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# National Spiritualists' Association.

### Annual Report of the President, Harrison D. Barrett, for the Year Ending October 20, 1898.

Ladies and Gentlemen:

It becomes my pleasant duty to submit for your consideration my annual report as president of the National Spiritualists' Association of the United States of America and Dominion of Canada, for the year ending October 20, S. E. 51. I deem it a high privilege, inasmuch as this is the fifth time I have had the honor to present to the Annual Conventions of the National Association a report of this kind. I approach the duty recognizing the grave responsibility connected therewith, and fully appreciating the gravity of the

#### RETROSPECTIVE.

It is fitting at the outset that we should glance in retrospect over the year that has gone from us forever since we last met in convention. It has been a most eventful year, with sucand failures plentifully interspersed in its work. The nation at large has never had to contend with a greater stringency in its monetary affairs in all its history than during the past twelve months. A great war has been fought to a successful finish during a portion of the year, and while victory has crowned American arms. it has not brought relief to the stagnated arteries of trade, nor has it enabled the yeomanry of America to find a market for their labor at living wages. On the whole, save where the United States government has placed contracts for army and navy supplies, times are harder than they were when I last had the honor to address you. The stringency of the times has had much to do with the present unfavorable conditions found to-day in a majority of our Spiritualist societies. When business is at a standstill, labor without employment, and capital idle, it is easy to see why our societies have suffered

#### LIBERTY.

The past year has been one of struggle for liberty in many sections of the globe. England has fought a great bat tle against compulsory vaccination, and the people have triumphed in the contest. They are now no longer compelled to submit to the poisoning of their blood through the introduction of vaccine virus into their veins, unless they pleasure to be able to report that the man who led in this good work, Mr. William Tebb, is one of the leading Spiritualists in England. I recommend that this convention take steps toward placing our American States on the same broad basis now occupied by England.

In America attempts have been made to deprive the people of their liberties through stringent amendments to exist ing medical monopoly laws. In some States the people lost, while in others they were signally successful in the struggle. In Massachusetts the battle was long and fierce. The cause of the people was championed by the Spiritualists and liberalists of all denomina-tions, and a Spiritualist led the battle before the State Legislature. He was able to call to his assistance such invaluable aids as Rev. B. Fay Mills Prof. William James, Judge Thomas E. Grover, and Hon. F. W. Kittredge with whose aid a great victory was won for the people. Legislation was had in other States upon this same question. In some of them the Spiritualists made themselves felt through their organizations, while in others the enemies of liberty had their own way The question of medical freedom is coming up during the present season before the Legislatures of many States, therefore I recommend that this convention take suitable action with regard to the matter.

### RELIGION.

The year just closed has been a re markable one in respect to religion. The advanced utterances of Rev. B. Fay Mills, Rev. Lyman Abbott, and Rev. R. Heber Newton have been taken up by the secular press, commented upon and sent broadcast over the land. The statements of these progressive, fearless men have had a marked effect upon public opinion, and wrought a good work in the direction of liberalism. Many of the leading thinkers in the Presbyterian church have found their creed too narrow for them, and have forsaken the paths of orthodoxy to follow a broader highway of religious thought. Professors Briggs and McGiffert have stirred the Presbyterian body from centre to circumference by boldly proclaiming their acceptation of other forms of faith. Other scholars in that body have had occasion to question the historical and scientific accuracy of the Bible, the result of which has been or will be trials for heresy of many of the brightest scholars in orthodoxy. This persecution of progressive men will surely result favorably to the cause of liberalism in re-In fact, this is already apparent, when such men as Rev Dr. Costa of New York feel constrained to bewail the fact that the American people are not as religious as they once were, and that fifty millions and more now have no church home. I hail all of these evidences as signs of promise in the sky of progress.

#### PROF. RICHARD HODGSON-SIR WILLIAM CROOKES.

One great sensation was caused a few months ago by the publication of the report of Prof. Richard Hodgson of the English Psychical Research Soconversion to Spiritualism. This state-

upon by the secular press all over the | Spiritualism, but it is not the sole cause globe, and his declaration in favor of Spiritualism has had a marked effect make each speaker and medium pay for good upon the public mind. It has the hall rent and music for the society not only strengthened Spiritualism, but as well as his own salary, is the chief it has created a new interest in psy-cause of the difficulty. In the churches chical research, and led both materialsts and Christians to take a deeper interest in psychic science. It is also in nor through collections. They point here to state that Prof. William subscription books, in which James of Harvard, instructor in psychology in that great university, devotes one-third of his forty-five lectures upon psychology to spiritual phenomena. Some of the professors in other universities in the United States have, during the past year, also taken up this subject and devoted from one-third to one-half of their time to spiritualistic phenomena in their relation to the science of psychology.

As Spiritualists, we should rejoice at these signs of promise, and extend a hearty welcome to Prof. Hodgson, who has so bravely proclaimed his convictions to the world. Another notable event of the past year has been the ele-vation of Prof. Sir William Crookes to the presidency of the British Association of Sciences. Prof. Crookes' posi-tion with regard to Spiritualism was well known, yet his opinions upon that subject did not prevent his unanimous election. He did not, after his election, keep silent with regard to his convictions, but said, "I elect to speak," and boldly proclaimed his adherence to his published opinions of four and twenty With a pronounced Spirityears ago. ualist at the head of that great society, our cause throughout the world cannot fail to be benefitted thereby. Many other distinguished men, as well as some of the most eminent women in our land, have also come to the front. frankly admitting their conversion to the truths of Spiritualism. I congratulate you upon these signs of promise and recommend that your honorable body take steps toward an alignment with these eminent thinkers who are

### now championing our cause.

At this point I am constrained to call your attention to a matter in which I believe every true Spiritualist is interested. Spiritualism is the religion of peace, the science of civilization, and the philosophy of human brotherhood. case, every Spiritualis is interested in securing and maintaining peace among the nations of the earth. Great standing armies, large and expensive navies are menaces to the peace of the world. The Czar of Russia has asked the nations of Europe to take steps to reduce their national armaments in the interests of peace and civilization. I believe it is duty to make some recognition of this act of the Czar, the more so because our nation, the United States of America, is considering the question of maintaining a large and expensive standing army, as well as a navy of immense proportions. I carnestly recommend that this honorable body enter its earnest protest against this policy, and earnestly plead for a peace footing for America. I also recommend this convention make some declaration with regard to the question of Imperialism, now threatening the peace and stability of our nation. America should lead it the arts of peace, and Spiritualists believing in the religion of peace should not hesitate to offer advice in regard to its maintenance. I therefore recommend that a memorial be presented to President McKinley, requesting him to recommend in his forthcoming message o Congress that an International Peace Congress be called to consider ways and means by which all nations of the earth may be placed upon a peace basis. This may seem as if we were advising upon a great matter, but Spiritualism is greater than any other hence involves every question relating to human progress. Therefore it is not out of place to offer advice upon the best way to secure universal peace.

DISCOURAGING SIGNS. I wish I could pass over the signs of couragement, yet they are such as to of the vast majority of our local sopenses during the past year, and came the harbor of safety with a cash balof our local societies is deplorable. The salaries of our speakers and mediums have been placed at the lowest possible figures, and no man wholly dependent upon the Spiritual platform for a livelibood, can support himself, and a family upon the income therefrom.

During the past year many local societies have passed out of existence. reled among themselves, others from paid all the bills, others from the lack of interest on the part of the members. others from the financial stringency occasioned by the war, and destruction of business. A few new local societies have been formed, but the number is much smaller than it was during the remedies. The hard times has been a for this ill, and seek to practically ment of Prof. Hodgson was commented great factor in bringing the cloud over apply the same.

the clergymen are not expected to pay their way through a ten-cent door fee members write their names, pledging so much money per month to the support of their religion.

Spiritualists have sneered at this

method in far too many cases, and have

eagerly sought to make the outside public pay for their Spiritualism. They have placed a ten-cent fee at the door and thereby reduced their religion to the level of dime museum freaks, with the hope that they would not have to sacrifice one dollar for Spiritualism. It has been a virtual attempt to get some thing for nothing on the part of many who profess to be Spiritualists. This evil can be remedled by a change in the plan of work. Open subscription books and ask each Spiritualist in the city or town to pledge what he can afford for the support of his religion. The charge that all Spiritualists are poor is false in every respect. Many of us are not rich, but there is not a professed Spiritualist in this country to-day outside of the almshouse who is not able to give from one to five dollars per year to the support of the cause. That they do not do it, is due to the fact that they have depended upon others to do it for them.

#### SETTLEMENT OF SPEAKERS.

Another measure that will help to revive local societies is the settlement of speakers. I am pleased to be able to report progress in this direction during the past year. Washington, D. C., Columbus. Ohio. St. Louis. Mo., Port. Worth, Texas, Brooklyn, N. Y., Galveston, Houston and San Antonio, Texas, First Association, Philadelphia, Pa., and a few societies in California have settled their speakers for a term of months or for a full year. By this nethod Spiritualism can exert some influence in each locality, whereas the tinerant system destroys every atom of good that is accomplished from change in the instances mentioned, and respectfully recommend that this ssociation place itself on record as favoring the adoption of this progressive policy, and urge all local societies to

give it a trial. Another cause for the degeneracy of our local societies can be found in the indifference of the officers and members of the same as to the ability, character and standing of those whom they employ as speakers and mediums. Those who could and would draw the largest crowds have been given emplayment even if they did not possess the rudiments of an education, or were wholly devoid of moral principle. If they could give phenomena, it did not matter whether those phenomena were genuine or spurious provided they brought out the people who were willing to pay ten ce'; at the door to see the show. Indeed, in some cases I know where officers and members of certain local societies have offered to furnish the medium with a supply of startling tests in order that the people might be induced to come out in large numbers and pay the expenses of the meeting. Under these conditions it is not surprising that such local societies have lost prestige and gone out of exstence. If we cannot have an honest Spiritualism, honestly supported and ionestly presented to the world, we had better have none at all.

### QUALITY AND QUANTITY.

I believe we should urge the people

o-day to consider the quality as well as

the quantity of phenomena of all kinds presented in the name of Spiritualism. As speakers we should have men and women canable of instructing the people, whose work should be such as to uplift humanity, and not to gratify the curiosity or flatter the vanity of a few. No-day too many of our local societies discouragement that have floated into pander to the idea that the people in the sky of Spiritualism during the past attendance want amusement rather year. They are not, on the whole, quite than instruction, and entertainment as numero's as are the signs of en- rather than spiritual illumination. With such a spirit in the ascendancy, it is not demand y ur considerate attention, strange that tables upon the platforms. The first of these is the sad condition of a large number of Spiritualist societies resemble a pawnbroker's shop, cieties. Very few of them paid ex- rather than an article for use and ornamentation. With settled speakers this out with money in the treasury. Less glaring fault can be overcome, and our than twenty can be counted as having Spiritualist meetings restored to their weathered the financial gale and pristine dignity and power. Psychom-storms of opposition, and sailed into etry is a science, and descrives better treatment than it receives at the hands ance on the right side. The condition of the average showman, who uses it as a means to fill his pockets with cash at the expense of his victims.

Many local societies report losses in membership since our last annual meeting. Thoughtful people have, in many work because the platform talent em-ployed was not able to supply them with mental and spiritual food. Others Some of them have died from wounds have gone because of the degenerac inflicted by the members, who quar- of the meetings to the level of a fifthrate theatrical performance, and took the loss of some favored leader, who this method to express their disapproval of the implied insult to Spiritualism. The Unitarian and other lib eral churches have profited by these withdrawals from our ranks, and the money that should be devoted to the building up of a clean, wholesome, promuch smaller than it was during the gressive Spiritualism, is paid into the preceding year. There are causes for coffers of organizations whose aims these conditions which I believe you, as and objects are diametrically opposed delegates to this convention, should de- to our cause. I urge you, as members clety, in which he frankly admits his termine, and find and apply proper of this convention, to find some remedy

The question of fraud and chicanery has been constantly before the people during the past year, and their preva-lence has been so great as to have caused feelings of despair to sweep over our ablest workers. It is most discouraging to realize that men und women of intelligence prefer the shadows of Spiritualism to its substance; yet their blind workhip of all kinds of phenomena, even when such are proved to be spurious, is disheartening. useless for me to enter into a detailed account of the humbuggery practiced in the name of Spiritualism. If I did, ome of you would accuse me of fulsifying, while others would become com-pletely disheartened with regard to work for our cause. The fraud question is a crying evil, and can well be likened to a gigantic octopus whose feelers reach into the very souls of our friends in every city on the continent, to drag forth their heart-secrets and sorrows to proclaim them to the world as tests of spirit-power. Many mediums, speakers and laymen are involved in this unholy work. A secret brotherhood has been formed by the unscrupulous ones, who perhaps ac-

with money wrung from their fellowmen through the profanation of their sacred loves. I have not time to describe to you in minutiae the modus operand of this secret alliance, but its nfluence is too widespread for any one of you present to day to be unaware of ts existence. Fellow-delegates, do not misunderstand me: I know there is such a thing as true mediumship, and because there is, I feel it to be our duty to protect and defend it. The henomena of Spiritualism are all founded in fact, and the counterfeiting of the same is to me positive proof that the genuine lies behind them.

