ADVOCATES SAY.

Correct standing is the latest cure. It s prescribed for all sorts of physical and mental ailments. Good health, good spirits, good morals, and longevity are among the benefits promised to those who make a thorough and honest test of the "standing cure." And this cure, according to testimony, is not only a real one, but the methods by which it works are as simple and natural as the results are sure and satisfactory.

Dyspepsia, nervousness, depression, insomnia, incipient consumption, rheumatism, sick headaches, and neuralgia -all these it is warranted to do away with.

"Stand well and you will look well, sleep well, feel well, and be well."

This, in a nutshell, is the formula un-derlying the "standing cure." It operates, its followers state, by means of stretching and strengthening the mus-cles, grown weak and flaccid from lack of use and proper distension, thus allowing the internal organs to assume their natural positions and functions, and by the fuller inflation of the lungs, which in the ordinary individual are

rarely filled to their utmost. "Ten minutes' correct standing every day will work miracles in a nervous, alling, depressed man or woman," declares the Ohicago physician who was the first to introduce the new treatment in this city. "From ten -minute periods I generally induce my patients to gradually prolong the time until they can stand properly for half an hour without suffering. By that time the crowded, ill-used, depleted internal organs are beginning to show the effects of the new and good position regularly assumed, the jaded nerves are commencing to recover tone, the missing appetite comes back, and the lungs have increased their capacity and strength considerably. When this happens the patient usually makes a determined effort to stand properly all the time; shortly after he or she blds me good-by, a well man or woman, no matter how nervous or dyspeptic the original condition may have been, and all this has been accomplished without a drop or an ounce of medicine. To stand correctly means health, happiness, and long life to peo-ple if they only knew it."

HOW TO STAND CORRECTLY.

To "stand correctly," according to the directions of those who believe in this mode of treatment and cure, is merely o assume the position inculcated by all students of the human body, technical and professional, by prize-fighters, and physical-culturists, by doctors and dressmakers alike. The body must be held erect, the heels placed close to-gether, toes a little way apart, with the chest held well up. In this position it is all but impossible to do otherwise than breathe fully and deeply, and in this fact lies the reason of the standing cure.

"In the average man or woman's body," explains the physician quoted above, "the internal organs are generally crowded and displaced more or less by the poor position in which the trunk is habitually held. The men and women-and their name is legion-who 'slump down' in their chairs every time they sit down, who even sleep all curledup, and who constantly stand with drooping shoulders and contracted chests, are liable to acquire any of the dieases which come from sedentary occupations, poor, frequently poisoned, blood, and lack of vitality. The pale condition of so many women, and women are special sufferers from a poor standing position, and of many men, is distinctly attributable to the manner in which they hold the body. So, too, with the nervous depression

which its adherents claim is to revolutionize mankind, lies in the fact that new clothing and new shoes must gen-erally be purchased before the cure has progressed far. The clothing can come gradually, but the shoes are usually necessary at once. The weight of the body being thrown upon the ball of the foot, where it properly belongs but seldom rests, a wider shoe is often neces

situted, since a correct pose of the body is absolutely impossible in tight or ill-fitting shoes. Even this disadvantage, if such it be, is mitigated, however, by the fact that the foot which is not compressed in even the slightest degree becomes firmer and more compact, and thus in the end needs a shoe but little if any wider than that worn before the correct standing is assumed. And since the average foot is noticed once in a hundred times as compared to the figure, complexion, and carriage of the body, few people will grumble at the wider shoe when rejoicing in the added beauty of the form and face above it.



Recluses of the Thessalian Cliffs.

One of the most curious scenes on the Thessalian frontier, lately the center of the war between Greece and Turkey, is to be found at Kalibaki, some fifty miles by rail above Tikhaia, says the New York World. The town lies on a plain which is backed by the extraordinary rocks of Meteora, rising precipitously to a great height and commanding the marked attention of tray elers. In places the cliffs ascend like a wall to a height of 2,000 feet. They are rough, free from verdure and disfigured by innumerable holes and caves all over their face.

It is these caves and the remains of monkish dwellings in them that give the rocks of Meteora the strange, almost prehistoric appearance that has made them famous.

There are several monasteries at Ka libaki. The largest is St. Stephen's. Unlike the other monasteries, this is reached by a drawbridge thrown across a yawning chasm. This is one of the largest monasteries of Meteora and has a guest chamber especially fitted up for visitors—that is to say, there are three iron beds in it and it i only courteous to surmise that the wadded coverlet and single sheet, that go to make up a Greek bed, once were new.

The hegoumenos is most hospitable; he gives his visitors excellent monastic wine, a dinner of many weird courses and is himself very good company. As usual, there are two churches in this monastery, the smaller of the two possesses some very fair ikons, set in beau tifully carved frames, and one very old picture, dated 387.

The large church consists of a nave ante-chapel, with the body of the church under the dome, which is decorated with the usual half-length figure of Ohrist. Here are seen some of the inlaid ivory and mother-of-pearl stools and lecterus which at one time were the staple work of the Meteora monks. All the manuscripts of any value have been removed to Athens. A long

building to the right of the bridge con-tains the cells of the monks, which open into a dark covered corridor. In time of war these monasteries are used as places of refuge. Not the least curious feature of these

unique rocks of Meteora are the holes and caves which literally pepper the face of the cliffs in places.

In many cases these retreats of the hermits of St. Anthony are merely cages. At a distance they look, some of them, like big bird cages hung up against the face of the cliff. As dwellings they are all exceedingly primitive The Thessalian hermit did not ask much of life. A rocky floor to lie on, bars or railings to keep him from fall ing out of his hole, a shaky ladder down which he might now and then descend to earth, and a basket and

VICKSBURG, MICH. CASSADAGA. Notes on Various Topics. Work of the Season Finished

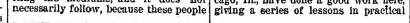
To the Editor:-The Spiritual camp-To the Editor:-After a three weeks' ing season of '98 at Lily Dale is now session the most successful camp-meetclosed, and in spite of the war and hard ing ever held at Vicksburg, Mich., times, it has been one of the most suc cessful sessions ever held at Lily Dale,

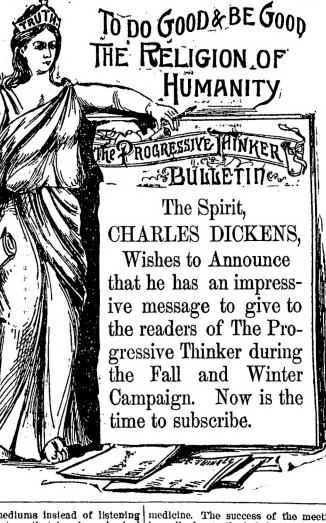
speakers employed during the meeting were as follows: Oscar A. Edgerly, of Cessful Sessions ever held at Lify Dale, both in attendance and quality of work-ers. Among the stars that have ap-peared on the platform are Mrs. E. L. Watson, Lyman C. Howe, Jennie Hagan Jackson, Mary E. Lease, W. W. Hicks, Prof. W. M. Lockwood, whose hard and the platform are Mrs. E. L. Blanc, Mich.; Albert E. Tisdale, of New London, Conn.; J. Frank Baxter, of Boston, Mass., and Mrs. Marion Car-penter and husband, of Detroit, Mich. ectures were an intellectual treat and Each one of these speakers won the should be heard by every Spiritualist highest appreciation of the large au-in the land; Prof. Clegg Wright, H. D. diences that gathered each day to listen Barrett, Cora L. V. Richmond, Willard to their inspired addresses. Mr. J. Hull, Carrie Twing, and Mrs. Maggie Walle, whose platform tests have de-in furthering the interest of Spiritualighted thousands that have visited this ism was evident to all who listened to Mecca of Spiritualism; she has become his masterful discourses.

a great favorite at Lily Dale, and no This was Mr. Tisdale's first visit to wonder, for she has no peer as a test Michigan, but judging from the en-medium. Among other notables that thusiasm with which his grand oratory did not appear on the official pro-gramme may be mentioned Mrs. R. S. be his last. We think the other camps Lillie, and Mr. and Mrs. E. W. Wallis, in Michigan will do well to employ him. of Manchester, England. There were about forty mediums on the ground, Mr. J. Frank Baxter is too well known in all parts of the country to need any word of ours to add to his fame, or to representing all phases of mediumship, mong them Pierre L. O. A. Keeler, the good will that is held for him by all. who has been a constant visitor for His entertainment given in the interest fourteen years, and has no equal as a of the camp proved a grand success. slate-writer; Effic Moss, materializing medium; the Bangs Sisters, F. C. White, Campbell Brothers, Hatfield Mr. and Mrs. Carpenter, as is usual with them, did a splendid work while White, Campbell Brothers, Hatfield here; they are both phenomenal test Petithone, Mrs. Maggle Waite, Etta mediums, their work being very highly Wreidt, trumpet medium, and many others that space forbids to mention, appreciated by our people. Oscar A. Edgerly, in addition to act

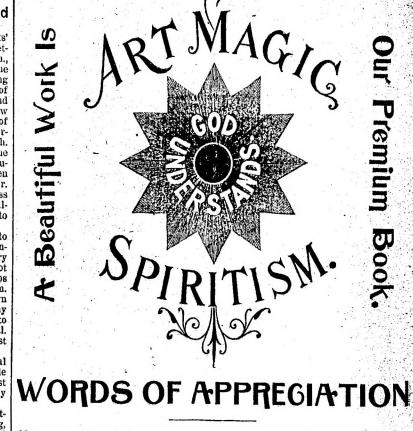
ing as chairman during the meeting, also gave several of his eloquent and most instructive trance lectures. That but have done their share towards making the camp a success, without going into the show business, as Moses Hull terms it. Mr. Edgerly's work is appreciated here I venture to say that without the meis amply evident from the fact that this

diums a camp could not exist as a Spiritualist camp-they are a necessity, is the fourth consecutive year that he has served at our meeting. Dr. M. E. Conger and wife, of Chias shown by the number of people viscago, Ill., have done a good work here iting the mediums, and it does not





visit the mediums instead of listening to some lecture that has been hashed and re-hashed from one end of the and good management of Miss Jeannette that I write that I have received "Art cess. Magic" all right. I have not concluded the reading of the book yet, but and it country to another, that they are not Fraser. The general prospects of the on a spiritual plane. Too many people camp were never so bright as they are make the mistake that great learning at the present time. There are a num-



'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-ers, cannot see how you can afford to publish such a paper and give such beautiful premiums with it. I can't un-derstand how any Spiritualist can live derstand 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. H. M. B.