tually possess some genuine medial powers, when put to the test, for the

express purpose of filling their pockets

The lack of systematic organization is the chief cause of the prevalency of the counterfeit spiritual coin. Those who present it usually have nothing to lose and everything to gain in respect to character, hence do not mind a dozen genuine exposes, for they are advertised thereby, and are coddled even more fondly by credulous Spiritualists. With no organizations back of them, they, can go on with their nefarious work of deceiving the people, ad libitum, laughing in derisive scorn at the gullibility and soul agonies of their dupes. The fact is that the majority of Spiritualists have put a premium upon fraud through their desire to witness extraordinarily marvelous manifestations. They have bought the counterfeit phenomena at a high price, and paid for them with their heart's best upon this subject at length. The line of demarkation between the genuine month to month. I am glad to note the and spurious phenomena is a very delicate one, and I cannot draw it for you without a surer compass than that of fickle public opinion to guide me. If all Spiritualists would unite to do a plying liberal quantities of the soap of common sense, well rubbed in by the muscles of honesty, the fraud question would soon be settled. Then the blue test books, materializing paraphernalia. bogus spirit-photographs, jugglery and other travesties upon genuine phenom-

#### ena would soon disappear. AN IMPORTANT POINT.

I cannot dismiss this question without touching briefly upon one important point connected with it. I believe we ought to place such safeguards around our mediums as will protect them from want and physical suffering, so that they will not be tempted to resort to trickery in order to obtain money with which to buy bread. Today, owing to our lack of organization and our overweening desire to witness the marvelous, our genuine medium is placed at a fearful disadvantage. He sees the fakir drawing the patronage of the people, while he is in need of food. I do not wonder that he is tempted to follow the unholy example set him by the trickster, nor will any one do so who has ever felt the pangs of hunger. I recommend, therefore, that this convention place itself on record as favor ing the taking care of mediums. In stend of going to them and buying a dollar's worth of spiritual wares, let us take care of them as the oracles of old were cared for by their friends, and make them to feel that they are in no danger of coming to want. Then, and not until then, can we ever have an assurance that we shall receive genuine proof of spirit return through very many of our mediums.

Directly allied with the fraud ques tion, is one the delicacy of which is so great as to give me many misgivings as to the best methods of dealing with it, or even of discussing it. I believe that this convention should have a word to say upon the question as to who should occupy the platforms of Spiritualism. We cry out against fraud, and denounce counterfeiting most vigorously, yet will place before the public those whose moral characters are at least open to suspicion. I do not be lieve in denouncing fraudulent me diums, unless we also denounce fraud among speakers. In other words, I had rather deal with a downright trickster in mediumship, than pose as an apologist for Oscar Wilde, H. B. Foulke, and their satellites. We should at least be consistent enough to demand character in all and for all of our workers, hence feel that those who see fit to engage in all kinds of crimes against nature, should not be countenanced as exponents of Spiritual philosophy. The youth of America are our wards, and I believe it to be our duty to denounce all crimes against them in the interests of higher morality.

### N. S. A. WORK.

The officers of the N.'S. A. have not been idle during the past twelve months, although there has been less missionary work done than in any previous year. Several very successful mass meetings have been held from our treasury. Quite a number of societies have chartered with the National body, but I regret to say the Mr. Walker was made sole manager of number is much smaller than it has the affair, empowered to raise funds

been in any year in the history of the N. S. A. I attribute this falling off to the absence of missionary work in its might see fit.

| be made a power for good to the N. S. A. If they are properly conducted. I therefore recommend that a larger behalf, Speakers and platform workers have called upon us for aid in securing half-rates over the several lines of railroad, all of whom, when found to be entitled to the same, had no trouble in having their claims allowed.

SUPPRESSION OF FREE SPEECH The suppression of Spiritualistic meetings- at the Soldiers' Homes in Dayton, Ohio, and Marion, Ind., has repeatedly come before our Association for action since our last convention. I wrote the Secretary of War, General Alger, for information on the subject. He referred the matter to the National Board of Managers of the Soldiers' Homes, from whom I learned that the meetings of the Spiritualist soldiers at Dayton were suppressed because of a division among the members of the Spiritualist society there, which had ultimated in open quarrel between the two factions. In the interests of peace and harmony, the manager of the Home had seen fit to suppress all Spiritualistic meetings in the halls or upon the grounds connected with the Dayton Home. Free speech in religion can be suppressed with impunity at Dayton simply because the Spiritualists are the only ones hurt by it. I prote the authorities, also, in regard to the suppression of our meetings at Marion. Ind., and was informed that my letter inquiry had been received, and would be given due attention. That is the last I have heard from Marion.

In order to reach these cases we had recourse only to the National Board of Managers, several of whose meetings I have personally tried to attend, or have requested other members of our Board to do so. We tried, especially, to reach the meetings at Norfolk, Virginia, but owing to lack of funds in our treasury we were unable to do this. We then tried to appear before the Board at its Washington meeting, but our vicepresident, Mrs. Richmond, was informed that she could not he heard, as it was a secret meeting, held behind closed doors. When the managers met in Boston, I expected to appear before them, but did not learn the exact date on which their meeting was to be held until the next day after it had adjourned. The meeting at Dayton, Ohio, was well advertised. I wrote Hon, L. V. Moulton, one of our trustees, asking him to represent the N. S. A. in the case at that meeting. He was unable to do so and the N. S. A. could not incur the expense of a journey from Boston. On the day of the meeting I telegraphed Gen. Wm. B. Franklin, president of the board of managers, asking him to reopen the case in behalf of fair play. The message was received at the Day ton Home, but was not presented to the board, owing to the temporary absence of General Franklin at the time of its

Such is the history in brief of this should take action concerning it. You should do more than to pass resolutions, and instruct the incoming board of trustees to move in the matter. You should discuss this question at length, and so endow this Association thancially that it can do something in the premises. This is a case of the suppression of free speech in an institution belonging to the United States, which is supported by citizens of all shades of religious belief. I believe the Constiion of the United States is violated by this action of the Governor of the Home. We shall be doing injustice not only to Spiritualism by tamely submitting to this outrage, but also to the sacred rights of man. I earnestly recom mend sharp decisive action upon this question by this convention.

### THE JUBILEE.

Pursuant to the instructions of the two last annual conventions, each time by a unanimous vote, without the utterance of a single protesting word by any one, the semi-centennial anniversary of the advent of Modern Spiritualism was celebrated at Rochester, N. Y. in the form of an International Jubilee. The management of this great enterprise had been committed, under instructions of the board of trustees, to Mr. Frank Walker, of Hamburg, N. Y. His appointment seemed to give good satisfaction to the Spiritualists of America, and many expressions of approval reached the members of the board of trustees, assuring them that they had done well to advise the appointment of Mr. Walker.

The idea of a Jubilee celebration was first broached to me about two and a half years ago by our honored vicepresident, at the home of a mutual friend of hers and mine in Chicago. Her suggestions met my full and enthusiastic approval, and I took pains to embody them in an elaborated form, in my report for the year 1896. Soon after our first talk upon this subject, several writers in The Progressive Thinker Banner of Light, and Light of Truth among whom may be mentioned our friend and brother, George W. Kates began to advocate the same thing. It is therefore apparent that the Jubilee idea was not a rainbow-colored fancy of one or two persons, but was the earn est, honest thought of many of the leading minds in our ranks.

At the time of its inception everything was auspicious for a grandly suc-cessful celebration. The presidential election was about over. question was to be rightly settled, and the nation was to enter upon an era of prosperity unequalled in its history Such was the reseate picture presented to the minds of the friends of the Jubilee. It was thought if such was the case, ten to twenty thousand Spiritualists would assemble at Rochester to celebrate the birth of our great move, the treasury of the N. S. A. Successful ment. But the promises of 1896 were not fulfilled; the election gave the nation no financial relief, but rather increased the burdens of the people in that direction. Despite this fact, however, Mr. Walker secured some very flattering promises of aid from wealthy Spiritualists, as well as from the citiwhich good returns have been made to | zens of Rochester, that encouraged him Mr. Walker was made sole manager of

He pushed the work vigorously, and received encouragement from all sections, wholch led him to believe that thousands of Spiritualists would surely visit Rochester. Suddenly the Spanish war broke out, adding to the financial stringency of the times, and completely demoralizing business in many sections of the country. It was then too late to call a halt upon the Jubilee arrangements, because many important contracts had already been signed, and too much had been expended in its behalf to make it possible to do so. In addition to these facts came assurances and promises of attendance that led the general manager to believe there would surely be several thousand people present when the Jubilee was opened. cordingly it was held, opening May 25, and closing June 1. It was at this point possibly that a great mistake was made in connection with the Jubilee. was Owing to what seemed to be good and sufficient reasons, the date was changed from June 1-8 to May 25-June 1. This change undoubtedly kept many people away, and militated against its success. The change was made from the best of motives, in order to secure better accommodations for the meetings of the Jubilee. To what extent the altering of the original plan injured the celebration can never be deter-

The results of the Jubilee are known to you all. It was a financial failure, and threw a great burden upon the shoulders of the General Manager. accepting his commission from the N. S. A., he had signed a contract binding himself to turn all surplus funds into the treasury of the National body, and to bear all losses himself in case of a deficit. This shows his great faith in the success of the Jubilee, and proves is devotion to Spiritualism. He did his best to make it a financial success, but the hard times, the war, and the failure of mant people who had promised to attend, but did not do so, proved too

much for him. Spiritually and educationally the Rochester Jubilee was one of the grandest successes that ever came to Spiritualism. The speakers and mediums in attendance never did better, and their utterances found their way into the columns of the secular press in Rochester, and through the American and United Press Associations into the columns of thousands of papers throughout the nation. In this way the Jubilee was a great educator and spiritual illuminator. The centering of the harmonious thoughts of the Spiritualists of the world upon Rochester I believe made a power for good in the psychic realm that will in the near future redound to the good of our cause. I feel that its concept in the Congress of the wisest spirits in the higher life was prompted by a desire to bring in a feeling of good will and brotherly love among all the

The deficit, outside of the salary of the general manager, at the close of the Jubilee, was about three thousand dollars, one thousand of which has been paid to Mr. Walker through donations from individual Spiritualists. Three hundred and twenty dollars of this sum passed through my hands, for which I hold Mr. Walker's receipts. Two thousand dollars in round numbers remain unpaid. It is possible, perhaps, under Mr. Walker's contract, that this Association is not legally responsible for this debt. Morally I believe it is, hence feel that some action should be taken by this body of delegates. I hope two hundred loyal men and women can be found who are able and willing to give ten dollars each to wipe out this indebtedness. If they cannot be found, then surely the N. S. A. should not allow its representative to bear this loss alone. recommend this matter to your considerate attention.

### THE BABE WILL.

Last year I had occasion to say a few vords upon this important topic. will be remembered that this will was being contested by distant relatives of Mrs. Babe at the time of our last annual convention. I advocated a vigorous defense of the will, and a fund of \$704.05 had been raised to defray the expenses of the threatened suits-atlaw. It was found expedient, after several consultations with the trustee of the will, Mr. Theodore J. Mayer, to compromise the two suits that had been instituted against the will, giving each of the contestants one-third of the estate, the N. S. A. to pay the claim of Mrs. Emma A. Rice for services rendered the late Mrs. Babe. This proposition was accepted by a majority of the board of trustees, and the trustee of the will was directed to affect a settlement upon the terms named. As the estate consisted chiefly of real estate, its sale, under the existing financial depression will necessarily be somewhat delayed. In the end, however, the Na tional Association will no doubt receive its share of the proceeds of the estate the defense fund of \$704.05, or so much thereof as remained in the treasurer's hands after defraying the legal exnenses incurred up to the time the compromise was affected, as a special defense fund for any contested will, or for the defense of the N. S. A., or the rights of speakers and mediums. I feel that this was a wise action, and recommend that it receive the approval of this convention.

### MASS MEETINGS.

A few mass meetings only have been held under the auspices of the N. S. A. during the past year. The gatherings at Cleveland, O., Chicago, Ill., and Atlanta, Ga., were especially successful, and yielded large financial returns to mass meetings were also held at Marlboro, Mass., and Portsmouth, N. H. which resulted in great good to the cause of Spiritualism. Of the results of the three first named, you will probably hear at length from our vice-president and secretary, who were in attendance on each occasion. The Marlboro meeting was planned by Dr. G. C. B. Ewell, formerly of Colorado, while the Portsmouth meeting was under the management of your president. I still on the side of liberty and union. These believe that these mass meetings can

I therefore recommend that a largest number of them be held during the coming year. In so doing, I venture to suggest a change in the plan of man-agement of the same. I suggest that the local society, or societies, be consulted with regard to the feasibility of holding such a meeting, and that each one be given a certain percentage of the receipts after all expenses are paid. This would prove the willingness of the N. S. A. to render substantial aid to local societies, and show that it was not seeking to take away their support. I also venture to suggest that it would not be out of place to hold a few spiritual rallies in cities and towns where the people have grown lukewarm in their interest in Spiritualism, in order that the people may be induced to do something for the cause. These meetings should be held without regard to financial returns, save only the defraying of the expenses of the speakers and mediums employed.