To the Editor:--I have read your not acknowledging the receipt of the premium, Ghost Land, and a world of beautiful books, Ghost Land and Art To the Editor:-I have read your 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. G. S. STEPHENS. light it throws on many questions of

To the Editor .- I am happy in acknowledging 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 impor-tunity. T. A. PARKINSON. To the Editor:-I herewith send you post office order in renewal of my sub-scription for The Progressive Thinker

and Art Magic, which you are so gener-ously donating to your subscribers. I that we will be fory much interested in think there must be some "magic" in it. MRS. HANNAH SMALL. and Art Magic, which you are so generthe 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:-I have received Art Magic. It is a mine of the richest gens Magic. It is a mine of the fichest gems of spiritual thought. If the thousands of our people only realized the fact that you are dealing out the richest treas-ures of thought, comparatively free of charge, when sent with the loyal and true Progressive Thinker, they would respond to your constant effort to sup-ply them with the richest literature ply them with the richest literature that flows from the spirit world. C. F. COLE

To the Editor:-Please excuse me for

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 the count do 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 1809 and Art Magic, as adver-tised by you. It seems to pe that the paper grows better all the time, and we are very much pleased with it, and we want to read Art Magic and fool once MRS. HANNAH SMALL.

To the Editor:--I received Ghost Land, and a few days later, Art Magio, 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. To the Editor:-It is with pleasure thank you very much and wish you such that I write that I have received "Art cess. MRS. C. C. SOSTHEIM.

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 sub-stantially gotten up, and yet it is to be sent forth practically as a gift. It will

be an ornament to any center table, and

est researches. A single human being clearly understood, would suffice for all; yet that single one still remains in large part a mystery.

Man is the epitome of all science, all philosophy. He represents every part of mechanics, of chemistry, biology, psychology. He is a machine for the recention and distribution of mechanical forces; he is a complete chemical laboratory; in him is found every depart-ment of biology, from the simple cell to the most complicated organic structure Mentally he exhibits those characteristics that have been for ages the theme of the sage, the poet, the theologian, the jurist, the moralist, the statesman: and yet all that is written of him is mere theory, belief, opinion, speculation; no two of which can agree.

Now with all his potentialities undeveloped, or partially developed; when he has eaten and drunken, and "shuffled off his mortal coil," has he accomplished life's purpose? Why does he live at all, if he must die? This would be a most ridiculous and senseless farce. And the wonder is, as a rule, men live on the plane of material life. Why? The reason is obvious. Satisfaction of desire is the mainspring of all human activity. Desire, in the main, is for the possession of means of life, and they are pursued. How selfish that "certain ruler" was? (Luke 18:18 et seq.) Hewanted "eternal life," but when the conditions the conditions for attaining it were set before him, he lacked one thing. To insure his heavenly treasure he must relinquish his earthly treasure; that he could not do. He failed to comprehend and appreciate the grand and sublime purpose of his

being. How many are like him? Socrates said:: "Virtue is a necessary consequence of knowledge, while vice is ignorance akin to madness. That man should know the good and yet not do it, seems a logical impossibility." If he had said that if men should desire the good when it is within their reach. and yet not seek it, his thought would have been in accordance with all human experience, and when that good is mere earthly possessions, not to seek it would have been a logical impossibility. Men seek what they feel will best promote their welfare, and avoid, as best they can, the evils that surround them. This is a law of human nature, as universal and persistent as gravitation. No one can escape it. Now when men feel that earthly possessions which afford distinction, pleasure, ease, power, best promote their welfare, they will seek them. Man necessarily acts with a motive and for a purpose. The vital question is. What is that motive, that purpose? Whatever he deems it to be, his life corresponds with that purpose. If of the earth, earthy, he cannot rise above it.

Man is essentially a spiritual being, and his real destiny is beyond this life, for the things of earth life vanish when he has passed beyond it.

These are such commonplace thoughts that they are never considered, yet their due consideration is essential to the adaptation of means to ends in the career oh human life. How many eyes to day are fixed on the beacon light of true purpose? E. J. SCHELLHOUS, M. D.

conditions assist in producing this effect; the enervating trend of modern life helps to bring it about. Even the favorite exercise of the multitude. wheeling, good as it is in many respects, does nothing to remedy, in fact it rather strengthens, the poor standing position, which is our national bane.

WORKS A GRADUAL CHANGE. "Put the men and women suffering

from the diseases-dyspepsia, rheumaism, nervous depression, and insomnia are among the most common-through a course of correct standing and the boor conditions are gradually transformed. The muscles stretch and lengthen until the patient actually stands taller than he or she ever did before, the internal organs do their work well and properly, the lines of the figure alter completely, thus bearing effective witness to the power for good of the new treatment, and the rounded form and brightened complexion attest the improved condition of blood and ungs.

Physical culturists and dressmakers are on the list of those who believe that correct mode of standing, regularly and faithfully practiced, will transform an attenuated or too fleshy figure. College statistics, they claim, tell a similar tale. The man or woman who, from a careless and incorrect standing position, gradually learns to stand proporly at all times and seasons, they declare, soon will be unable to wear the garments which fitted at the beginning of the cure.

"I don't know whether to be pleased or otherwise when one of my customers tells me she has taken up the standing cure," remarked a Chicago dressmaker "On the one hand I know that I shall have to take fresh measurements every time she orders a gown for some time. On the other hand I know that she will present a more stylish appearance than ver before. But a woman who is learning to stand properly always gets in such good spirits before long that she is easy to please, so perhaps, after all, the balance is on my side."

It is asserted by several physicians who have made trials of the standing treatment, that the effect of such treatment upon the nerves and spirits is remarkable.

CONDUCIVE TO BRAVERY.

"The men who got up the drill book of a soldier knew what they were about," a prominent physician of New York is reported as saying. "A soldier could hardly be anything but brave and fearless, walking and standing in the position he does. Allow him to slouch forward or rest his weight upon his heels and he'd lose courage quickly enough. Make a man or woman stand upright continually and the blues will quickly depart. The reason for this is exceedingly simple. Poor blood and poor breathing, a minimum allowance of oxygen in the system, will make any one nervous and depressed. Stand upright and you will naturally breathe deeply. Breathe deeply and you will be in good spirits. Then the reactionary effect comes in. The cheerful man or woman invariably stands straight and erect. The erect man or woman is invariably cheerful." The only drawbacks to the new cure

ng to l he needed in addition to his crucifix and other religious necessities.

These aerial caves were occupied in the fourteenth century. Thousands of hermits, judging from the remains of habitations, must at one time or another have sought refuge in these cliffs. Few of them can now be entered, for the ladders have for the most part fallen away. Seemingly, the way a hermit pro-

ceeded was to choose a hole that took his fancy; up to this he ran a ladder: then, driving poles into the rock before the cave, he built out a little platform this he roofed in and surrounded with a wall made of sticks or dried grass. From one platform to another these an chorites ran up their ladders until the whole face of the rock was alive with these hermits of St. Anthony. After the time-honored fashion of re-

ligious recluses, the cliff-dwelling her mits of St. Anthony depended wholly on charity for their sustenance. Far up in their airy caves they spent their days and nights in prayer and contemplation. When hungry or thirsty they let down their baskets to the ground and when these were filled they pulled them up again.

The devout people of Kalibaki be lieved that these hermits were a spe cial charge upon them and kept them well supplied with bread and water Every morning men, women and chil dren could be seen tramping to cliffs to fill the baskets that were let down by the strings from above. And so the hermits were able to live their quict, lazy lives without a single worldly care.

SCHLATTER'S ARREST.

It appears from the Philadelphia Times that the "divine healer," Francis Schlatter, who is said to cure all physical ailments by the mere laying on of his hands, was lately a defendant before Judge Audenried in Quarter Sessions Court. He was charged with maliciously

taking down and destroying an American flag, and entered a plea of guilty, after being advised to do so by his counsel, John R. K. Scott. The flag in question was floating from over the doorway of a hotel at Sixteenth and Market streets. Schlatter came along, tore the flag from its fastening and flung it into the street. He was immediately arrested, and since that date, July 7, has been lying in Moyamensing

Prison. In answer to Assistant District Attor-ney Barlow as to why he tore down the flag, Schlatter said he had no recollection of the occurrence. He felt as if he had been drugged, he said, and certain ly was suffering from a mental aberration. Altogether he appeared heartily sorry for his folly, and after reading him a lecture Judge Audenried suspended sentence and discharged Schlatter, saying he should regard the twentyeight days served by the prisoner as sufficient punishment in this instance. This was the first indictment under American flag.

is spirituality; it is not; you may know ber of people who have intimated their nothing about the fine arts, science, intention of building cottages here next astronomy, the Bible, and yet be spirit- year. Miss Fraser has already secured

ual. To be spiritual does not mean to an excellent staff of speakers and mebelieve in the return of spirit; very diums for next season. many people do not believe in Spirit-Mr. Joseph King and Mr. James Riley ualism, or any other isin, yet are spirit- have both given excellent satisfaction ual in their nature; on the other hand, in their materializing seances.

a man or woman can appear on the public platform and through their great learning move large audiences to tears, yet be the most unspiritual creatures in the world, therefore the more you learn

the greater responsibility. The only true way to get the world spiritual is to the Washington Times, while painful to begin to spiritualize ourselves, learn all one of the participants, doubtless we can that will benefit us, but cul-tivate spirituality within ourselves. If others. Mr. Abraham Issler, who oca persoh has no desire to cultivate cupied a front scat in the congregation spirituality, all the learning in the was moved to prayer, and remarked world on any subject will not make "Oh, how thankful I am that I owe no

hem spiritual. plane will turn the searchlight of which said: reason on themselves, and see how

they will not have time to find fault with their fellow-workers who have a different kind of duty to perform. The next convention of the N. S. A. is been rubbed off his rhetoric.

This incident causes one to reflect on to be held in Washington, October 18, 19, 20, 21, about which I would like to the queer things which would happen say a few words. It is about time that in some other churches if every exthe N. S. A. be national not only in hortation should be followed by candid name, but in character, as it is now it remarks from those who know the is really an Eastern association. If it speaker intimately. Some, doubtless to remain as it is, it would be better | would receive nothing but praise, but if all State and local organizations west of Pittsburg, Pa., withdraw and strengthen their own State organiza-tions. I agree with Secretary Wood-mony of nations. Fancy, for instance, bury that societies send their own delthe scene that would ensue if, when egates and not trust to proxies. The sermons are being preached in a certain first duties of the delegates is to have New York church on the text, "Give to

the by-laws changed so that the place of meeting for the annual convention junction, a long procession of the in-will be more central, say either Chicago habitants of the tenement houses St. Louis. I think this is most essenowned by the church should come in

tial for the N. S. A. Next is a change of officers-I think all from the president down. I see Mrs. and dives in Gotham.

an from the president down. I see his. Longley, of Los Angeles, has been men-tioned as a candidate for secretary. For my part I have no choice, but if Mrs. Longley is placed in office, her inwere to follow the plan of the individual who interrupted Mr. Issler, it fuence is more apt to be used for the is likely that there would be such a tur-East than the West. True, she is living moil that it would take till the day of in California, but who knows that her judgment to set things in order.

life of the N. S. A. depends upon every

this organization live, but not in its present condition; it is too clannish. Let us agitate the question in the Spiritual press; let us have an organization as near perfect as possible. Magic. Art magic is practically nee to every yearly subscriber, the 20 cents only a little more than paying for the postage or expressage. If you take no Spiritualist paper then you can not keep

JAMES WILSON.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. We would like to know. Babbitt, LL. D., M.D. This comprises

the last part of Human Culture and Cure. Paper cover, 15 cents. For sale known Father Chiniquy, reveals the de at this office.

The Spiritual Philosophy versus Di-20 cents.

REPORTER. Prayer and Comment.

A scene which took place in a Newark religious meeting the other day, says

man a dollar." It was a pretty senti I trust the speakers that look to the ment, well expressed. But there came nediums as being on a lower spiritual a voice from the back of the room

"What about the eight dollars coming spiritual they are themselves; if they do to me?" That ruffled Mr. Issler, and he at

tempted to argue the question, but it was not of much use. The bloom had

elsewhere at \$5 per copy. It presents all occult subjects in such comprehensive manner it should be read by all. 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-month-lies, and above them all I prize the Pro-

him that asketh thee," or some such in-

To the Editor :-- Please find enclosed and ask for their dues! That particular \$1.20 to renew my subscription to The church is notoriously the proprietor of some of the worst blocks of tenements Progressive Thinker, and Art Magic. I have Ghost Land. I cannot see how

KEEP IN STEP.

On the whole, if the world in genera

greatest interest may be in the East. Is there no medium that is qualified to be on the board? If the board is not

represented by a medium, why have speakers? Why not have on the board disinterested parties? The success and Keep up with the Free Thought procession! You can do so by sending to this office \$1.20 and thus secure The Progressive Thinker one year and Art society chartered. I would like to see this organization live, but not in its

Magic. Art Magic is practically free to

in step with our great movement, and will necessarily lag in the rear. If you are a Spiritualist, and take no Spiritual-

"The Priest, the Woman, and the Con-fessional." This book, by the well

grading, impure influences and result This was the first indictment under The splittual Linesply to be the house concentration of the house of many wrecked the new act of the Assembly making it abolism. Two lectures by Mrs. Maria by the and experience of many wrecked form 25 cents to lives. Price, by mail \$1. For sale at Romish confessional, as proved this office.

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 of the \$1.20 forwarded to you. With earnest wishes for your further success, I am, yours very sincerely, AMELIA E. HAYES.

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 sub-

scription to your valuable paper and "Art Magic" for \$1.20. I well remem-

ber when this book first issued from the

gifted and competent writer, Mrs. E. H. Britten; it sold readily from stand and

To the Editor :- Have just received

gressive Thinker the highest.

TITUS MERRITT.

J. G. LEATHERS.

Land.

its contents will be perused with avid-ity by all reflective minds, however much they may dissent from some of the opinions presented. To the Editor :-- I note that The Progressive Thinker will not visit me in the future if I do not "cash up." Find enclosed an order for \$1.20. I have a

Premium Terms copy of Art Magic for which I paid \$6, but I want your edition to match Ghost H. LEWIS.

> **REMEMBER** that all orders 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, \$1.70.

Belvidere Seminary.

you can sell such books for so little The fall term of this institution will money. I wish to express the deep regard I have for you personally and the begin September 21. Location healthnoble work you have been doing for the last thirty years. I have held you in dear memory since you gave to the ful and beautiful. No illness in the school for the past two years. Pupils have made excellent progress in their studies, and in the art of self govern-ment. Terms moderate. For circulars address the principal, Belle Bush.

References-Mrs. Loe F. Prior, Atlan-ta, Ga.; Mrs. W, P. Williams, Salem, Ore.; Joseph H. Wilson, Esq., Belvidere, N. J.; Mrs. J. O. Jackson, Chicago, Ill.; Catherine J. Musson, Philadelphia, Pa.; depths of a grateful neart that it is very your due, not only for past but present Catherine J. Musson, Financepuna, 4.a., effort. I have been the recipient of Dr. Arthur B. Ewell, 312 West 14th effort. I have been the recipient of street, New York City; Editors of Ban-



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

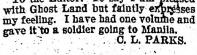
"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office. brary.

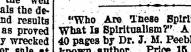
world that lucid, far-reaching and ex-haustive essay that was called a "Search After God." I learned more from that than any other subject that

the last thirty-five years, and to me The ner of Light and Progressive Thinker is the acme of

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

SMITH HOMER. them all. To the Editor:-To say I am pleased





sale at this office.

Description of ArtMagic. "Art Magic" contains nearly 400 large 11 . . .

make a change.

should

cluded.

meetings, because of

SEPT. 10, 1898.



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 gret made by the numerous friends of copied by some one who is, and oblige these workers as they they depart for The Property of the set of the The Progressive Thinker.

CONTRIBUTORS:-Each contributor | clated by true Spiritualists. to alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, belleving that the cause of truth can be est subserved thereby. Many of the sentiments uttered in an article may be del Hall, 40 East Randolph street, ev diametrically opposed to his belief, yet ery afternoon at 3 and evening at 7:30. that is no reason why they should be Room 400. Take elevator. The work suppressed. No one person has the of the year will consist of short dis-Suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who divert who differ from you.

Charles Howell has returned to Chicago with Dr. Birkholz and will open a School of Philosophy as soon as arrangements can be made; as well will open Sunday meetings for teaching and demonstrating spiritual philosophy and phenomena in some convenient place on the South Side. His address makes claims to do all that mediums will be 3201 Indiana avenue, Chicago. Oscar A. Edgerly's address during

Paine, Ohio, have held two groye pic-nics this summer with good results, and have decided to have a Spiritualists' reunion for all who will attend it, on September 18. As we are few in number, we ask all societies to lend a helping hand. Any speaker or test medium that can come will be cared for and conveyed to the grounds and return, by notifying D. A. Richardson, Paulding, Ohio, The meeting will be held in

Barnes' grove, west of Paulding. Societies wishing the services of A. E Tisdale, the blind orator and mediu n for the fall and winter months of 1898 and 1899, may address him at 547 Bank street, New London, Conn.

Correspondence is desired with me diums, by the Church of Spiritual Unfoldment, Atlanta, Ga., with the view of engagement for coming season. Please state terms and phases, etc. Address Starr C. Williams, president, East Point, Ga.

Joseph Usher writes: "I received the book, Art Magic. Many thanks for your liberality. You are indeed living up to the Golden Rule by sending out books which are helping to educate your subscribers."

J. C. F. Grumbine will be found at the Oriental Hotel, 228 Massachusetts avenue, Indianapolis, during Septem-ber. He will hold his classes in the Spiritualist Temple, on the same street. Lucetta J. Curtis writes as follows of medium and psychic: "The difference may not be great to some minds, but to my mind there is a wide range between the two. Psychic, of the soul: medium, to act between. A psychic has de-veloped the ability to let the inaer speak without the physical acting in any way only to give utterance to what the subjective mind sees and wishes to is the soul demands it; in fact, a psymust be able to say: 'Peace,

dle or last of this month. Mr. Brooks will respond to calls to attend funerals while at home.