It was decided at the last annual convention that only one member of the board should attend each of the mass meetings held under the auspices of the N. S. A. This was voted in order that more of such meetings could be held, and heavy expenses avoided. Owing o some unhappy misunderstanding of this order, it has not been carried out, for fewer mass meetings have been held during the year, and the talent supplied by the N. S. A. has certainly not been distributed.

#### CAMP-MEETINGS.

Spiritualist camp-meetings have become prominent factors in the propa-gandism of our philosophy during the past two decades. They have been instrumental in bringing the light of spiritual truth home to thousands of people, and have led some of them to take an active interest in local society work upon their return home. There are now between fifty-five and sixty of these camps in the United States, all of whom can be made auxiliaries to the N. S. A., if the right steps are taken: recommended that special N. S. A. days be secured upon the programs of the several camps last year. It was done to a limited extent, but was not as general as it should have been, I visited ten camps personally, at each **of** which I spoke in the interests of organization and the N. S. A. The financial returns were generous enough to convince me that there is no better way to reach the people than through spe days at the camps. Outside of Lake Pleasant, Mass., where the money was paid to Secretary Woodbury, who was present, I have, through my own lectures, special collections and appeals for donations, received over four hundred dollars in the name of the N. S. A. The expenses connected with this work, covering a period of forty-five days. was nearly one hundred and fifty dol-lars. This shows what missionary efort and devotion to the cause of ganization will do in a small way. With this policy extended to every camp, the N. S. A. would soon win for

The camps visited by me were Harwich, Lake Pleasant and Onset, Mass., Queen City Park, Vt., Niantic, Conn., 'assadaga, N. Y., Verona Park, Temple Heights, Etna and Madison, Maine. I am especially indebted for courtesies received to Rev. S. L. Beal, Hon. A. H. Dailey, J. B. Hatch, Jr., J. Q. A. Whittemore, Dr. George A. Fuller, Dr. E. 🗛 Smith, H. B. Emery, H. Hunnewell, Robert Hayden, A. Baker, A. H. Blackington, B. M. Bradbury, A. F. Smith, Hon. A. Gaston and George H. Brooks. The N. S. A. is also under obligations to these gentlemen and to the officers of the camps named for the privilege of presenting its claims to the issembled people. I recommend resolutions of acknowledgment, with directions to the secretary to transmit the same to the friends above mentioned. These acknowledgments should also be extended to the many speakers and mediums who gladly lent their aid to make the N. S. A. day a success at these camps. Onset Camp still maintains the proud position as the most generous of the camps in its donations to this association. Including the sum paid me for my personal services there. Onset's contribution in round numbers is two hundred dollars. I cannot refrain from naming J. Q. A. and Charles Whittemore as two friends of our organizations whose deeds always speak louder than words.

itself a large share of the affections of

the people.

A few other camps devoted some time to the cause of the N. S. A., but no return of their work has reached me. I presume their officers reported to the secretary of this Association, from whom you will no doubt receive the information desired. I am persuaded that camp work is of the utmost importance to this Association, hence most earnestly recommend that the incoming board of trustees be instructed to open correspondence with the officers of every camp in the United States for the purpose of securing special days upon their programs. I further recommend that the Board be directed to have at least one direct representative, either of its own members, or of its special agents appointed for the purpose of looking out for its interests on those days at every camp where the same are granted. In this way the people can be made acquainted with the real objects of this Association, and large financial returns secured.

### STATE ASSOCIATIONS.

This important branch of our work has not been neglected during the past cago in February last brought the Spiritualists of Illinois together, and led them to form a strong working state association, with a live, progressive corps of officers.

Through the devoted efforts of Dr. J. N. and Mrs. Ella Gibson Magoon. splendid organic work was done in Minnesota, and a fine state association was incorporated there. The two bodies named have already demonstrated their usefulness, and selves bulwarks of defense for our cause. The State of Washington has

The state associations previously or canized nearly all report progress in their work. Maine has more than doubled its membership, while Massachusetts and Rhode Island have largely increased theirs. Vermont and Con necticut have done good work, as have New York, Michigan, Texas, California and Nebraska. They have defended persecuted mediums when occasion required it, and have rendered loyal serv ice to the cause of freedom through their opposition to medical monopoly, capital punishment, and other unjust measures. State associations are need ed to protect the people from inequitous and partialistic legislation in every state in the Union. I believe that Nev Hampshire, Wisconsin, Indiana, Pennsylvania, Oregon, Kansas and Tennessee are ripe for organization, and I most earnestly recommend that your honorable body do something to assist the friends in those States to accom plish the desired result.

#### ORDINATION.

Very little has been said upon this subject during the year. It has been dealt with by a few local societies and one or two state associations to a limited extent, but the appearance of the disease has been sporadic, and not at all dangerous. I feel that the Spiritualists of America should set the seal of their disapproval upon this effete inheritance from the superstitious past, as well as upon that other relic of priestcraft called christening of children, I recommend that the committee on resolutions be instructed to express in strong terms the sentiments of this convention upon the two points I have just mentioned.

#### HALF RATES.

This question has been ever present during the past year, and your president has been kept busy investigating the applications received by the railroad authorities for this privilege. Under the rules adopted by the passenger associations, particularly the Mestern and Central, any speaker or midsionary who is solely dependent upon his labor on the Spiritualist platform for his liv ing, provided he gives no physical phehomenal manifestations is entitled to an annual permit. Both physical and mental mediums, as well as speakers, have eagerly endeavored to obtain these rates. Many have felt grieved at the National Association because of their failure to obtain the same, whereas it was only their own statements that proved they did not come under the rules laid down by the railroad au thorities that were at fault. It is to be regretted that so many Spiritualists ve such a great yearning for the halfrate privilege. I fail to see why any priest, nun, friar, or other religious teacher should travel upon half rates while the farmers, mechanics and other laborers, earning only one dollar or less per day, are obliged to pay ful fare. I most carnestly recommend this convention to take a decided stand upon this matter by requesting that the rate system be abolished by all roads for the ministers of all denominations, to the end that full fare shall be paid by them all. This position is the only logical one that can be taken by Spiritualists who believe in "equal rights for all and special privileges for none." It gives me pleasure to state, however, that wherever our speakers have come within the rules of the passenger associations they have shown every courtesy and granted every privilege extended to representaof other denominations. This shows the respect paid to organization.

REFORM WORK. During the past year this Association has endeavored to range itself in line with all reforms for the benefit of the masses. It has spoken repeatedly upon the question of medical freedom, compulsory vaccination, capital punishment, unjust taxation, and all forms of class legislation. These issues are now before the people; forty-two States have laws favoring medical monopoly mon their statute books; almost every State has laws or regulations of some kind favoring compulsory vaccination; over forty States endorse capital nunsliment, while every State, save California, exempts by law all church and sectarian school property from taxation. Class legislation is running mad in the halls of Congress and in the State Legislatures. These are crying ills, and demand and should receive the considerate attention of this convention. I recommend that this honorable body speak with no uncertain sound with respect to all these questions. Turge that declarations in favor of a secular covernment for State and Nation bo made to the world in order that the position of the Spiritualists of America may not be misunderstood. Let us unite our forces to keep an orthodox God out of the Constitution of the United States, and to secure the equal and uniform taxation of nearly three billions of dollars' worth of church and sectarian school property. I feel that this Association should not hesitate to speak upon all questions relating to human progress upon the side of right and justice.

### SCHOOLS.

I called your attention to this import ant subject last year, and urged that hearty encouragement be given to the Spiritualist Training School at Mantua. Ohio, under the management of Moses Hull and A. J. Weaver, as well as to the Belvidere Seminary at Belvidere N. J., under the tuition of Miss Belle Bush. I respectfully repeat that recommendation at this point. I feel that the establishment and maintenance schools should be one of the main objects of the N. S. A. It is true there are many schools in this country, but those that deal with the soul side of man's nature are conspicuous by their absence. Attempts have been made to establish schools of spiritual philosophy in the past, and in some instances en-dowments of thousands of dollars were in sight to support them. Owing to the opposition of a few who were believers in extreme individualism, or who felt that the spirits would educate all of the denizens of earth, the progressive step was not taken. I believe the time has now come to attempt to revive the interest in that subject. I therefore heartily approve of the suggestion of Pres. M. S. Norton of the California State Spiritualist Association, and earnestly recommend its adoption by your honorable body. Pres. Norton suggests the establishment of a psychic school by the N. S. A., whose main object shall be to bring out the highest possible attainments in mediumship for the benefit of our race. If a movement is made in this direction in s business-like way, I believe it will lead in the near future to the erection and endowment of an institution of this kind. I urge this matter upon your attention and hope you will discuss it at length, then take such action as in your judgment seems proper.

### HISTORY OF SPIRITUALISM.

The importance of baving an accurate history of Spiritualism has grown upon me during the past year. Our movement has now passed its half-century mark, and our pioneers are rapidly passing away from earth. It seems as If it would be wise to avail ourselves of the end that future ages may know the quarters would lead their recipients to

truth with regard to Spiritualism's feel they were in deed, as well as in and from the many suggestions offered work for nothing. Be that as it may; early history. I feel to recommend ac- word, parts of the Association they upon this topic, you will be asked to se- I have not drawn one cent of salary tion in this matter, and respectfully suggest that it be discussed at length unon this floor. It may not be expedi nt at this time to elect the historian for this work, but it is our duty to lay such plans as will enable us to preserv the true record of the greatest revela tion of religious truth the world has ever known, hence we should set to work to make it possible for it to be done. In this connection I believe it would be wise to secure the complete files of all journals ever published in this country in the interests of Spiritualism. The officers of the association have endeavored to carry out the wishes of previous conventions in this direction during the past year, but owing to the searcity of funds, very little has been accomplished. I again recommend that the incoming board be instructed to appropriate any available funds that may come into their hands, under one hundred and fifty dollars, for the completion and binding of the files of all the Spiritualist journals past and present, in America.

### PSYCHICAL RESEARCH.

The stand taken by Prof. Richard Hodgson with regard to Spiritualism has led many scientists to view the questions raised in the name of psychic science in a more favorable light. It is well known that the English Society for Psychical Research has been at work upon psychic problems for many years. The published results of its inrestigations have always leaned to the Spiritualistic hypothesis, because the preponderance of evidence was on that side. Some of its members have arrived at different conclusions, yet they have never been able to contravene the facts presented. The aim of this society is a most worthy one, viz., to reduce the mental and physical phenomena presented by Spiritualism to an orderly form, in order that a spiritual science may be deduced from the well-authenticated facts. This the members have done to some extent. They have also established a branch of their society in America, of which such distinguished men as Prof. William James and Richard Hodgson are members. The exnenses of this American branch are largely borne by the parent society in England. This is not as it should be; our English brethren should not be usked to educate us in spiritual science, but rather should be invited to co-operate with us in that work.

Prof. James has visited me twice with regard to this matter, and suggested that the time had come for Spirtualists to join hands with the societies for Psychical Research in order that the grand truths of Spiritualism may be given to the world. Prof. James also suggested that he felt as if the Spiritualists should lead in this work, as it is their religion in whose name these psychic phenomena are offered to the public. If the Spiritualists will give every possible facility for a thorough and comprehensive study of their phenomenal evidences, they will render the cause of truth a signal service. Prof. James has not yet accepted the Spiritualistic hypothesis, but he and many other gifted scholars are anxlous to know the truth, hence should be assisted in their quest by every true Spiritualist in America. Prof. James felt that the N. S. A.

should lead in this enterprise. I heartily agree with him, and believe that our American Spiritualists could be induced to furnish capital with which to push forward this important work. 1 feel it to be our paramount duty to reveal the scientific facts of Spiritualism to our fellow-men, but we cannot do il by continuing the desultory and chaotic methods hitherto followed. It will be said at once that the Psychical Research brethren are only going over ground formerly occupied by Spiritualists. Not so; they are simply gathering up the facts our Spiritualists have so prodigally scattered over the land, without knowing their value, or seeking to apply them to the advancement of science. I know that the pioneers in Spiritualism did a great work, but they simply toiled that we might do better than they did. In this suggestion from our Psychical Research friends I see an opportunity to do a great work for Spiritualism. I therefore recommend that the incoming board of trustees be instructed to open correspondence with Prof. James, in order that steps may be: immediately taken to effect a union of forces in this important denartment of study. I also suggest that our trustees he given power to act in the matter to the end that systematic work may at once begin.