Mr. and Mrs. G. F. Perkins closed their summer course of meetings at 617 N. Clark street, August 28. The exercises were enlivened by the excellent singing of the Misses Weil and Miss Cox. Mrs. Summers also gave a short address. Mr. Perkins spoke upon Psychology and its many branches which was listened to with marked attention. Tests were given by Mrs. Perkins. The many expressions of rethese workers as they they depart for Dubuque and the west, is evidence that

their work is of great value and appre-Correspondent writes: "We wish to

announce that on the second Sunday of September, the 11th, The Progressive Spiritual Church, G. V. Cordingley, pastor, will continue services at Hancourses and poems on subjects taken from the audiences. Tests, psychometry and poetic life readings in the psychic line, besides many good mediums, will kindly assist. A special musical programme will be offered each even-

A Spiritualist friend writes from Eureka, Kan., concerning the work there of one N. G. Buckley, who adver-tised loudly to expose Spiritualism. He do-but simply performs a few stale tricks, and declares them the same and September and October will be Atlanta, Geörgia, The Spiritualists of Paulding and Paine Ohio have held two grove picders as a sweet morsel. The man is obtaining money under false pretenses. Such characters, will, in the end, do more damage to orthodoxy than to the cause of Spiritualism. Spiritualists and mediums need lose po sleep be-

> to the world the falsity of the assertions of these enemies to truth. PASSED TO SPIRIT-LIFE.

quietly about their business and prove

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

At her home at No. 9 West Sixtythird street, New York City, Dr. Phebe A. Dusenberry, in the 78th year of her age, on August 21, 1898. Remains incinerated at Fresh Pond Cre-matory, L. I., August 23.

Dr. Dusenberry was a veritable "Mother in Israel." From her 17th year she has realized the possession of the healing gift. For the past fortyfive years she has practiced healing. The very soul of loving kindness, she never ceased from her benefactions to humanity, ministering to rich and poor alike, and to many a soul has she

opened the door of knowledge of spirtual truth. Recognizing to the full her spirit helpers, to them she gave credit for the wonderful healing balm that flowed

from her "beautiful hands." Born of Quaker parents, in Esopus Ulster county, N. Y., she was throughout her life a constant attendant at the Friends' meeting as well as those of the Spiritualists.

The farewell ceremonies were held in her late home, in the presence of a few of her special friends and were express. No part of the body acts only very simple, consisting of an invoention and brief and very spiritual adby Rev. Stephen Merritt, a Spiritualistic address by the undersigned, while Mrs. Lucie Owen Sanford sang "Those Beautiful Hands," preceded by a few words in personal tribute to the Mr. E. W. Wallis and Mrs. H. Wallis loving kindness and noble life of the

said. The funeral was conducted Au-

M. A. B. French delivered a beautiful

Clyde, O.

From Harbinger of Light, Melbourne, Australia. SWEDENBORG'S TEACHINGS. 3

There is something of higher interest connected with spirit manifestation than the mere appearance of spirits. either through the raps or visions, or other methods of communication. To every living being there is innately a desire to be satisfied of the truth of the immortality of the soul. But this fact, once demonstrated to the mind, will not satisfy the desire still existent, or avall him, when he shall have entered the

spheres, if with the knowledge that the soul shall live forever it is not prepared to live in purity and in the garb of progressive truth. In this view. therefore there is something more necessary for man than a mere belief in the validity of all he sees and hears from spirits. There is something of FAR MORE IMPORTANCE

than that he can relate to others the very wonderful things he has witnessed-that the spirits have accomplished for his sake. This something is the positive realization of the truth of what spirits teach, and the positive be lief that in his action under these teachings his welfare here, and his happiness

hereafter, are to be enhanced. A mere BELIEF IN ANY SUBJECT

is of no consequence if it does not work out within ourselves a radical change in all the acts of our lives. Thus a man may believe that a part of his fellowcreatures are suffering from famine, but of what avail, if this belief does not prompt him to assist them by every means in his power? There is nothing strange in the communication of spirits with the world. You appreciate the manifestations of mind in an individual

living in Europe, and you feel the truth of principles emanating from persons of whom you have had no previous knowl-edge; and you admit that a grain of wheat can and will grow when placed in the ground, but why it does so you cannot tell. Thus are you conscious that your spirit is impressed from other causes than those with which you come materially in contact. How often have either of

YOU REALIZED THOUGHTS

when you could not trace the source from whence they emanated? Thus are you surrounded with many evidences of cause of such lectures; but just go on mystery in daily life for which you find it impossible to account. It is of no consequence how you explain the mind's action. You are not alone to judge of its action in that which is educated, but you are to take the innate promptings and yearnings of the spirit

and the phenomena that come, as it were, without cause; for who has not when sitting alone, felt positively that some one was present with him; and who has not experienced, when impressed with a sense of some evil foreboding, that the evil has fallen on him in some form or shape, and that his spirit recognized the warning as coming from the other world? These are trite and simple illustrations, but they are nevertheless pertinent evidences that the soul holds intercourse with the spirit world without the cognizance of the senses. Then why-if this should be so-should it appear so strange that

matter can mingle with matter, and the senses recognize that spirits can communicate? But, after all, what is the whole of this revelation? It is this: that there

is a necessity that the heart and the desires, the thought and the act, SHOULD BE PURIFIED by what is taught you. Oh! my friends,

could you but know all that is before you; could see the effect of a life of sin in the flesh, when the spirit leaves the form, and takes up its abode here, then would you see that sin or evil enters, as it were, into the very

CONSTITUENTS OF THE SOUL here; that it dims the lustre of its males and females is preferable to WILL BE PERFECT SYMPATHY and harmony. An equal number of preponderance of either sex. The date of meeting should be fixed and un-HYPNOTISM AND MAGNETISM.

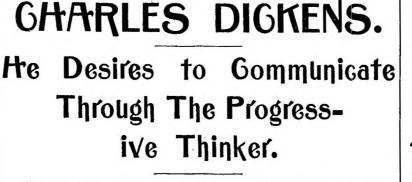
changed; and every member should at-tend regularly. The seances should be held at least once each week, but not Hypnotism is violent and disturbing in its effects, says M. Durville. Its su-perficial lethargy is followed by catmore than twice. It is best, when pracalepsy and contracture. Magnetization tical, to have a room set apart for the produces quieter sleep-states, in which circle, and invariably meet there. The members should situaround a table, to the same extent, and yet in which the subject is far from being disturbed always occupying the same places, except when requested by the spirits to In hypnotism contracture is obtained more potent phenomena are induced. either by suggestion or by actually touching the muscles; while similar The sensitive, orighnown medium, effects can be produced by magnetism, FORM PART OF THIS CIRCLE, in a blindfolded subject apart from sugwhich may or may not join hands. At gestion, by pointing with the hand at the muscles to be acted on, without conthe commencement; joining hands (the right over the left always) has ad-vantages, but afterwards the hands can tact and apart from suggestion.

THE HYPNOTIZED SUBJECT

be placed on the table, palms downcan only be awakened by suggestion, ward. No one should be allowed in the and by blowing on the face. But the room who does not sit in the circle. It should be constantly borne in mind that by passes merely, without suggestion. mesmerized subject can be awakened pure air and convenient seats, insuring THE SOMNAMBULISM INDUCED essential to success. Even more necesby the two processes are really two difsary is freedom from mental exciteferent states, says M. Durville. In hyp-notically induced somnambulism, the envy, jealousy, or contempt between assistant; while in the magnetically in-the members. Vicious and ignorantily duced state the subject is isolated from credulous persons, also triffers and ar-his surroundings, and remains in sole ment, dogmatism, and self-assertion. rogant skeptics, should be rigidly ex- relation with the operator, whose commands may be transmitted, telepathi-The evening is the best time to hold cally, from a considerable distance.

THE HYPNOTIZED SUBJECT

THE NEGATIVE CONDITIONS loses his will power; he is thrown into which then prevail. It is advisable that an involuntary state, and does not fore freedom from interruption, during the see the consequences of his actions. He holding of circle, should be provided becomes an instrument in the operator's hands, and may be made to do all sorts bly with blue. The circle having met, of disagreeable and ludicrous things. composed of those who have warm fra-trenal sympathy and desire for the truth, it is well that the harmony be in-

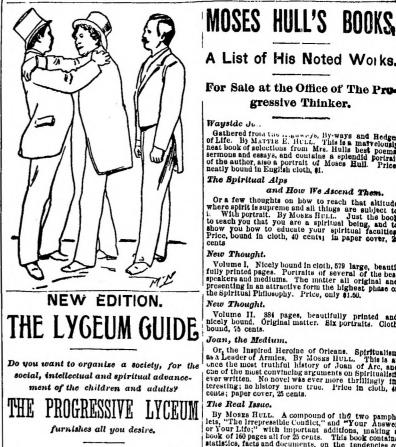


The brilliant Charles Dickens, high in Spirit-life, has given one of his choicest productions through the well known medium, author and musician, Carlyle Petersilea, of Los Angeles, Cali. It is entitled "Juno, or The New Woman." It is Spiritual- THE PROGRESSIVE LYCEUM istic, anti-Catholic, sets high ideals, and is interesting throughout. The spirit Charles Dickens expressed the Tervent wish that his narrative be published in The Progressive Thinker. We take NO SPECIAL INSTRUCTOR REQUIRED. special pleasure in complying with his request, and his production will be commenced soon. Now is the time to send in your subscription. Our Fall and Winter Campaign will be brilliant indeed,

creased by singing, reading, and appro-priate conversation for twenty minutes discernment of good and evil is even or half an hour. Then the scance may more active than when awake. be held, lasting from an hour to an hour A good many subjects develop luoriginal brightness, and that it prevents and a half. All discussion or heated cidity in magnetis somnambulism; but its onward aspirations. Are you to rest argumentation should be avoided, when the same subjects are hyp satisfied with believing that what is There should be an earnest purpose to notically influenced, the lucidity disseen or heard is true? Are you Spiritlearn the truth; all care and anxiety appears. nalists? Spiritualists? Yes, indeed your should be cast aside, and the mind be These conclusions are based on exspirit is dissatisfied with a life of matmade passive, making no absolute de periments made with twenty subjects, ter bound to earth by ties that change mands, but ready to receive whatever as to the comparative effects of the may be given. No one should sit in a HYPNOTIC AND MAGNETIC AC-TION There are many respectively. Some of these experiments PHASES OF MEDIUMSHIP, were described in the Journal du Magand the manifestations vary with netisme, No. 19 (23 Rue St. Merri and the manifestations vary metsine, received, received at the manifestations vary individual. The physical, Paris). One subject was thrown into such as rappings, the movement of hypnotic somnambulism by being made tables or other objects, etc., are not as to stare at a brilliant point. She was common as the purely psychic, viz.; given a piece of crumpled paper, told it writing, trance, and impressibility. Was a revolver, and ordered to shoot at Lyceums and Societies that wish to get up ele-vating, interesting and paying cuteriainments can-not do botter than to have a Prize Contest. The en-tire plan, with fail directions, is in the book, and may be easily managed. Nothing kindles estimatism more quickly than an Angell Prize Contest! Noth-ing is needed more. Any individual may organize one in his own town and reap a financial reward. was a revolver, and ordered to shoot at Whatever phase appears, it should be one of the assistants who was going to cultivated on its own line, undisturbed insult her. When reawakened the sub-by curiosity or eager zeal. While a ject approached the sector ject approached the assistant referred cheerful mind is commendable, there to, and a quarrel ensued. The subject should be concentration of attention, threatened to shoot, presented the quasi-revolver. Instead of shooting, and an earnest desire to have the friends in spirit life lift the veil which however, she fell into a paroxysm of Address conceals them from view. The circle is the foundation of Spiritualism, and its contracture, thereby demonstrating that though crimes may be suggested, primary organization. Wherever there they will not be carried into realization are two or more Spiritualists, or those unless the subject has criminal tenwilling to investigate, such a society dencies.



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The Spiritual idea of Death, Heaven and Hell, By Mosza HuLL. This pamphic besides giving the Spir-itualistic interpretation of many things in the Bible-interpretations never before given, explains the heavens and hells believed in by Spiritualists. Frice, locents.

2

Do vou want a self-sustaining society, founded on the basic principles of the spiritual philosophy? You have it in THE PHOGRESSIVE LYCEUM. It furnishes a system of evolution by internal growth; not the oid cup and pitcher Sunday-achool. It has something to interest and advance overy mem-ber, and those who are most active in teaching are the ones who learn most.

istructions in conducting the ereroles, with par-liamentary rules, etc. Many Spirituallets living in isolation, have formed lyceums in their own families; others have banded, iwo or three families together, while large societies have organized on the lyceum platform, and found great interest in this self-instructive method. Do not wait for a "inissionary" to come to your as listance, but take hold of the matter yourself, pro-cure copies of the GUIDE, and commence with the few or many you find interested. Mirs. Emma Rood Tuttle (address, Berlin Heights, Ohlo) will answer all questions periations to the Yvens Batt The price of THE Vyens Batt

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ber, and those who are mo

THE LYCEUM GUIDE gives every detail needed for effective organization, and for conducting the society when established. It has Golden Chall Recitations; the pretitiest songs and music; choral responses; a service for a Band of Mercy; callsthenics; how to make the badges, fags and banners; marching exercises; full in-structions in conducting the exercises, with par-liamentary rules, etc.

still,' and be obeyed; say it from the mner consciousness, not from the brain. A psychic will allow only one soul to nhabit and manipulate the body."

can be addressed for the next two departed sister. weeks, in care of Mrs. Firth, 340 Lippincott street, Toronto, Canada. They re-port a delightful time at Lake Pleasant and Lily Dale, and are now ready for hard work. They desire societies that desire their services, separate or to-gether, to address them promptly, as Mr. and Mrs. Dr. C. M. White, of and Lily Dale, and are now ready for they are booking dates.

C. F. Grumbine, lecturer, will resume nizant of our beautiful truth and knew services October 2, at 11 a. m., and 8 p. m., in conference room 810, Masonic the soul lives and may return to minis-Temple Building. The public is invited.

Dr. Juliet H. Severance is now lo- erring to bright mansions which are cated at 6118 Drexel avenue, where she can be seen or addressed. She has again here. settled in a home of her own where she will be glad to see any of the friends of

progress in any line of thought. 'The Bangs Sisters have just returned from their summer trip in the East, and have resumed their home work in the different phases of mediumship they represent. They have, for the inspection of strangers and investigators, opened larger art parlors, where they will exhibit many beautiful productions of departed friends on canvas, in gust 26, by Monticello Lodge of F. - A. all the life-like tints, so delicate and true to nature, that it is difficult for and eloquent address. those well versed in the line of art to determine their order. They have recently arranged a series of seances where phenomena of a very convincing

nature is said to occur in a well lighted room. Irene M. Dobson will hold meeting on Sunday, at 3 p. m., at her parlor, 8517 Indian avenue. Subject: "Inger-soll on Spiritualism."

tire season there. Dr. C. W. Burrows writes from Detroit. Mich.: "It is with great pleasure that we are able to announce that Prof. A. E. Stanley, the noted psychic Ladd, LL.B., of the San Francisco Bar. of this city, has kindly consented to de- This book is of more than ordinary valof this city, has kindly consented to de-liver the opening lecture before the Central Spiritual Union on Sunday Evening next, at Star and Crescent hall. His subject will be on 'Psychic Science and Spiritual Culture.' All in-terested, especially psychics, should be on hand" office. on hand.'

Mrs. S. A. Crossfield, a student for fifteen years of psychic phenomena, Tuttle. Lovers of poetry will find gems seven years a mental medium, and two of thought in poetic diction in this handyears a public speaker, wants to corre-spond with societies desiring to engage speakers for the coming season's work. Terms reasonable. Address her at 723 S. Elm street.

723 S. Elm street. Dr. J. M. Temple has been holding Babbitt, M. D., LL.D." A compact meetings at Muncie, Ind.

Dr. G. C. Beckwith Ewell was lately united in marriage to Mrs. Ella M. Hull. They are now residing at Shelton, Ct. Dr. Ewell at one time resided in Colorado.

Mr. and Mrs. Hatfield Pettibone have at this office. returned from Lily Dale, and may be found now at 3127 Wabash avenue.

Geo. H. Brooks writes from his home This book is heartily commended to stuat Wheaton, Ill., that the camp-meet- dents of the science of religions, and to at Wheaton, 111., that the camp-meet-ing at Lily Dale was a success in every way. A most harmonious feeling pre-valled all the way through. The many mbscribers for the Cassadagan will not receive their papers until the mid-broker of the science or religions, and to all who would gain a fair conception of Buddhism in its spirit and living princi-ples. Spiritualist or Christian can soarcely read it without spiritual profit, **Price \$1.** For sale at this office,

a the second second

J. RANSOM SANFORD.

its heavenly nature, and mark it as Passed to the higher life, August 20, unfit for the company of those who are bright, pure and happy. WHAT ARE YOUR THOUGHTS? Do you love? Yes. Do you love not only on this earth, but do you send the affections in advance onward through Georgetown, Marion county, grand-pa-The First Society of Rosicrucians, J. rents of deceased. She was fully cog-

the spheres and love what there is and will be? Are you cautious in injuring the feelings of others? Are you strong ter unto the weary and broken-hearted in adhering to your own opinions? For of earth, to dry all tears and lead the truth's sake, are you ready to crucify all that is unholy in your natures, and waiting for those who dwell in purity trust for a recompense in life and MRS. EMMA F. DUELL.

death? Oh! I charge you, foster the affec-Very unexpectedly, August 24, at the home of his son, Alfred Dean Wiles passed to the spirit-world. He was a tions, but be mindful that you are at all times liable to receive a wrong direction to those feelings-the noblest of your nature-by those who are con-stantly on the alert to deceive you. Spiritualist and had for the past three years since the passing over of his wife, spent his winters at Lake Helen, If you are a believer in spirits, believe Fla. He was 77 years and 2 months old, and was ready for the change and that what they teach of truth and rightcousness. waiting, only waiting, as he afterwards A JUDGMENT TO COME.

is as true as the very God who created you, and that the whole object of all that is given you is to elevate your natures, purify your hearts, and fit you

FRANCES A. LITTLE. for an inheritance where moth nor rust shall corrupt, and where thieves cannot break through and steal. Clinton Camp.

Much has been said lately about selfexamination, and the spirits feel that Mr. Warne, president of the Illinois they could not do their duty without State Association of Spiritualists, reagain asking you, What of your hearts? ports that the Clinton camp this year Is it well with them? Is there no evil was a great success. He spent the enthought or purpose? God bless you all.



FORM CIRCLES AND DEVELOP MEDIUMSHIP.