### A PSYCHIC QUARTERLY.

It has been suggested to me by several of the most loyal friends of the N. S. A., among whom may be mentioned Dr. W. W. Hicks and Dr. Geoge A. Fuller, that an American quarterly magazine, devoted to psychic and occult science, is one of the great needs of the hour. It should cover a wider field of thought than that formerly traversed by W. T. Stead's Borderland, and represent the most advanced phases of spiritual and reformatory thought. The suspension of Borderland recently followed by the great American magazine Arena, leaves this field open for a quarterly of this kind. It should be of a high order, with no side issues to detract it from its purpose to enlighten the teachers and thinkers of the globe upon the important question of spiritual science. A magazine of this kind would require the backing of capital, and I believe it could be obtained, provided the right person was selected to move in the matter. I have studied this suggestion very carefully, and I believe it to be an eminently practical one, as well as a necessary adjunct to our cause. I therefore recommend that this convention consider this matter at length, and give such instructions to the incoming board as will lead to the accomplishment of the desired purpose.

MISSIONARIES. The by-laws of this association di rect the president to appoint a certain number of missionaries to present its claims to the people in various sections of the nation. I have designated twenty-five persons to act as N. S. A. missionaries during the past year. Some of them have done excellent work, and made returns of the same to the asso ciation. Others simply wanted our papers as an endorsement, in order that they might secure paying engagements and obtain half-rates upon the railroads. In making these appointments I have urged them all to do something for the N. S. A.; to talk its claims to the people, to solicit donations and bequests, as well as to take collections for its treasury. They have all promised to do this, but many of them have

signally failed to keep good their word. The benefits derived from the labors of the few who were sincerely devoted to the cause of organization, lead me to again recommend the continuance of the missionary work. Due care should be exercised in the selection of candidates for this position, in order that those only may receive our papers who are willing to reciprocate for favors received. By corresponding with them at least every month, the secretary would be able to learn the results of their work, and would be able, in most cases, to induce them to do something the testimony of these patriarchs, to for the N. S. A. Letters from head- of opinion is that some form of a decla-

#### LYCEUMS.

The organization of a National Lyceum association was accomplished at the close of the last annual convention. Reports of its work will be received during this convention, and on Friday of this week its first annual meeting will be held. From what I have heard of it, much good work has been done during the year, and quite a number of local lyceums have been established. I now looks as if our children's lyceums were beginning to attract the attentive interest of all progressive Spiritualists. I am much encouraged at the outlook, and take much pleasure in recommend ing that the National Lyceum Association be given the hearty support of and every possible aid from your honorable body.

#### N. Y. P. S. U.

The National Young People's Spiritualists Union was formally organized at the Rochester Jubilee and completed its work at Lily Dale, N. Y., August 10. It has a goodly number of names upon its roll of membership, and is designed to interest young Spiritualists of adult age in the philosophy and religion of piritualism. Its officers will present its claims for your consideration during this convention. I bespeak for then your careful attention, and recommend that this new branch of Spiritualistic work be given the hearty moral support of the N. S. A.

#### MOVEABLE CONVENTIONS.

Your attention will be called to an imendment to the constitution of the N. S. A. making the annual conventions of this body moveable affairs. This step I believe is in the right direction, provided the headquarters of the Assoclation can be kept in Washington. In order to make the proposed change, it may be necessary to amend the charter of incorporation, hence it will be necessary to make haste slowly in this matter. I am also requested to ask you to consider the feasibility of making the term of office of the entire board of trustees three years in duration, one-third of which shall be chosen at each annual gathering. I submit these important questions without recommendation, feeling assured that convention will in its wisdom settle them in the right way.

#### THE FINANCIAL QUESTION.

Of all matters that will come before you, this is the most vital one, and will equire your ripest, richest and most consecrated thought. The treasury has been sadly depleted 'during the past year, and, in place of surplus funds in our treasurer's hands, I am forced to report a shortage of nearly or quite twelve hundred dollars. I have already outlined the causes that have depleted our treasury in my references to the war, the hard times and the sad condition of our local societies. The receipts from dues, collections and donations have fallen off largely during the past season, and some method by which the revenues can be increased must be devised. I feel that the auxiliary societies would render greater returns, if they were kept in closer touch with the N. S. A. They should receive occasional letters upon other subjects than dues, collections and proxies delegates, which fact would soon lead the members to see that the N. S. A. was their institution, in which they had a voice and vote.

I have repeatedly urged the appointment of special financial agents to visit the Spiritualists of the country from house to house, soliciting donations for the N.S. A. This recommendation has been adopted by at least two conventions, but owing to some unhappy mischance, it has never been carried into It was tried for a few weeks effect. only in a limited circle, and the returns therefrom were seventeen dollars. On a larger scale of operations the results would have been much better. There are men and women of character and standing, out of work, for the safe keeping and accounting for all moneys received by them, and who would gladly accept stewardships of this kind. I therefore again recommend that the incoming board of trustees be instructed to appoint a number of special financial agents, under bonds. to solicit funds for the N. S. A. in the manner above described. I further recommend that all N. S. A. missionaries be instructed to make at least one appeal each month for aid for this association.

I am strongly impressed with the necessity of retrenchment in the ex-penses of the association. "A dollar saved is as good as a dollar earned," is a motto that well applies to the N. S I believe that the office of president should be made a non-salaried one, the incumbent thereof to receive compensation only for the time actually spent in the service of the N. S. A. I recommend that this change be made in the interest of economy. I have already shown you that the mass-meetings, special days at the camps, and proper missionary effort can be made sources of revenue for the N. S. A. The receipts

from all sources will, of course, largely

depend upon the energy, enterprise and devotion of the officers of the N. S. A. and upon you as delegates. It is neither fair nor right to place the entire burden upon the shoulders of a few; a division of labor is the sharing of honor, hence it is the duty of every officer and delegate to this convention to take home with them a spirit of consecration that will lead them to interest their friends in the N. S. A Convention enthusiasm is all very well but home enthusiasm is much better. There are thousands of Spiritualists who could be interested in the N. S. A through the personal appeals of the delegates here to-day. If ten thousand people will give one dollar each, yearly, to this association, missionary work,

reform measures and other important trusts could be met in the right way. I also believe in appealing to the philanthronists in our ranks for aid. They will respond when they see a spirit of consecrated devotion manifested by those who claim to be Spiritualists. For myself, I will agree to be one of one hundred persons to give or raise fifty dollars for the support of the N. S. A. during the coming year. I recommend these several suggestions to your thoughtful attention.

A DECLARATION OF PRINCIPLES. The last annual convention referred the matter of a declaration of principles to the board of trustees, with instructions to ascertain the wishes of the Spiritualists of the nation through an extensive correspondence, to the end that a broadly comprehensive state-ment of the principles of Spiritualism might be published to the world. This question was agitated to some extent, and action taken by the people at the Rochester Jubilee, from which you will I am not informed as to the hear later. nature of the replies to the letters of inquiry sent out from headquarters, secular press several defenses of Spiritupon this point, but I have personally reached a number of people, whose opinions I have published from week to week in the columns of the Banner of Light, while many others have spoken through the other Spiritualist papers upon the same subject. The consensus

ration of principles should be made,

upon this topic, you will be asked to select something that will express in plain terms the basic truths of Spirit-

ıalism. I respectfully recommend the following for your consideration: Spiritualism stands (a) a Universal Principle of Life; (b) Truth, the revelator of that Life, and the gleans of wisdom; (c) Immortality, the divine inheritance of the race; (d) Eternal Progression, the sublime destiny of man; ((e) Spirit return, a demonstrated fact in nature; (f) Sympathy, the principle that unifies the race on earth; (g) Love, the lever by which men are lifted out of sin and ignorance, and higher and holier conditions brought in among men. This is the declaration I once made in an important case in this city some years igo. It stood the test then, and I see no reason why it should not do so

#### THE CALIFORNIA STATE SPIRIT-UALIST ASSOCIATION.

This valuable ally of the N. S. A. last year asked for exclusive jurisdiction over the societies in that state. The matter was referred to the board of trustees, with power to act. Inasmuch as the N. S. A. has no power to cancel or revoke charters, save for just cause, the transfer of all societies having charters from the N. S. A. was an impossibility, unless they themselves requested it. Some of the California societies prefer to earry charters from both State and National, and are willing to pay dues to both. The California State Spiritualist Association now asks for exclusive jurisdiction over that State, and will sever its connection with the N. S. A. on January 1, 1800, unless the same be granted. Since the organization of that Association in 1896, I am not aware that any charters have been granted by the N. S. A., save one in Los Angeles that was recalled, pending action by this body upon the question at issue We cannot afford to lose California, and I urge calm deliberation upon this grave question. It may be possible to effect a compromise in this way: the N. S. A. to grant exclusive jurisdiction to the California Association, helding only such societies as desire to carry double charters, or do not wish to join the State Association. By adopting this method there can be no clash of interests and reciprocity of relationship will be maintained.

#### THE LONDON JUBILEE.

From June 19 to 24, inclusive, a grand International Jubilee was held in London, England, under the efficient management of Mr. E. Dawson Rogers. Leading Spiritualists from all quarters of the globe were invited to take part in its proceedings, and to send papers to read at its several sessions. It was deemed advisable to send detegates from this country, bearing credentials from the N. S. A. Mrs. Cora L. V. Richmond, our honored vice-president, Miss Lilian Whiting, Dr. J. M. Peebles and Mrs. Jennie B. Hagan-Jackson were commissioned as representatives of this body, while Ars. M. E. Cadwallader was chosen at the Rochester Jubilee to represent the gathering there, as well as the Eirst Association of Philadelphia and the National Young People's Union. It is probable that brief reports will be presented to you from your delegates, in order that you may learn of the exalted character of the work performed by the leading minds of the world at the great London Congress.

#### THE BOARD OF TRUSTEES. The Board of Trustees has performed

its work to the best of its ability. Owing to the absence of a quorum no meeting was held in July, but the work was done through correspondence and by committees. The report of your secretary will no doubt give you a detailed account of the work done at headquarters, and of the general stewardship of the board itself. I commend the business history contained in his report to your especial atwho could and would give ample bonds I tention. The number of contributing members has largely increased this year, and an itemized account of the same will be of interest to you all.

### PRESIDENT'S WORK.

I invite your closest scrutiny to this branch of my report. I have been criticised, praised and censured for what I have and have not done at great lengths, hence a succinct account of my work will place you in possession of the facts in the case. I need not remind you at the outset that missionary work is not the chief part of the duties of your President. I made it a leading feature of my work during the first three and a half years of my incumbency of my present office. I traveled far and near pleading for funds, soliciting charters and explaining the aims and objects of the N. S. A. to the best of my ability. If I failed to do my duty, it was not from any wilful neglect on my part, but was due to ill-health or other causes over which I had no control.

I explained my connection with the Banner of Light in full in my last annual report, hence it is unnecessary for me to repeat it here. I was re-elected to the presidency by a unanimous vote of the last convention with the distinct understanding that I was to remain with the Banner of Light as its editor. The last convention voted that the salary of the President should be fifteen hundred dollars per year. Nothing was said in the convention about my relinguishing any portion of that salary to the N. S. A., yet it was expected and tacitly understood that I would do so. After my re-election, I informed my friends that my purpose was to charge only for such time as I devoted to the interests of the N. S. A. outside of my work on the Banner of Light. This I have done, hence I wish to denounce the statement that I have drawn double pay during the past year as absolutely false and most unkind

My salary as editor of the Banner of Light has been less than the salary voted the President of the N. S. A. hence in relinquishing the latter salary I did not gain one penny in a pecuniary sense. Whenever I have absented myself from my office in Boston upon N. S. A. work, I have been charged with lost time by my employers, and have drawn no salary therefor from them. I refer to their/books to verify my statement. During the year I have lost many days' time in the service of the N. S. A., including my attendance upon the quarterly board meetings. believe I am entitled to compensation for that loss of time. In addition to this I have carried on a very large correspondence and attended to many im-

portant duties connected with my office have written eight hundred and eighty letters on N. S. A. business during the year. I have also edited the proceedings of the annual convention of last year; read and revised the proof-sheets, prepared 'statements of the standing of the N. S. A. for the New nalism against the attacks of clergy men, fought through to a successful finish a very bitter contest for medical freedom, written editorially in behalf of the N. S. A., and sent articles in its interests to other Spiritualist journals. It was my duty to do all these things, and I ask all persons on this floor to

from this Association during my entir year of service. I feel, however, that am entitled to a fair equivalent for my labor. I do not ask nor do I expect the full salary of fifteen hundred dollars for my services. I am willing however, to rebate sixty-five dollars per month on said salary, provided I am reimbursed for my expenditures in postage, stationery, office supplies and railroad travel. I am willing to do more han this. I wish to have deducted from the amount due me the sums pledged by Mrs. Barrett and myself at the last convention, also a note given by me to the N. S. A. in the interest of the State Association of California two years ago. My office and incidental expenses have been, in round numbers, two hundred and tifty dollars, an itemized account of which will be submitted to the auditing committee. This sum, added to what I claim for services rendered, make the total amount due me nine hundred and seventy dollars. Against this must be charged the California note and the donation named above, three hundred and seventy dollars in all. This leaves a balance due me of six hundred and seven dollars. During the past year I have receipted