The investigation of spiritual phenomena is best conducted in the home "From Soul to Soul." By Emma Rood circle. It is there the departed love to return, and anxiety to receive on our part is met with even greater desire to communicate on theirs. Sensitiveness by all in varying degrees, and is capa-ble of cultivation. There is nothing miraculous or mysterious about it. "Religion as Revealed by the Mate Sometimes a member of the circle that and comprehensive view of the subgathers around the table for the first ject; philosophic, historic, analytical and critical; facts and data needed by time is found to be mediumistic, and communications are at once received from spirit friends. This is not often every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced the case, however, as there are certain essential conditions, and several at-tempts may have to be made before to \$1, cloth; paper, 50 cents. For sale these are complied with. Although there is nothing arbitrarily

"The Gospel of Buddha, According to fixed in the manner of forming a circle, as is generally supposed, there are rules, the observance of which will fa-

may be formed. What association can

be more instructive or more satisfying to the social, intellectual, and spiritual needs of our natures? The truth comes, and is satisfactorily demonstrated

to all. When a medium has been sufficiently developed by the circle, the communications given

FURNISH THE BEST GUIDE

for its conduct. Under no persuasion admit the curious or attempt to convince skeptics by bringing them into the circle, unless so directed by the controlling spirit intelligence for a special purpose. Scoffers and unbelievers, by their presence, may irreparably disturb

the harmony and destroy the conditions of spirit control. Especially hold in mind that you are conversing with un-seen beings who are spiritual, and therefore do not seek advice in worldly business. Sometimes this is given when spirits deem it necessary, but those spirits who are willing to continue to delve in material things are not always to be trusted. Spiritualism comes to

PURIFY, REFINE AND ELEVATE,

out of the all-powerful materialism of the time. Neither is should the communications received be considered in-fallible. They should be tested by reason, and taken as advice, not as command. If blunders or mistakes are

of the essential conditions and un known difficulties to be encountered. should cause us to be thankful that we receive anything, rather than criticise. The results cannot be pre-determined or commanded. They must be received and adjudged on their own merits, with care and circumspection.

The lives of many of the great think-ers, sages, and reformers, show us what mediumship may become

AT ITS HIGHEST AND BEST;

what a potent factor it may be in education; what it will be when this sharing the profits of the paper. Sub-awakening faculty is fully understood scribe at once and get your neighbor to and harmoniously cultivated.

The subject, after being awakened, was then

THROWN INTO MAGNETIC SLEEP. LED TO THE LIGHT. and the same experiment repeated. Thrilling, Psychological Story of Evangeli-When the paper was put into her zation and Free Thought. It is to Protest-antism what the "Becrets of the Con-

hands, however, she laughed and declared it was not a revolver, it was only a piece of paper, showing that her judg ment was not subordinated as it had been in the hypnotic sleep. Told to take an object from an assistant and give it to the operator, she refused, say-

ing that she did not take other people's things, either awake or asleep. It has been recognized by Dr. P. Janet that

POST-HYPNOTIC REALIZATION

is accompanied by a temporary emerging of the hypnotic state. M. Durville affirms that subjects may prevent such realization from passing into action by placing their left hand, which has a de-magnetizing action, in contact with their forehead. The effect of the contact of the left hand inhibits the suggestive state and restores judgment, enabling the subject to know whether the idea is his own, or a suggestion from without. The difference between hypnotically and magnetically induced states is so great, says M. Durville that it is to be regretted that the same terms have come to be applied to them.



subscribing for The Progressive Think-er, and also obtain a valuable acquisition to their library at the same time-Art Magic. The paper one year and Art Magic costs \$1.20. The 20 cents

of John Brown, The Medium of the Rockies, with introduction by J. S. Loveland. This is the bistory of one of the most wonderful mediums that ever lived. 167 large pages. Price, 60 cents. **ANGELL PRIZE CONTEST** The Devil and the Adventists.

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CONTENTS.

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which 27, Chance versus Law 28, Summary. FART 11,-PITYSICAL PHENOMENA. Chap. 29, Nebulæ; 80, AIr Pressure and Ar Motion as a Motor; 81, Air and Orbital Motione; 82, Water Made to Kun up Hill; 83 Philosophy of Canyons, When and How Formed; 84, Glacial Phenomena; 83, Moona and their Motions; 86, Ethnological Phenomena; 87, The Colored Man. APPENDIX.-Problems; Physical and Metaphys-leal Phenomena, ad inditium. The topics treated receive a handling that is dis-tinctly for the style of the author throughout is epigrammatic-compact with cleas thought. The book is a remarkable one in every as-pect. Being compact with thought itself, it will not fail to compel thought in others. With a steel plate portrait of the author. Cloth, 12mo, pp. 208. Price \$1.00. For sale at this office.

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

HUDSON TUTTLE.

E. Cadwell; Q. Is there a foundation in fact, or science, to support the idea that each soul has a true mate and only one?

The fancy that souls were born, male and female A. like two halves to unite in one perfect whole, is of ancient origin, and like almost all the beliefs of antiqity is un-There is a larger percentage of males than females, true. so that at least six in every hundred would be unable to find mates.

[As the contrary of this has been taught, that the relative number of females born is greater than males, it may be pertinent to substantiate the statement by statistics. It is said in polygamous countries there is a preponderance of female births, the institution thus supporting itself, and this is used as an argument in favor of the same. It is very doubtful if it be true.

According to Carl During, whose careful observations have never been disputed, the birth rate of males in nearly all, if not all species of mammalia and birds is in The earnest soul toils onward through the vale of strife. excess of females under normal conditions, and slightly varies, even on the other side, under the influence of food The gloom of doubt, the shadow of despair-its vision and climate.

Every herdsman is aware that although the ratio slightly varies among cattle, sheep, horses and swine, the number of males slightly exceeds that of the females. Among savages the male births increase relatively. The more prolific the greater ratio of females; the less, of males. Among the Boers of the Cape of Good Hope, Quetelet says twenty children are often found in one family, while the Hottentots seldom have more than Among the former 6,604 boys were born to three. 6,789 girls, and among the latter 2,936 boys to 2,826 girls.

In Prussia, of 10,000,000 births the ratio was 106,287 boys to 100 girls.

While this almost unvarying ratio is well known, the law by which the sex is determined has remained inscrutable, and the fact that the chances for or against any theory is as one to one has lent support to the "discoveries" charlatans constantly herald.]

There is not the least evidence that men and women are created in pairs, than that any species of animals are, But all their waking moments spent in strife for greed yet the theory, harmless in itself, has given rise to conclusions which are vicious and disturbing.

Thus if the right halves unite there is perfect harmony. In marriages this perfect harmony is not reached except | The shadows of the night that dwarfed their souls-they garely, and hence to those who believe the theory, a marriage where there is a shadow of antagonism is not true The past, and know that time, like life, can never be matchood. Then the tendency is to be constantly watching and waiting for the "other half," "the true mate." Such a belief and state of mind is reprehensible and akin to immoral. It incites to a course of conduct which not only vitiates the energies, but breaks up the foundations of the past.

Men and women are not born in pairs "for each other." With intelligent understanding and perception of character, unions should be contracted, and perfected by assimilation of tastes and disposition which is wrought by common purpose and interests.

The disagreements which arise should not be magnified into evidence of "incongeniality." The loveliest land-scape has its storms, with clearest sunshine thereafter. Instead of enlarging points of dissimilarity, those of likeness should be enlarged and mutual forbearance, and that high culture of selfhood entertained which allows wide freedom to others in matters of opinion and manners. This love, like the sun, pours out a constant flood of light to all, yet exacts nothing in return.

THE LAW OF BEING.

Subsistence, eternal and unchanging, unlimited,-United and at rest, with no beginning and no end-No time to pass away, no space to hedge the spirit in, But boundless, endless life-the absolute infinitude; Subsistence, uncreated and alone, the Central One, Whom we call God. There is none else; and from this

only source Existence flows, in waves of light that break upon the

shores Of time and space, to crystallize in suns and sparkling

stars.

Forth from the womb of night-from the unfathomed and unknown-

The sea of Birth forever flows; and through the billows ride

Unnumbered suns and worlds, that glitter in their boundless depths

Of blue, and bathe the Temple of the Skies with light, to guide

The hosts of angels at their work or play; preventing suns From crashing into other suns. The waters of this sea Enfold each star, and through their waves of light they flash across

The azure depths the songs and anthems of Celestial Spheres.

Onward, to their appointed course, the star-ships swiftly glide-

Through shoreless and unfathomable seas-through surging waves

That break upon the decks of worlds and splash the earth-born souls

With cleansing spray, until man's heart is purified, and born

Anew-with Wisdom as his guide, with Universal Love To light the inner shrine-until, as tender plants that are Refreshed with morning dew, the yearning soul inspires

new life. And drinks refreshment from the fount of Immortality.

amid

veiled

With mists of earth; then feebly gropes in search for better things,

Until, beyond the cloud-swept sky of ignorance, the star Of Truth gleams from the silent depths, and sheds eternal

Upon the path that leads to God. The thoughtless throng, impelled

By greed of gold-with heads bent low-press on; nor lift their eyes

To seek the light, nor tread the narrow way that leads to peace

And when the hour shall come to cross the occult line called death,

When those who closely cling to earthly ties and things of sense

Are summoned from their long and weary years of grief and toil-Wherein no time was found for rest, and culture of the

soul

and gain-When they shall learn that things which seemed to them

most real, were but

shall regret

recalled. Awake, O child of God! break thou the fetters that

restrain deeper yearnings of thy heart! unloose the cords that bind

The stately fabric of thy soul, and cease to languish in Thy prison cell. A flood-tide of the Universal Sea-The culmination of a cyclic wave-has now engulfed

The world. Amid the restless, surging waves that ever roll-

Amid the clash of thought, the tumult of the times-a low,

LILY DALE.