for over seven hundred dollars in the name of the N. S. A. I hold the secretary's receipts for nearly one-half that sum, and have the balance in my possession, subject to the settlement of my accounts. I have been thus par ticular with regard to my fluancial matters in view of the fact that certain parties have sought to injure me in connection with this department of my affairs. But there is yet another side to this question. Last year I rebated nine months' salary in full, charging only per diem rates for services rendered, and turned in the amount of my earnings on Sundays during those nine months to the N. S. A. treasury. year I have been asked to do the same thing; but I ask you, one and all, if you feel that I ought to do this in view the fact that I am receiving less wages now than I did then? If any one of you yielded an income of several hundred dollars, and had an opportunity to regain a portion of it by extra outside labor, would you feel that you were in duty or honor bound to give it to your employer to help him out finan-cially? This is exactly what I have been asked to do, and I feel as if I have some rights in this case that should be respected. I ask your honorable body to direct the auditing committee, or some special committee, to investigate this matter thoroughly and report upon it to this convention. If you deem my requests extravagant, if you feel that l ask too much, I am perfectly willing to arbitrate the case in the interest of harmony and brotherly love. I wish to say this, that there has scarcely a day passed during the entire

year in which I have not rendered the N. S. A. some service. I have loyally tried to advance its interests, and striven to place its claims before the people on every possible occasion, Even in my personal letters to my relatives and closest friends, I have had something to say concerning the tional Association. While I have not sought to make the Banner of Light the official organ of the N. S. A., I have endeavored to make it a staunch sunporter thereof, and I leave it to those who have followed that work to judge of its efficacy and value. I ask for simple justice, and have no wish to make personal affairs too prominent in the case. It is but fair to say, in conclud ing this chapter of personal references that all of my Sunday earnings at the camps, as well as convention Sundays and occasional Sundays when I have chartered societies with the N. S. A. have been credited to the N. S. A. to this time I have paid for all postage and other incidental expenses out of my own pocket. It is worthy of mention, at least, that many of the express packages received from headquarters as well as an occasional telegram, were marked collect. I now ask your hon-orable body to consider these remarks with due care, and make a full, im-(Laughter and loud applause.)" with due care, and make a full, impartial investigation of the case. I also have a bill of fifteen dollars left over from last year, on account of music. that I have not pushed because of lack of funds.

### REVIEW OF THE FIELD.

During the past year some mistakes have been made in connection with the work of the N. S. A. The sales of the reports of the last convention have not been as numerous as was hoped, owing to the mistake of not pushing them upon the market. I recommend that he incoming Secretary be instructed to have the reports of all conventions on well as at State and quarterly conventions. The Spiritualist press has stood by

the N. S. A. most loyally during the past year. Some journals have subjected it to severe criticism, but it has served a good purpose through the prominence it has given the N. S. A. by keeping it constantly before the minds of the people. Every Spiritualist paper in America has generously devoted large amount of space to this Association, and I feel as if due recognition should be made by you to each and all of them. Personally I feel under special obligations to Thomas G. New man, of the Philosophical Journal, Ed. D. Lunt of the Medium, Charles W. Newnam of The Dawning Light, J. R. Francis of The Progressive Thinker, and Willard J. Hull of The Light of Truth, and I take this opportunity to express my thanks to them for favors lists' use a set of articles of belief. It received.

In reviewing the work of the year, it is well to note the fact that the N. S. A. has grown upon the attention of the people more than it has in any period of its history. The need of a strong central organization for business purposes, as well as a psychic centre, has become apparent to every truly progressive Spiritualist. There has sprung up a laudable desire to remedy the defects now existing in the machinery of to make it the servant of the people. As delegates, it is your duty to carry out the wishes of your constituents in these directions. It will be your duty to instruct your officials in plain terms then hold them in a strict accounting at our next annual conclave

It has been a grave mistake to hurriedly pass over important recommendations, or refer them to the coming Board of Trustees with power o act," on the part of former conventions. I most respectfully ask you to that you can settle here and now. The work of the year can be outlined in part, at least, by your honorable body, while emergency cases can be trusted to the judgment of the capable men and women whom you will call by your votes to fill the offices connected with this Association. I am constrained to venture one further recommendation vith regard to your work as delegates. I believe it to be only right and just for you to make it possible for all nominations for office to be made upon the floor of the convention, and not through the mediumship of a nominating com mittee. It will be impossible to effect place yourselves on record in favor of the principles of true democracy by adonting this plan for the government day if they feel that I ought to do this of future conventions.

During the past year several of the truest friends of Spiritualism, and loyal friends of the N. S. A., have taken their departure to the higher life. On the 27th of December, 1897, that noble veteran and true-hearted friend of humanity, Mrs. A. H. Colby-Luther, took eave of earth and passed to her reward in spirit. On February 8, 1898, Hon. J. O. Barrett, reformer and spiritual teacher, went home to spirit-land. J. Henry Brown, Merrill Ryder and Mrs Sarah Durham have also completed their sojourn on earth during the past twelve months. Each and all of these were true friends to the N. S. A., and it is only fitting that their names should be spoken and memories honored in a convention of this kind. I recommend action upon this matter by you.

This convention will complete five years' of service for me as your President. I have tried to do my full duty by the Association, and faithfully sought to repay trust with trust. That I have made many mistakes, I freely admit, but I have honestly endeavored to rectify them whenever I have discovered them. I come now to the close of my fifth term of office with the con-sciousness that I have been loyal to the cause of co-operation during the entire period I have served you. To the many friends I have made during that time, I return my heartfelt thanks for their uniform kindness and hearty support Their words of encouragement and good cheer remain with me now, and will continue to do so in the future, as compensations for the hardships I have met with in this work.

Words fail to express my gratitude to you for the honors you have heaped upon me during the past five years. Want, hunger and privation, as well as mental agony, have been mine during a portion of that time. But the law of compensation has brought me many re turns for those ills, and friendships, the words of kindly encouragement, and practical aid are cherished memories in the arcana of my memory. I feel again to thank you for your courtesy and good will, also for your kindly forbearance in listening to my lengthy paper to-day.

All of which is respectfully submitted. HARRISON D. BARRETT, President National Spiritualists' Asso clation of the U.S. A. and Dominion

### CREED-BUILDING.

Its Futility Exemplified by the N. S. A. Convention.

A striking example of the futility of any attempt at general agreement upon any formulated creed, declaration of principles, or what not, by so in-dependent a class of thinkers as is afforded by the great body of Spiritualists, may be found in the Report of the Proceedings of the Fifth Annual Convention of the N. S. A., when the "Statement of Principles" was under consideration. The statement starts out by declaring that "we as Spiritual ists do not believe in a creed," etc. "but the following is a declaration of principles most commonly accepted "We believe the indwelling energy of

the Universe, whether called by the name of God or by any other name, is incomprehensible, indefinable, illimitable and eternal."

Thus the "declaration" started out by tackling the "God" question. And what was the result? Read: "Mrs. Kilgore: I don't like the con-

struction, 'indwelling energy of the Universe.' We all believe in God," etc. 'Mrs. Richmond: I think the objection of the lady is well taken." "Mrs. Root, of Michigan: I dislike that word 'indwelling energy.' I think 'all-present energy' is preferable." Etc. "Mrs. Sprague: I hope the word (God) will not be adopted."

"Mr. Hull: The word God has been so misused. It signifies the devil and half a dozen other things, in the estima tion of the world. I don't like it. like those words 'Indwelling energy.' don't like the 'all-present energy. "Mr. Locke: The people who have been so anxious to keep God out of the Constitution do not desire it in their

own declaration of principles." "Mr. Moulton: To undertake to de five the undefinable and to prove the unprovable will bring a grand dis cussion always." "Mrs. Cadwallader: I think that

after all that was brought before this sale at all camp and local meetings, as last convention regarding all the Sec retary had done, and the agitation of the Spiritualists, Freethinkers and everyone else against putting 'God' in the Constitution, we are simply making fools of ourselves by putting that word into OUR Constitution.

In the final result 'God' was floored or shelved, and 'indwelling energy' car ried the day. But there was a beautiful scrap and lively over the question. After it was settled, every delegate thought just us he or she did before: there was no greater harmony in views than there would have been, had there been not a word said about it nor any attempt at formulation into a cut-and dried "declaration."

The little attempt at creed-making proved abortive at best; it had no hold even on those whose views prevailed And precisely so will result every at tempt to fashion and fix for Spiritualwill be of no authority whatever, of no use to anybody, and least of all to any Spiritualist.

The N. S. A. has no more authority to make a "declaration of principles" or a "statement of belief" or a creed, for Spiritualists, than has the Legislature Illinois, or the Congress of the United States. As a Spiritualist, not all the world

combined, including all Spiritualists and the N. S. A., can have any power the N. S. A., as well as a determination or authority to make a creed or "dec laration" or "statement" for me, any more than I have to make one for then Each creed-builder thinks all would be lovely if we all had a creed-but it is with the reserved thought within that all shall cheerfully assent to the "nrinciples" he himself shall formulate But the trouble with the scheme is that each one's creed is in some respect variant from each other one, and the larger the number of points or articles in any "declaration," the larger will be the number of objections and objectors. refer nothing to the Board of Trustees and the amount of cat-clawing over them

> What are we going to do about it? Simply this: Leave each and every mind free to do its own thinking, unlettered and unhampered by cast-iron statement, declaration or creed. JAS. C. UNDERHILL.

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book is of great wine; not only to Spiritunists, and those interested in the problem of man's future life, as well as to those interested in phenomenal research."—J. J. Owen.
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FOR THE CONSIDERATION OF
THE PRADERS ON THE PRO-

To the Editor:-In last week's Pro-To the Editor:—In last week's Progressive Thinker Prof. W. M. Lockstillion. But the "Professor," inconsistwood presents a dogmatic criticism of those Spiritualists who hold to the idea of an immanent God in the universe, or greatest minds of all ages, must needs who dare to regard the human soul as something higher, greater, grander than a mere automatic product of two molecules of matter vibrating in rhythmic unison. He takes for his "Piece de resistance" the volume given through the guides of Mrs. Cora L. V. Richmond, entitled "The Soul in Human Embodiments," and shows the same lofty appreciation of its propositions as the traditional bull in the china shop does of the delicate and valuable bric-a-brac with which he comes into contact.

The philosophy of the volume referred to needs no defense at my out his misconceptions, but will recommend a more careful study of the book as affording the most complete answer you will find it is neither inconsistent with Spiritualism nor with the latest mean? If the Professor means that word of modern science.

occasionally and I assure you that sel- is so, for the Professor says so. ence has made great strides in advance of her position twenty-five or thirty years ago, when the atomic theory and Philosophy it behooves you to keep the molecular hypothesis were young.

In the light of modern thought, your denial of an Infinite Omnipresent, In- now accepted as true, or at least probtelligent cause needs revision. Can- ably true, by the ablest minds of the didly, Professor, it is your own unday in the domain of scientific research.

The latest scientific thought esprogressive, dogmatic, intolerant attitude which is "Completely at variance tablishes the necessity of an intelliwith every department of cosmic and biological science, etc." The "Molecuthings to render a rational account of lar Hypothesis of Nature," of which things as they exist. This intelligent you are the author, contains much force some of us are pleased to term truth, but after summing it all up, you God. Not a God sitting outside of have only adduced arguments showing things and molding the universe as the nave only adduced arguments showing that hypothesis to be simply a method potter molds his clay; but God the life of operation, nothing more. The same things have been said over and over again and the facts of molecular vibration and the facts of molecular vibrations and the facts of molecular vibrations and forces. tion, attraction, affinity, rhythm and forces, but an Infinite, all pervading harmony are well known and ad-Spirit, of which these material forces mitted, but the cause of it all is as in-definable as before you wrote the book means by which the Infinite pro-which, singular as it may seem, has not gression and evolution are carried foryet been adopted as a text-book in the ward. This is the God of modern sciscientific departments of our colleges, ence, a magnificent conception of Innor do 1 remember seeing Prof.Lockwood referred to as scientific authority which and the philosophy of the human by any of our current journals or resoul, this wonderful life of ours is a

Twenty-five years ago many writers upon Science and Philosophy took the same stand as 1701. Lockwood, but their materialistic attitude received a fatal shock when Spencer, the brainiest HOME FOR MEDIUMS. same stand as Prof. Lockwood, but of them all, startled them with his final conclusion that back of the molecule A Most Worthy Enterprise and back of the motion, he recognized an unknown force that demonstrated an intelligent purpose, and in his mag nificent awe and honesty he named it the "Unknowable."

Let us see what some of our modern scientists are saying. Note this from A. E. Dolbear, Ph. D., of Tufts College. physical energy could possibly produce materialize. a vortex ring in a frictionless medium and one must postulate some different ful workers banded together at No. 77 energy in the universe as the primal condition for organizing energy into a Ladies' Aid and Home Society, its vortex ring. Choice as well as energy object being to help the poor and build directed, super-physical energy must be then receives from physical science, which we have for the Nebula theory and the wave theory of light."

Balfour, Stewart and Tait in "The Unseen Universe," page 221, say: "Consider the position into which Science has brought us. We are led by scientific logic to an unseen, and by scientific analogy to the spirituality of this unseen. In fine, our conclusion is, that the visible universe has been developed by an intelligence resident in the Unseen."