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The closing hours of the 1898 camp at Lily Dale were pleasantly passed in what is called their annual "Love Feast." It has been one of the most successful seasons in the history of the association. The president and directors took part, and Mr. Gaston made the opening remarks, and stated that he wished to report for the board, that this

season had been a grand success spirit ually, intellectually and what was of greater interest to the management financially. That all obligations had been met, and that a fine surplus had been left in the treasury, with which to make improvements for the coming time. He said that the talent upon the programme had been of a high order, and that there had not been a single disappointment in the list of speakers,

covering forty-two days. Anyone who has had the privilege of spending a part or all of the time at to me, go back to homes and shops of the conditions of the family of man. There has been a current of harmony running through every session, that would tend to lift or draw the minds of the hearers up and away from the work-a-day world, and show them that man should not live to himself alone. The lessons have been thrown out along practical lines to teach the people to begin here and now to lay the foundation for what they expect to re-

alize in the "sweet by-and-by." Sister Carrie E. S. Twing was with us the last week, alternating with Bro. W. J. Hull and Dr. W. W. Hicks, and it can be truly said that they were three powerful speakers, even though they were to fill the winding-up portion of the season, when many had left for their homes, Mr. Hull's last lecture was upon the subject, "Crime; Its Cause and Cure," and he had a large audience and handled the subject well. Dr. Hicks gave some inspiring thoughts upon the powers and capabilities of each human soul, and wished pital surgeons of Paris quickly refuted everyone who listened to him to make

Mrs. Kayner described a spirit accurately, giving a message from one she had mourned for over eighteen years. She said there was no room for doubt in her mind that her loved one lived and had at last manifested to her, and that of all the friends that had passed away, the one described would have been the one she would have desired to hear from if she had sought for a test. How strange it is that sometimes the most convincing proof comes un-sought. I am penning these lines from the beautiful home of Brother and Sister Howe, in Fredonia.

T. D. KAYNER.

Premature Burial.

Several recent cases of narrowly verted premature burial have again directed attention to the condition variously known as trance, catalepsy and suspended animation, says the Chicago Chronicle. The subject is one of great importance. The most remote pos-sibility of being burled alive is so terrible that it cannot be contemplated without horror. Yet there is very little this camp this year, cannot, it seems doubt that the precautions against such a contingency are no more effective towithout carrying better thoughts and day than they were when medical schigher aspirations for the betterment ence was in its infancy.

The trouble is that doctors disagree as to the methods of determining when life is extinct, just as they disagree about pretty much everything else, There is one and only one unfailing sign of death-decomposition-but a body is rarely kept until that process sets in. A perfunctory examination is made by a physician or an undertaker, life is declared to be extinct and then the embalmer goes to work or the body is buried, frequently within a few hours after the supposed death has occurred. That there is great danger in this course of procedure is manifest from what is known of the so-called death tests. It has been demonstrated that what is known as rigor mortis has been perfectly duplicated in cases of catalepsy. The blister test, the candle test, the mirror test, have all been proved unreliable. Delsarte maintained that the relaxation of the thumb so that it lay upon the palm of the hand was an infallible sign of death. The hosthe proposition. Nothing save actual

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E. J. Schellhous: Q. You are giving answers to questions, which are very interesting and instructive. I am an investigator and want more light. You say "The only salvation of souls is by knowledge."

What is knowledge? Why do we seek to know? Is there not something behind knowledge that moves us to seek it? Does not all human conduct have its rise in sensation, appetite, passion, emotion, desire-in a word, in Feeling?

Has knowledge any other service than to devise ways and means for the satisfaction of desire-the gratification of feeling? Of what use would knowledge be to one who had neither desire, passion, appetite, nor any other for monthly meetings. In this way the expense will be feeling?

I think these questions involve matters of the deepest concern to mankind.

A. Yes, these questions involve the most profound concerns of mankind, and unfortunately have fallen to tember 14, 15 and 16. It will be to the advantage of the share of speculation instead of science. I do not desire to discuss them after the methods of their wording. The questioner looks from the side of metaphysics. We are beings of dual nature, a spiritual overlapping, and founded on a physical, or animal. While all knowledge of the world comes to us through our senses, and apparently has for its object gratification of the desires, the sum of all these is an individuality, a unity, which is independent of them all. While knowledge may be applied to gain the lowest gratification, it has an exalted sphere September 14, and we hope to have the pleasure of meetwhich seeks gratification for the love of its own acquirement.

To know the processes of nature; to make plain the problems of creation; to unravel the secrets of the universe, not for personal gain, not for selfish gratification, but because this knowledge is the element in and by which the higher spiritual man lives and has his being, this is the motive of the highest being.

We seek to know because knowledge is the food of spiritual life. How the spirit thrills with the discovery of a new planet, unseen by human eye since creation's morn, or when the telescope penetrates the depths of space, sees a system of mutually related suns, or with microscope enters the realm of unseen beings which swarm in the waste of other organisms! Such knowledge has no value to the passions or desires of the physical being. It is the food of the spirit. "Human conduct" may have rise in the appetites and desires, but beyond human conduct is the spirit, related to the eternal, and eager to know, because that is its birthright. By such knowing is its salvation sure, for while in ignorance of the laws of its being, it stumbles in the darkness of its physical environments. What use spiritual beings make of their vast and extending knowledge, it is impossible for us, with the limitations of our physical needs and inferences therefrom, to understand; we may safely conclude that they do not use it for the gratification of desires, passions and appetites. As our ideals are models which sometime we shall all equal in our perfectability, the more we love knowledge for its own sake, and become truly spiritual in bur aims and purposes, the nearer shall we approach the real objects of living this preparatory life.

Origin and Antiquity of Man." By Hudson Tuttle. Thistory philosophical work. English edition, nicely cond-in cloth, 21. For sale at this office.



A few earnest workers in this city have been assisting myself and Mrs. Bonney to maintain a public meeting in the City Park every Sunday, and much good for our cause has been accomplished by making the people more fa-miliar with the logical teachings of the Spiritual philosophy. It has been decided by the society here to continue meetings during the fall and winter, and they have engaged myself to speak once or twice per month, as circumstances may permit.

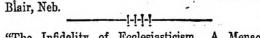
Now I shall have time to fill in at other points, and I hope other Nebraska and Iowa Spiritualists will arrange small for each place, and by united action we can accomplish much for the cause.

nearer to God.

I hope all Spiritualists of Nebraska will take an interest in the forthcoming State Convention at Omaha, Sep-Spiritualism in Nebraska to strengthen the work of the State Association. The past and present officers have spent much time and energy in trying to get an efficient State Organization. In the person of H. C. Madding, the president, and Paul S. Gillette, the secretary, we have two earnest, energetic and self-sacrificing workers, and it is only justice to them that the coming convention should be largely attended. Myself and Mrs. Bonney have been ing a large number of Nebraska friends.

A very pleasant gathering was held at the residence of Mr. August Verlantz, in this city, on Saturday evening, July 27. It was a surprise party given to Mrs. Verdan, the vice-president, a faithful and whole-souled lady, to celebrate her birthday. A large number were regaled with delicious cake and ice cream prepared by Mrs. Katie Verlantz, her sister, and the faithful worker who with her husband entertained the company. A feature of the evening was the blooming of a night-blooming cereus.

which was placed in the center and filled the room with its fragrance. A circle was formed around it, and many received messages from spirit friends through the trance mediumship of Mrs. Palmer and Mrs. Bonney. Mrs. Verdan left on Tuesday morning for the Marshalltown W. E. BONNEY.



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a greater study of himself than ever decomposition can be accepted as con-fore, for in learning those laws he clusive proof that life is extinct. would bring himself nearer to nature We continue, however, to hustle our

and its grand harmonies, and thus relatives and our friends under ground without knowing whether they are dead or not, or we connive at possible hom-icide by allowing embalming fluid to be There is not a person who heard Sister Twing's discourse yesterday morning who does not think it was one of injected—an operation which, of course, precludes any hope of resuscitation. In a matter of the most tremendous imthe finest efforts upon the platform this season. She has such a kindly portance we take chances which we way with her that she does not wound would not accept in the ordinary affairs one, as some do when they try to show the faults and erros of their brother absolute certainty concerning a fact man. Then she is so carnest when she that can readily be established, though implores all who call themselves Spiritualists to take it home and live it in at the cost of some little time and incidental inconvenience. their daily life, both at home in their

business contact with the world. She This appears to be heartless and it is wishes all Spiritualists to be as tolercertainly discreditable to our intellibodies before decay is manifest will continue to involve the chance, how-ever remote, of consigning a human be-ing to the most dreadful of fates-living Interment. The continue remote and the second secon ant of other people's opinions as they can truly afford to be, having the light of truth that makes them free from the bondage of false teachings, and being sure that in time they, too, will turn their faces toward the light. But it remained for the closing meet-ing of the camp to be the one of all others which seemed to give the bene-

The contingency is so horrible that diction to those assentibled and send everyone, for his own sake, if from no better motive, may well give the sub-ject serious consideration. them back to their respective homes with renewed strength and courage to



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knowledge of Spiritualism, this being the first meeting of the kind she had "Wedding Chimes. By Delpha Pearl ever attended, gave Mrs. Kayner a beautiful tribute in speaking of the benefit she had derived from her visit Hughes." A tasty, beautiful and ap-propriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the and stay at Lily Dale. She had been there nearly to the end of camp without receiving a single word or token from any medium that would convince her of spirit return, when she stopped use of the Spiritualist and Liberal min-istry. Price \$1. For sale at this office. What Is Spiritualism? and Shall Spirat our cottage for a few moments to Itualists Have a Creed? Two lectures. say farewell, if by chance we did not meet again, when without warning, By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

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THE WORLD'S SIXTEEN SAVIORS, or Christianity Before Christ. key to all the sacred mysteries of the present religions and their Oriental formation. By Kersey Graves. Price \$1.50: postage 10 cents.

After Brother Gaston's report, the able chairman of the session, Brother Geo. H. Brooks, who, by the way, has been engaged for next season, gave some very feeling remarks upon the joy of our coming together and meeting and making new acquaintances, and the parting that would soon take place and the sorrow caused thereby,

and extending an invitation for all to be present another year. He did not forget to say that it might be possible that some will have finished their work

and will have been called up higher. Mr. Hill, of Philadelphia, made some remarks that were right to the point; also Brother Howe, Mrs. Cadwallader, Mrs. Twing and Mrs. Kayner, and Mrs. Mary Webb Baker closed with an

battle for humanity and the right.

THE RURAL HEALTH HOME

Four months ago The Rural Health Home was opened by Dr. C. E. Wat-kins, the famous chronist. The Spiritmalists throughout New England at once began to wonder if it would be a uccess. This article is written to give the chair, which was a veritable bower true answer to this question. With of fragrant flowers. All were equally the exception of three cases, all who have left the Home have been cured. special outpouring of good feeling. An address of welcome was given by Others are on the road to sure health, ho are now there. The three patients Mrs. Stella Biddison, who also read a who were not cured were greatly bene letter from Mrs. M. Haire, our presi-dent. After singing and the presentafited; they only remained a short time or they, too, would now be enjoying health. The kind of cases taken at the tion of flowers to Mrs. Richmond by twelve young girls, she responded in her own inimitable way. Ouina made Home are patients who may be suffering from any chronic disease. a few remarks concerning the "homeinethod of treatment consists of massage, magnetic, psychic, hypnotic or thought suggestion, Turkish baths, vasame subject. Mrs. and Mr. Filson sung a duet to the delight of every one por baths, electric, etc., etc., and diet and medical treatment when required. present. The Home has paid all expenses, and in fact has been a success in every way. Board, of the best; rooms and treat ments of all cases costs but little; regular price from \$8 to \$15 per week. Mr. Ervin Rice spoke in behalf of the Church of the Soul; Mrs. Gleselman Dr. Watkins says:

Remember that we cure chronic disease by Nature's methods. We give little medicine and that only of known merit and use the most advanced, scientific system. We wish those who re ceive no benefit from drugs and the old systems of practice would write to us and we will try and explain to them why we believe that our methods of healing chronic diseases will cure them Our terms for board and treatment are very low and will be made known to all those seeking health. Why not try Nature's way of curing and pre venting disease? Disorders of the body cannot be cured by medicines unless the abuses to the body, which is the holy temple, are stopped. When that is done the person is on the right road to health anl happiness. Study Nature and follow her laws.

Dr. Charles E. Watkins, the physician in charge and the famous chronist cers of the National Association desire to pay all outstanding debts before the after years of medical practice and observation among thousands of patients convention. If you believe in organsuffering under various forms of dis ization, now is the time to assist it with your cash. Contributary memease, concluded that to more readily and effectually cure the many severe cases constantly coming under his care, he tion, 25 cents. All platform speakers needed a Health Home where each paand mediums who expect to attend the tient could have his daily personal attention and pleasant, congenial sur-roundings in and out of doors, with innotify the secretary that the pro-gramme may be announced in good telligent, cheerful nursing, where par ticular attention would be paid to all of held under the auspices of the N.S.A. Nature's forces; food, air, exercise, is expected to assemble in Washington, baths, etc.

All classes of chronic diseases will be treated except insanity and contagious diseases; and if the patients prefer they can have the physician of their own choice treat them while receiving all the benefits of the Rural Health Home Remember that food adapted to each individual temperament and organization, and judicious exercise and social intercourse are important factors in

At Washington, D. C., Oct curing chronic diseases. The Rural Health Home is an insti tution that all Spiritualists can feel proud of, and Dr. Watkins can not receive too much praise for the grand work he is accomplishing there. and women to represent them at this Banks also deserves great credit in his particular line of work. Dr. Avery also cieties be represented by delegates in-

has a most quieting magnetism when giving treatments. We do not know of another such Health Home in the United States. There are a great many patients com-

find some one to represent them. Each society should choose a delegate, and ing and going all the time. If one feels low-spirited over the duties of life let see to it that the delegate attends the him take a week off and go to this meeting. home. If one is sick, then be sure and Certificate rates will enable all delego. The psychic healing power that is gates east of the Mississippi to travel

at reduced rates. Everything will be arranged for their comfort in Washingthere will make you well. The Home is situated in a historic, picturesque and healthful region, one ton, D. C. mile from Aver depot in the town of the

An excursion is already planned from Boston—indeed it is rumored same name. Ayer is the junction of the Fitchburg (Hoosac Tunnel route) there are to be two, at least from New and Boston and Maine Railways, thirty- England. six miles from Boston, twenty-eight from Worcester, and eighteen from Nashua, N. H. It has pure air and water from the Shaker Medicinal Spring, which according to the analysis of the State Assayers of Massachusetts and Maine, surpasses the celebrated Poland Mineral Spring water of the latter state; perfect sanitation and beautiful country roads lined with stately elms over a gently undulating intervale of woods and fine farms, where the philosopher, A. Bronson Alcott chose his earthly paradise. All patients and rest seekers will have the benefit of free rides in easy carriages with careful, intelligent drivers. All the woods and fields contain places suited to the tastes and restfulness of the most sensitive and cultured minds. Trees, wild flowers, and fragrant breezes from the everlasting hills often have a charm and richness of coloring that gives rest, inspiration and vigor to the invalid far surpassing that of any drugs, or the magnificent flower mardens of the cities of Europe and America. Ruskin, the great author and observer of nature and her curative agencles says: "Consider what we owe to parents to the light and knowledge of the meadow grass" and Sir John Lub. Spiritualism. It is written in a sweet spirit, and is well adapted to place in bock in his Beauties of Nature, speaks in this way: "It is no great stretch of the hands of Christian people. Price the imagination to regard trees as con-15 cents. scious beings." In this Health Home will be found all The Principles of Nature, as Discovlife-giving conditions and curative ered in the Development and Structure of the Universe. Material and Spiritual Magnetic Forces. Laws of Spiritual agencies. The building is of brick, three and a half stories high, built in the most substantial manner, thirty rooms. Manifestations and Mediumship. Spir-itual Planes and Spheres. Given inspilarge, convenient, and sunny, with wide halls: long lines of maple trees border rationally, by Mrs. Maria M. King. In both sides of the street, and the neat. three volumes, 8vo. A. remarkable cheerful atmosphere of Shaker village work; among the greatest in the liter-ature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postis our nearest neighbor.

Sunday Spiritualist Meetings in Reception to Mrs. Richmond. The Band of Harmony, auxiliary to The Progressive Spiritual Church, G. the Church of the Soul, tendered its pastor, Mrs. Cora L. V. Richmond, V. Cordingley, pastor, 8300 Wabash av-enue. Services at 7:30 p. m. a reception on the evening of September 1, in the "Blue Parlor" of

coming,"then followed a poem on the

for the Band of Harmony; Mrs. S. J.

Ashton for the Sunday School. Mr. M.

Pickett on the "Soul Teaching;" Mr.

Austin concluding the remarks of the

evening. The lack of space prevents

me from recording a fuller account of

one of the pleasant, events which it

was our privilege to enjoy. SECRETARY.

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convention.

Indiana avenue and Thirty-first street, Handel Hall building. The occasion at 3 and 8 p. m. Lecture and tests by good mediums was the first meeting in several months between her and those who value her

Spiritual Investigating Society, at Flynn's hall, Robey and North avenue, teaching as truth. Her companion, whose beaming face expressed more than words could tell, escorted her to at 8 p. m., under the direction of Mr. and Mrs. W. L. Brown. West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.

Ohicago.

interested in making it the time for a 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. The Church of the Soul will hold servces during the month of September in

Handel Hall, No. 40 Randolph street, every Sunday morning at 10:30. Mrs. Cora L. V. Richmond, pastor. Spiritual Advancement Society, 274 Warren avenue, near Robey street, holds service every Sunday evening at 7:45. Dr. Hasenclever lectures and

gives spirit messages. Refreshments were served, while sweet music added much to the bright Send in notice of meetings held on scene. Mrs. C. Catlin did justice to the occasion by delivering a beautiful trib-ute to the guides and Mrs. Richmond. 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 Heal-ing 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, repulsion and overcoming. It treats of adepts, mediums, and

their varied powers. It also has some-National Spiritualist Association Convention, Washington, D. C., Oc-tober 18, 19, 20, 21, 1898, at Masonic thing to say of elementals, and man's power over the unseen. The Helpers and Hostiles of the Invisible World are Temple. All persons indebted to this association are carnestly requested to described, and their abilities specified. Astral conditions, with the process of pay subscriptions at once. Officers of going out on the astral currents are all local societies are requested to send explained by one who knows. The subin reports and annual dues. The offiject of Fear occupies one whole chap-

ler. The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which s disease is handled by one who evidently understands 'his subject. The booklet of 100 pages, is proving its interest by its sales. Sent on receipt of fifty cents. For sale at this office.

455 tf. A LIBRARY.

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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 All chartered societies are especially library by subscribing for The Progressive Thinker.

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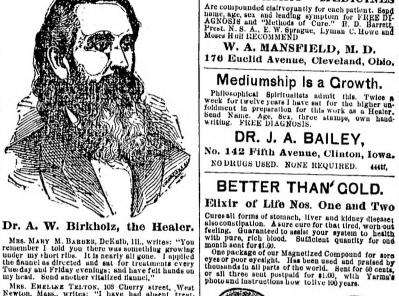
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AMENDMENTS

To Constitution of N. S. A

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

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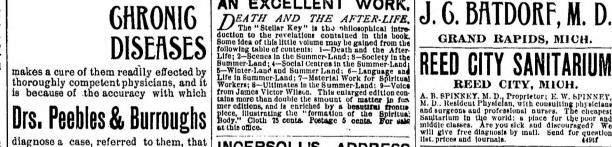
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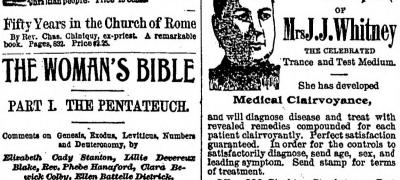
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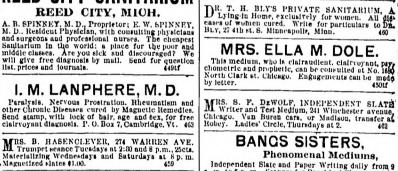
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