We note a few excerpts from "The LLD., F. R. S. E., F. G. S., also a real "Professor" and a most distinguished scientific authority, who has done more Ill., or to the writer's address, No. 98 to make the theory of Evolution under-standable, explainable and acceptable than any writer since Darwin himself.

"There is only one theory of the Method of Creation in the field and that is Come and join us in our efforts and let Evolution; but there is only one theory of origins in the field and that is Cre- land. We want a Home owned by ouration. Instead of abolishing a creative selves, so that our workers in their last hand, Evolution demands it. Instead days of earth life may feel their past of being opposed to Creation, all the labors for truth have been appreciated. ories of Evolution begin by assuming We desire to hold weekly beneficial it."...."It is in these great immaterial seances at the Home, and kindly solick orderings which science is but begin- the assistance of mediums in the city, ing to perceive, that the purposes of and those who may be passing through Creation are revealed.... Evolution who wish to aid us. has ushered a new hope into the world. Men begin to see an undeviating, ethical purpose in this material world, a person who reads this notice would tide that from eternity has never turned, making for perfectness." "An neat sum would be realized. ascending energy is in the universe, and the whole moves on with one mighty idea and anticipation. The aspiration in the human mind and heart is but the evolutionary tendency of the universe becoming conscious....Science does not know indeed what forces are; it only classifies them. Here, as in and elevating spirituality of thought, every deep recess of physical Nature, Series 1, 2, and 3, each complete in itwe are in the presence of that which is self. Price, cloth, \$1 per volume. For metaphysical, that which bars the way sale at this office. Imperiously at every turn to a way are the sale at this office. imperiously at every turn to a materialistic interpretation of the world."... "Positively, the idea of an immarent God, which is the God of Evolution, is infinitely grander than the occasional wonder-worker who is the God of an old theology." "As to the facts, the daily miracle of a flower, the courses of the stars, the upholding and sustaining day by day of found treatise. Cloth. \$1. For sale at the course of the stars, the upholding and sustaining day by day of found treatise. Cloth. \$1. For sale at the course of the stars, the upholding and sustaining day by day of found treatise. Cloth. \$1. For sale at the course of the stars, the upholding and sustaining day by day of found treatise. Cloth. \$1. For sale at the course of the stars, the upholding and sustaining day by day of found treatise.

THE READERS OF THE PRO- the statement of the sciolist who de-GRESSIVE THINKER - DISCUS- clares the human soul is but the product of chemical action, and the idea of Infinite Being but an exploded deently with his own hobby of an easy explanation of what has buffled the postulate chemical affinities and poten-tialities, without a thought as to their cause, origin or purpose. In contrast with the quotations

already given, read the following from page 33 of "The Molecular Hypothesis of Nasure," by Professor Lockwood. "That this formative energy and invisible life is the real result of focalized chemical combination we shall affirm, first, because of its association to its environment by molecular methods only; and, second, because its growth into higher form, is promoted by chemical affinity obtaining throughout the ferred to needs no defense at my entire structure, which in and of itself, hands, and I shall neither attempt to demonstrates the reciprocal relation explain it to the Professor, nor to point existing between the attractive force and the attracted elements; and, third because this reciprocal association as affording the most complete answer in analogous processes of growth is to his questions and criticisms. Read found in every realm of life, from the it again, Professor, with an honest desire to learn just what is taught and complex structure of man." Wonderful

the life principle is simply a result of By the way, Professor, while you are chemical action why not say so and not at it, suppose you read up a little on the attempt to befuddle the reader with a most advanced positions taken by the profusion of high sounding words that best known and recognized philoso-appear profound but mean absolutely phers in the scientific world. I am nothing as used, except that chemical only a plain business man, but I find relations are reciprocal, and they are time to read modern scientific journals so because they are so, and therefore it

Come, Professor, if you are to pose as a scientist and a critic of Science and pace with modern thought and no humiliate yourself by denying what is finite power and grandeur, without meaningless riddle.

ERVIN A. RICE.

## in Chicago.

I have just read the article on the first page in a late issue of The Progressive Thinker and find it very sad, out, alas! too true. Many of our earna genuine "Professor" by right of recognized ability and degrees conferred, and known as a most practical, selves, because of the lack of compelled to live in Christian Homes and other places uncongenial to themhard-headed student of physical sej- fortable places under the auspices of ence: "The idea is that the atom is a Spiritualists. On the fourth page I also vortex ring of ether in the ether and its read a brief notice entitled "That properties as an atom are due to the Skeleton," stating "there was not an character of the motion which is emendowed home for mediums in all this bodied in it. If the atom be a ring of broad land," in which the writer pleads ether then ether must have existed for assistance from some wealthy Spirbefore the ring which is made of it, itualist to endow such a home. We all The ether is frictionless and by itself join him in this earnest and just decan never transform energy, but no mand, and pray that our hopes soon

exhibited here whenever and a home for needy Spiritualists and mewherever it came about. Consciously diums. Faithfully and hard have the members toiled, and now they have a assumed to give a rational account of home in operation. They have rented the apparition of the first atom. Theism a building in one of the most beautiful locations in Chicago, No. 33101/2 Rhodes evidence which equals in cogency that avenue. Every room in the Home is warm and airy and everything conducive to health and happiness. We hope in time to make it self-sustaining, if possible, but at present we wish to hear from all Spiritualists. Any donation of money, furniture or household articles will be gratefully received. Those who cannot send us from one to ten dollars, can, perhaps, send smaller amounts, as all goes towards paying expenses, and ladies who have no dimes, can sometimes spare a house-hold article, such as sheets, towels, mats, bedding, etc. All articles can be Ascent of Man," by Henry Drummond. sent to the Home or corresponding secretary, Mrs. G. N. Kincaid, office, No. 75 Thirty-first street, flat D, Chicago, Thirtieth street, flat 1. All donations will be thankfully received and due no-

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The Scientific Investigation of Psychic Phenomena.

Sir William Crookes, F. R. S., president of the British Association for the Advancement of Science (Liverpool Daily Post, September 8), whose annual meeting took place this year at Bristol, concluded a remarkable address as follows:
"Upon one other interest I have not

yet touched-to me the weightiest and the farthest reaching of all. No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals. This fact in my life is. of course, well understood by those who honored me with the invitation to be-come your president. Perhaps among my audience some may feel curious as to whether I shall speak out or be silent. I elect to speak, although briefly. To enter at length on a still debatable subject would be unduly to insist on a topic which—as Wallace, Lodge and Barrett have already shown—though not unfitted for discussion at these neetings, does not yet enlist the interest of the majority of my scientific brethren. To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit. To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or of adverse criticism, is to bring reproach on science. There is nothing for the investigator to do but to go straight on, "to explore up and down, inch by inch, with the taper of reason"; to follow the light wherever it may lead, and should it at times resemble a Will-o'-the-wisp. I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto. I regret only a certain crudity in those early expositions, which, no doubt, justly militated against their acceptance by the scientific world. My own knowledge at that time

scarcely extended beyond the fact that certain phenomena new to science had assuredly occurred, and were attested by my own sober senses, and, better still, by automatic record. I was like some two-dimensional being who might stand at a singular point of a Rie mann's surface, and thus find himself in infinitesimal and inexplicable contact with a plane of existence not his own. I think I see a little further now. I have glimpses of something like coherence among the strange clusive phe nomena; of something like continuity between these unexplained forces and laws already known. This advance is largely due to the labors of another association of which I have also this year the honor to be president-the Society for Psychical Research. And were now introducing for the first time these inquiries to the world of science, I should choose a starting-point different from that of old. It would be well to begin with telepathy; with the funda-mental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense-that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. Although the inquiry has elicited important facts with reference to the mind, it has not yet reached the scientific stage of certainty which would entitle it to be usefully brought before one of our sections. will therefore confine myself to pointing out the direction in which scientific investigation can legitimately advance. If telepathy takes place, we have two physical facts-the physical change in the brain of A, the suggester, and the analgous physical change in the brain of B, the recipient of the suggestion Between these two physical events there must exist a train of physical causes. Whenever the connecting sequence of intermediate causes begins to be revealed the inquiry will then come within the range of one of the sections of the British Association. Such a sequence can only occur through an intervening medium. All the phenomena of the universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when with every fresh advance in knowledge it is shown that ether vibrations have powers and attributes abundantly equal to any demand-even to the transmission of thought. It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap which widens in sleep, while it narrows almost to extinction during mental activ-

ilar, it is conceivable there may be present masses of such perve coherers in the brain whose special function it may be to receive impulses brought from without through the connecting sequence of ether waves of appropriate order of magnitude. Roentgen has familiarized us with an order of vibrations of extreme minuteness compared with the smallest waves with which we have hitherto been acquainted, and of dimensions comparable with the distances between the centres of the atoms of which the material universe is built up; and there is no reason to suppose that we have here reached the limit of frequency.
"It is known that the action of thought is accompanied by certain mo-iecular movements in the brain, and here we have physical vibrations capable from their extreme minuteness of acting directly on individual molecules, while their rapidity approaches that of the internal and external movements of the atoms themselves. Confirmation of telepathic phenomena is afforded by many converging experiments, and by many spontaneous occurrences only thus intelligible. The most varied proof perhaps, is drawn from analysis of the subconscious workings of the mind, when these, whether by accident or design, are brought into conscious survey. Evidence of a region below the threshold of consciousness has been presented, since its first inception, in the proceedings of the Society for Psychical Research; and its various aspects are being interpreted and welded into a comprehensive whole by the pertinacious genius of F. W. H. Myers Concurrently, our knowledge of the facts in this obscure region has received valuable additions at the hands of laborers in other countries. To mention a few names out of many, the observations of Richet, Pierre Janet, and Binet (in France), of Breuer and Freud (in Austria), of William James (in America), have strikingly illustrated

the extent to which patient experiment ation can probe subliminal processes

and can thus learn the lessons of alter-

nating personalities and abnormal

This condition is so singularly

like that of a Branly or Lodge coherer

as to suggest a further analogy. The

structure of brain and nerve being sim-

necessarily morbid. II. The human race has reached no fixed or changeless ideal; in every direction there is evolu tion as well as disintegration.

"It would be hard to find instances of

more rapid progress, moral and phys-

ical, than in certain important cases

of cure by suggestion-again to cite a

few names out of many-by Liebeault

Bernheim, the late Auguste Volsin, Be

rillon (in France), Schrenck-Notzing (in

Germany), Forel (in Switzerland), Van Eeden ((in Holland), Wetterstrand (in Sweden), Milne-Bramwell and Lloyd Tuckey (in England). This is not the place for details, but the vis medicatrix thus evoked, as it were, from the depths of the organism, is of good omen for the upward evolution of man-kind. A formidable range of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, so bewildering, and for ages so inscrutable, as the direct action of mind on mind. This delicate task needs a rigorous employment of the method of exclusion-a constant setting aside of irrelevant phenomena that could be explained by known causes, including those far too familiar causes, conscious and unconscious fraud. The inquiry unites the difficulties inherent in all experimentation connected with mind, with taugled human temperaments and with observations dependent less on automatic record than on personal testimony. But difficulties are things to be overcome even in the elusory branch of research known as experimental psychology. It has been characteristic of the leaders among the group of inquirers constituting the Society for Psychical Research to combine critical and negative work with work leading to positive discovery. To the pentration and scrupulous fairmindedness of Professor Henry Sidgwick and of the late Edmund Gurney is largely due the establishment of canons of evidence in psychical research, which strengthen while they narrow the path of subsequent explorers. To the fletective genius of Dr. Richard Hodgson we owe a convincing demonstration of the narrow limits of human continuous observation. It has been said that 'nothing worth the proving can be proved, nor yet disproved.' True though this may have been in the past, it is true no longer. The science of our century has forged weapons of observation and analysis by which the veriest tyro may profit. Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and in so doing has fortified itself for tasks higher, wider, and incomparably more wonderful than even the wisest among our ancestors imagined. Like the souls in Plato's myth that follow the chariot of Zeus. it has ascended to a point of vision far above the earth. It is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of cosmic law. An eminent predecessor in this chair declared that 'by an intellectual necessity he crossed the boundary of experimental evidence, and discerned in that matter, which we in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator: have hitherto covered with opprobrium, the potency and promise of all terrestrial life.' I should prefer to reverse the apothegm, and to say that in life I see the promise and potency of all forms of matter. In old Egyptian days a well known inscription was carved over the portal of the temple of Isis: 'I am whatever hath been, is, or ever will be; and my veil no man hath yet lifted.' Not thus do modern seekers after truth confront Nature-the word that stands for the baffling mysteries of the universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from what she is to reconstruct what she has been, and to prophesy what she yet shall be. Veil after veil we have lifted. and her face grows more beautiful, au-

# FAMOUS CONTRACT.

gust, and wonderful with every barrier

that is withdrawn."

It at Last Is Made Public.

THE ONE THAT LAID THE FOUN-DATION FOR THE JUBILEE, AND ITS SAD ENDING.

ARTICLES OF AGREEMENT. By and between the National Spiritualists' Association, a corporation under the laws of the District of Columbia of Washington, D. C., party of the first part, and Frank Walker, of Hamburg, Erie county, state of New York, party of the second part, witnesseth:

The said Frank Walker is hereby appointed as the special agent of said first party: To be known as "General Manager," to manage a semi-centennial jubilee under the auspices of said National Spiritualists Association, said jubilee to be held in the city of Rochester, in the state of New York, during all of the first eight days of the month

of June, A. D. 1898. And said second party is hereby empowered to solicit and collect a special fund to defray the expenses of said Jubilee: to disburse the said fund; and to make all contracts and arrangements for said Jubilee, provided, however, all such disbursements, contracts and arrangements shall be promptly reported to the board of trustees of said first party and subject to the approval of said board or a committee thereof, and, provided, further, that said first party shall not be made responsible for expense connected with said Jubilee. beyond the said special fund.

It is further agreed that said second party shall be allowed his personal expenses from said fund while actually engaged in work under this contract. and in addition thereto for his personal services in full the sum of two thousand dollars. Said second party also agrees to keep just, true and accurate accounts open at all times to the inspection of said first party or a committee thereof, and to settle with and turn over to said first party all balances and surplus remaining on his hands at the close of said Jubilee. THE NATIONAL SPIRITUALISTS

ASSOCIATION, by HARRISON D. BARRETT, Pres. FRANCIS B. WOODBURY, Sec. FRANK WALKER Signed at Washington, D. C., this 22d

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### NEW FIRST CHURCH.

Dedicatory Services of the Spiritual Unity Congregation.

The opening services of the new First Church of Spiritual Unity drew a large audience at Pastime Hall, 911 North Vandeventer avenue, Sunday night, Mrs. Jurgens leading in a brief address, says the St Louis Post-Dispatch. There was an address by Judge Portis, a violin solo by Miss Ella Hodges and solos by Mrs. Kirkpatrick and Mr. Davis. The pastor, Mr. Peck, then explained

the meaning of the name adopted for the organization. The use of the word church was necessary to give proper expression to the religious objects of the association. The popular idea of Spiritualism was that it meant no more than rappings and other phenomena. This popular error must be corrected. In organizing a church the society renounced nothing of Spiritualism or its truths. There was no return to the flesh-pots of Egypt-no going back of the chicken into the shell.

Mr. Kershaw, superintendent of the Sunday-school organized yesterday, urged that especial attention be given to the children.

The ladies of the new church were

eloquently praised by Judge Portis and the pastor for their untiring labor and great success in charity, work. The benediction was pronounced by

The members of the new organization are greatly elated at its prospects and hope to accomplish a great deal this winter. The following is the new church dec-

Judge Portis.

laration of principles: "God is the infinite and all-pervading intelligence, vitalizing energy or life principle, the sole and moving force of the universe, working by and through immutable and eternal law to the fulfillment of an infinite purpose in the perfection of man and the universe. The infinite and divine spirit, in whom we live and move and have our being:

the universal all, father, unchangeable, the same yesterday, to-day and forever.
"Man is an immortal, intelligent entity; a soul emanating from divine or universal soul. A child of God, clothed upon in this life with a fleshy covering or material body by and through which he comes in contact with the things of earth; a spirit surviving the dissolution of the body and retaining a conscious existence in realms invisible to mortal eyes.

"The spirit world or future home of the soul is a real world, varying in its character and condition from the gross to the refined; from darkness to light, from states of degradation and misery to a sphere of harmony and

"At the death of the body the spirit gravitates to that sphere or condition to which it is fitted by its moral and spiritual development, and its status in the spirit world depends upon the character of its life in this world.

"Eternal progression is the order of the spiritual world, as well as the material world; hence, condition and place of the spirit is not fixed permanently at death. but in the spirit world, as well as here, aspiration, prayer and endeavor will enable the soul to rise to higher planes of moral and spiritual being. "Sin is transgression of natural law.

whether physical or moral; all transgression is followed by a penalty. penalty is inherent and invariable. Man must reap as he sows; the debt must be paid, and he who sins must suffer. "Reason is the highest authority upon

questions of a debatable character; hence the fullest toleration and latitude of investigation is necessary in order to arrive at the truth. "The religion of 'Spiritualism' inculcates universal fraternal love as the

basis or governing motive in our dealings with our fellow men, and seeks to unite the human race upon the broad platform of the 'Fatherhood of God and the 'brotherhood of man.' "The specific and peculiarly characteristic doctrine of Spiritualism is

the phenomena of spirit communion. We maintain that under favorable conditions the spirits of the departed can and do make their presence known to those still in the mortal form; that intelligent communications are transmitted from them to us, and thus their continued existence is proved beyond a doubt, and the question of a future life becomes a matter of knowledge instead

FREEDOM OF THOUGHT.

"As all progress depends upon freedom of thought and investigation, no statement of principles or creed should be binding upon the conscience of men and women, but each should be free to accept any new truth, however much it may conflict with pre-conceived opinand stated beliefs; therefore. nothing in the preceding 'Declaration of Principles' need be regarded as absolutely final, but all are subject to the modification of experience and in-

### A STRANGE STORY.

#### Two Brothers, Apart, Have a Vision That Is Realized.

The following curious story is related by President Austin, of Alma College, Ontario, in an article in the Arena: "My fourth incident is given on the

statement of a Mr. C—, of Nova Scotia, a bank manager in an important city, who was personally acquainted with the family concerned and had the statement from the lips of Mr. M-, whose experience I am to relate. who resided in Montreal, and who had a brother in Toronto and one in Urbana when the strange occurrence took place. According to my informant, Mr. C-, Mr. M- was long a very prominent figure in the business life of Montreal, having been a wholesale merchant there for years, and being well-known throughout Ontorio and Quebec, particularly among the Methodist people, of which body he was a

"One morning just before daybreak Mr. M—awakened from sleep with a most vivid impression upon his mind that his two brothers, from Toronto and Urbana, were in the room with him and were conversing with him. He believes he was awake, because he was conscious of his surroundings; and after the remarkable experience about to be described he remained in a con scious condition until he arose.

leading member.

"After a brief salutation, his Ohio brother, calling him by name, said: 'I am dying and want you to dispose of my property in this way.' Then followed a brief outline of directions as to the property of the younger brother The vision soon passed away, and Mr. M- was left to reflect upon his strange experience. The impression produced upon his mind was most vivid, so that he had not then nor has he had subsequently any doubt whatever as to the reality of the communication made to him in this marvelous way. He fully believed that his brother was dead, and as soon as breakfast

was over he mentioned the strange occurrence to his wife, as well as his belief in the message so received. She treated it as a dream, but could not, as Mr. M- declared that he should soon get word of his brother's death. That news came by telegram within a couple of hours. His brother evidently had passed away about the time of the vision. Accordingly Mr. M-arranged to leave almost immediately, and, arrangements having been hade by telegram, he and his Toronto brother were to meet that evening at the station in Toronto and proceed to Ohio to attend the funeral. On meeting his brother at Toronto, and before acquainting him with the experience of the early morning, his brother said to him: I had a strange experience this morning before daybreak. 'And what was that?' in-quired Mr. M—. 'Why,' said the brother, 'I thought I was in your bed-room in Montreal, and that C— (the deceased brother) was with me, and he said, "I am dying, and I want you to dispose of my property in this

way."'
"Then followed the same directions which M— believed himself to have received in the morning vision. This, while confirmatory in one way of his own experience, was very perplexing indeed so far as any solution of the phenomena was concerned. They journeved together to Urbana, and inter viewed the family with which the deceased had been stopping at the time of his death. From them they learned all the circumstances of his illness and death, and found that their experiences on that particular morning agreed with the hour of death. They learned also the additional fact that for some moments preceding his death he was in a semi-entranced condition, and perfectly oblivious to all about him, but appeared to be conversing with some one not visibly present; and they heard him speaking to his brothers about th division of some property.

"Here indeed is a strange case for the philosophers. A man dying in Ohio at a certain hour is heard talking to his absent brothers about his death and the division of his property. A brother of his in Montreal believes that at that hour he saw him in his own room, and heard the words spoken in Ohio. Another brother in Toronto believes himself to have been present at this interview in Montreal at the same hour, and to have heard the same words spoken in Ohio. Who will explain the many curious and complex problems involed in this incident?"

### CORKERS.

An Old Worker's Honest Opinions.

The last two numbers (464 and 465) are corkers; especially the former, for contains an array of facts presented y actual workers in the field.

If those who are devoting their entire time and energies are not qualified to judge of the signs of the times, who are? It is about time that platform speakers and mediums having talents gifts and sound common sense, had something to say as to how they are to be kicked and cuffed about by a few all-wise people who do not need to depend upon their mediumship or an organization for their mere existence. And therefore the collection of ideas given by so many able representatives are of inestimable value.

It would be a great source of satisfac tion to some of us, if a few of these allwise mossbacks had to endure the hardships, trials and actual suffering for about three months that all honesi sensitives are struggling under at the present time.

I cannot see the consistency of any advice that may come from one or more persons that has not had these trying xperiences to pass through, when such advisor ridicules or abuses and poses as a calamity howler on the subject of no organization, no system of protection, no imitation to any extent of the church forms, in name or practice, because they fear the terrible result of becoming religious or reverential, or law-abiding, consistent body of people. Why call ourselves Spiritualists if we are to have no head, no system of government or intelligent declaration of principles? Are we to be pulled back vard into the state of religious anarch

fulling emerging from? Let those who have farms and profitable business with which to obtain sufficient sustenance keep their dissatisfaction to themselves and give heir financial assistance as they can afford, and their good cheer and welcome to decent and intelligent workers whose motives are pure and whose experiences have been such as to educate hem sufficiently to propel the ship safe to its destination.

ism that Spiritualism has been hope

Differences of opinion are necessary for the development of character and power in any movement, as well as to individuals.

It sometimes seems to me that it is 'nip and tuck" as to whether the disreputable fraud element that is so disgusting, or the chronic way-back growlers, who never assist in anything but to keep up a row, are the most to be feared and shunned by earnest Spirit-

ual réformers. There is coming to the front an army of these "dog in the manger" people, and what to do with them is the question. They are to be found at all of the camp-meetings "investigating." and have been for thirty years "investigating" every medium with whom they come in contact.

A genuine medium may starve on their doorstep this week, and the next week a "fakir" is banqueted and sent away with his pockets full of money and the "influential Spiritualist" tells of "such wonderful tests" as this marvelous medium gave while he was at his house; and so it is repeated in every city in the country.

I can stand opposition of opinion when the ideas come from an honest and qualified advisor.

And we find much frankness in the

large number of articles written upon the N. S. A. inthe number referred to. sincerely hope that all the delegates have read, or will, that issue of The Progressive Thinker. And it would be in place for some of the writers, as well as others, to men-

tally beg the pardon of those who have been abused by them for the telling the truths to the now radical opposers of the frauds with reference to the "marvelous demonstrations" through many so-called mediums. "The mills of the Gods grind slow but exceedingly fine." and we can wait a while longer. All honor to an editor who has the backbone necessary for such a task as you have performed.

We have a cozy hall and comfortable cottage fitted up for the purpose of entertaining the seekers after genuine Spiritual information, here in Dubuque, and expect to continue our lifework and spread the good news of eternal progress throughout the State of Iowa this season, and will consider propositions to organize, lecture and give communications in cities not too

Mr. Geo. Zelmer, an honest medium, is here and desires work.

GEO. F. PERKINS. Dubuque, Iowa.

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A VERY FASCINATING WORK.

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SATURDAY, OCT. 29, 1898.

THE WAY OUT.

It is apparent to every observant mind that the progress of our cause has been marked with a process of change. of gradual growth, which has been the result of the outworkings of an innate principle, not wisely held under the control of good judgment-namely, natural curiosity delving into things marvelous and occult.

In former days, when Spiritualism was young, so to speak, the public medium, plying mediumship as a trade, for a living, was unknown. Instead, the potent factor in spreading the experimental knowledge of our great truth, was the little private circle and the manifestations through the me diumship thus developed and used.

Inquiring minds met in friendly union at the home of some neighbor, or the strictly exclusive family circle was formed in the sacred privacy of the home, and from these little centres the light of the truth of demonstrated spirit continuity and return radiated to other families and other neighborhoods until the glow of spiritual illumination covered the face of the wide land.

But, with this spread of knowledge came a stirring-up of the faculty in the mind that takes hold on the marvelous. occult and mysterious, and an undevelopment was induced, loading to an inordinate and often easily-gullible craving for tests. The demand tended to create the supplyand multitudinous "mediums" arose ready to furnish marvelous tests, of almost any quantity, quality and of rectitude. 'phase"-for the cash in hand.

mediums have come forth in abund-

There are two ways to remove the curse and the stench arising therefrom. One way is to cut off the revenues of the "frauds," by exposing their methods, by enlightening the unwary investigator and sign-seeker. Another way is to rehabilitate the

family and private circle in their pristine purity and power.

We desire to impress upon the minds of Spiritualists and investigators the Importance and wisdom of re-establishing these circles as a most desirable means of arriving at satisfactory results in spirit manifestation, and of forestalling the nefarious works of the fraud gang.

investigators and those who would learn of the reality of spirit return and manifestation, form circles of their own, and with proper methods and due patience and perseverance, the results will amply repay them in the satisfaction received. In this way the direct mys of light from the spirit world may be made to shine in many a home and neighborhood now lacking convincing knowledge of the truth.

### THE ELDER EXPLAINS.

Rev. N. Sulzer, of Boscobel, Wis. lately dropped from the Madison Presbytery, for antagonizing the Presbyterian creed, replying to a friend, says -though greatly condensed:

"I was for many years a strong Calvinist, and am still so far as Calvinism accords with truth, for truth is what I want, and nothing else. Truth is su-preme and unchangeable, and is worth more than riches. It is irrestistible and will win the battle.

"I used to believe, as all Presbyterians must, that future punishment will be endless, and for torment only. Now believe it is like punishment in this life, of limited duration, and for the purpose of correction. For this offense only was I compelled to withdraw from the Preshyterian church and ministry Because I was not in harmony with the

creed I had to leave the church.
"I still believe in future punishment, but I differ with the creed as to the purpose of punishment and its duration. I respect creeds so far as they ire good, but reject them as chains to

bind us to error." Rev. Sulzer, unfortunately for his he landed where all honest thinkers do, outside the church. Thought and creed are incompatible, and must necessarily remain so. Once started on the road of progress Mr. S. will find there are other defects in the creed, and serious ones, which no interpretation can make harmonize with natural law, which we take it is the law of God.

### SELF HYPNOTISM.

The Medical Brief, responding to the inquiry, "should physicians pray?" says: "Prayer is a species of self hypnotism, helpful to those who are dimly feeling their way to the truth, but not for those who can discern clearly the why and wherefores of existence." WEYLER IN A NEW ROLE.

All have been generous in abuse of Weyler, late governor general of Cuba; but however deserving of censure he has just shown another side of his character little expected. He has written a long letter to the Queen Regent, wherein he has shown the cause of Spain's great weakness is the Catholic church and its priesthood. He does not rest, however, in simply announcing the fact, but he suggests the only possible remedy, a separation from its vile embrace. The Christian Advocate, St. Louis, gives an epitome of Weyler's letter, from which we extract and con-

dence the following. "With a force of logic impossible to answer Weyler tells the Queen that Spain's lamentable condition is due to the clericals. In support of his proposition he cites facts hitherto almost unknown outside of that unhappy kingdom, but familiar to Spaniards acquainted with their own social and political condition. He declares, while Spain is poor, the church is richer than any other country in Europe; not even in priest-ridden Italy does the church possess so much wealth. 'Many of the richest corporations in the kingdom belong to the church, notably the Transatlantic Espanola, the leading steamship company. The clerics also have landed estates, both in the peninsula and in the colonies. Nearly all the land of any value in the Philippines belongs to the religious orders and is

rented to the islanders by them. "In return for benefits conferred upon it by the state and people, Weyler asks what the church has done for the country, and answers his own ques-tion by the statement that it has not only done nothing, but in crises like the present its influence has always been against the court and government. And while the bishops have ostensibly favored the priests, whose nower among the common people is unlimited, they have invariably opposed the few meas ures of reform the government has had the courage to suggest. This is the way the church has returned thanks for benefits conferred upon it, for the privileges enjoyed by its clergy, for the immense wealth it has wheedled and cajoled from the government and people

of Spain.' "The letter," continues the Christian Advocate, Methodist, "is a most frightful arraignment ever made of a religremarkable coming from the man it Weyler states plainly that the cordial support of himself and his followers depends upon a change of attitude by the government toward the

If the war with Spain results in emancipating the people of that country from the tyranny of the church and gives religious freedom to Cuba, Porto Rico and the Philippines, the United States will be abundantly compensated for all the lives and treasure which have been wasted in the strife. As the contention between freedom and slavery in Kansas led to the rebellion, and the emancipation of slavery in America, and by reflex action gave freedom to the world, so it may be possible this war with Spain will be the entering wedge to the separation of church and state everywhere. This done and a new era will dawn upon the world, brighter and more glorious in its consequences than sage or seer in his wildest dream ever anticipated.

#### GONE TO THE DOGS.

Chaplains in the army or navy, be side attending to divine service to influence God to favor our arms and nation, are also required to look after the morals of soldiers or seamen, and see that they do not depart from the path

Rev. Joseph McIntyre, chaplain of Taking fallible humanity as it is, the battleship Oregon, has just been by order of the Secretary of the Navy, charged, first, with seandalous conduct tending to the destruction of good with three specifications; second, conduct to the prejudice of good order and discipline, with four specifiations; third, conduct unbecoming an officer of the navy, three specifications. All the specifications were found proved as alleged; the accused was delared guilty under the three charges and he was sentenced to be dismissed from the United States naval service. Even \$125 a month and perquisites will not keep God's vicegerents in the straight and narrow way. What a pity.

### A FACT AND A HOPE.

Prof. Edwin Johnson, in his great work, "The Rise of Christendom," a book of vast learning and historical research, with scarcely its peer in the English language, in tracing the origin of the popular religious faith, and pointing out the frauds and forgeries of the celibate monks which marked its every step, after a brief reference to the terrible exposures he has made, ends with a hope which even the hon est sectarian may desire to see fulfilled. We quote from page 494:

"The church was founded in a time of darkness, wrath, and dismay, and the sole apology for the misdeeds of her founders lies in the fact that it was a time when violence alone prevailed on the earth. In these gentler days if surely is not too much to hope that she resolve to turn down her falsified and iniquitous pages, and begin the chronicle of a new era, inscribed with the records of her endeavors in the cause of knowledge, of truth, of human love-records at the same time of the admiration and gratitude of the world.

### A FAIR QUESTION.

G. W. Foote, of London, inquires: "What has the Gospel of Peace brought us to? Europe has now more than ten times as many soldiers as sufficed to preserve the peace and integrity of the Roman Empire when it was surrounded by hostile and pre datory barbarians. Europe is, in fact, an armed camp, not for the repulsion of barbarians, but for internecine was church connection, began to think, and among Christian states. After eighteen centuries of the Gospel of Peace Christendom is darkened by shadow of the sword, and the highest honors are paid to successful generals who are skilled in the art of slaughter.

### THE COUSIN SAID IT.

Many is the time during labor strikes, the preachers in the interest of capitalists, have given lengthy discoures from the text, "Be content with your wages," at the same time crediting this kind advice to "our dear Lord." There are times when the advice may be good, but instead of being the words of Jesus, in Luke 3:14 they are credited to John the Bantist and nowhere in the Bible to his cousin,

CHAUNCEY DEPEW'S VISION.

The vision of Chauncey Depew, the noted political orator, the record of which is herewith given, is not hard to understand in our philosophy. In fact our corps of philosophers have explained these "mental phenomena" over and over again in the columns of The Progressive Thinker, and without attempting an explanation, that could only be a repetition of that which our readers have already been taught, we

quote from the Inter-Ocean of this city: "It happened that Mr. Depew was called upon to deliver three important addresses in less than two weeks. He had been asked by Colonel Roosevelt o make the speech placing Roosevelt in nomination as candidate for Governor. He had been invited to speak for the State upon New York day at Omaha, and he had been cordially asked to speak before the Hamilton Club when he was in Chicago on his way

back from Omaha.
"It seemed to him that all three of these occasions offered excellent opportunity for him to say those things which were uppermost in his mind respecting the inevitable expansion of the influence of the United States. Nevertheless, it was difficult even for so experienced an orator to plan three speeches that were to be so near together, whose central thought was to be the same, which should nevertheless differ in treatment and in phraseology. This difficulty puzzled him somewhat.

"On the Saturday afternoon before the Republican convention was to meet, Mr. Depew went to the Country Club at Ardsley, on the Hudson, which is his temporary home, and after luncheon be went out upon the plazza, from which a beautiful view across the Hudson can be obtained. He sat there lazily, intent only upon the scenery, which was especially agreeable to a man who had been for a week in the thick of most exciting business undertakings.

"By and by the vista seemed to pass away. He saw as vividly as though the scene were really the convention hall in Saratoga. He saw the delegates stroll in. He looked at the presiding officer, whose name he did not know, as he called the convention to order, He heard that temporary chairman's speech; he saw the various details of oreliminary organization, and all of the work of the convention was as vivid and distinct as though he were a part of it at the moment. Then he saw Mr. Quigg make the motion for the nomination of candidates and heard the brief comment with which Mr. Quigg accompanied that motion. He did not, it is true, know that as a matter of fact Mr. Quigg was to make that motion: nevertheless he saw him do it. He said to himself:

'Your time is come for your speech placing Roosevelt in nomination.' He saw himself arise, address the chair, and heard himself deliver the speech, and felt the glow of satisfaction at its reception, which is the highest reward of eloquence. After that, the convention hall, the voices of the orators, the faces of the delegates, faded away as in a dream, and Mr. Depew again saw the vista of the Hudson and the distant

"He got up, went to his room, and wrote out with his own hand the speech, exactly as he afterward, in fact, delivered it. The address which the delegates heard was the address which by that singular preoccupancy of the mind, Mr. Depew composed on that dreamy Saturday afternoon. Afterward, at the convention, he was amazed to discover that the picture which he saw with his mind's eye was perfectly reproduced to his physical eye and ear in the convention, even to the words of the chairman, and the manner and the motion of Mr. Quigg,

"Mr. Depew speaks of this as a strange mental phenomenon. He does not attempt to explain it. In other times he has composed speeches or the general outline of one in a single flash and heard himself deliver an address in the manner of the experience of that

September Saturday afternoon. "After the Saratoga convention Mr Depew found himself puzzled as to the way in which he should speak what was in his mind at Omaha. The central thought, he knew, must be like tha which he uttered at Saratoga. Suddealy the whole treatment came to him, although not the phraseology, as was the case with the Roosevelt speech. Again he went to his room and wrote out the Omaha address. Not in many years has Mr. Depew written with his own hand a speech that he was to de liver, but he has recently done it twice within a week, and Saratoga heard one and Omaha the other address.

"The Hamilton Club address was dictated late on the Saturday evening before he started for Omaha. A little while before dictation began Mr. Depew had no idea of the manner in which he should treat the subject he had in mind. Two hours before he met the stenographer the speech was outlined. Like a good workman, he knew where his tools were and how to use them, for he speedily had the few statistics that he needed at hand and then, pacing the floor, he dictated the speech precisely as the enthusiastic members of the Hamilton club heard it

### CIVILIZING THE HEATHEN.

We find in the "New Unity" of this city, an account given by a Spanish officer of what he saw in the Philippines while stationed there some years ago. The article was copied from a German paper, and shows very forcefully the character of the Catholic priesthood in those islands. The writer states that he, with his detachment, was several hundred miles from Manila; that the monks know how to get on with the people and keep them respectful. Quoting him:

"Just as I arrived with my troop, the monks had gathered a group of these savages about them and were discoursing to them about the justice and wisdom of God. Wicked men are punished and good men are rewarded 'You there, Jose and Juan' the padre addressed two of these yellow chaps directly-'see, here are two loaded cariridges. If I shoot at you, my ball cannot touch the good man, for Saint Francis protects him. Attention, Jose!' There was a report and a flash but Jose was uninjured and the crowd stood trembling and wondering. 'And now for the other!' Again the discharge was heard and the fellow lay with a shattered skull, rolling in his blood at our feet. 'That was a rascal,' said the padre, quietly; 'a miracle, for our Lord has killed him?' The people believed and were afraid of the monks How did'it concern the Taglas that only one barrel was loaded with ball?" This scene, doubtless truthful, illustrates the methods of priestcraft to

norant masses. And it explains why priests so violently oppose secular education and insist that Catholic children shall be educated in church schools. Do we wonder the Filipinos hate the priests?

gain and perpetuate power over the ig-

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

SPIRITUALISM AND ITS CULTS.

It is well known that there are multifarious cults among Spiritualists. Certain occult questions have not been definitely settled by those who communicate with mgitals from the spirit side of life. The philosopher, the careful thinker, the one who weighs all statements in a painstaking, critical manner, deplores the great divergence of opinion that exists among spirits on questions of special importance and significance, and which seemingly could be easily settled by all in one way only. The inost perplexing question of all is one entitled "Reincarnation." Prof. Lockwood, Lyman C. Howe, E. W. Wallis, Hudson Tuttle, A. J. Davis, A. B. French, J. Clegg Wright, and others, all acknowledged as profound thinkers and all in com munication with the spirit side of life, assert positively that it is absolutely false. On the other side we have Mrs Cora L. V. Richmond, J. W. Colville, and others, brilliant lights in the in-tellectual firmament, and well and favorably known on both continents, who affirm vehemently that reincarnation Having the most profound respect for the parties on both sides of this ques-

tion, yet we must candidly admit that

the skeptic and investigator soon finds

himself in an exceedingly deep muddle

when he considers the perplexing problem, and his brain whirls terribly

as he seeks for stable ground on which

to stand; he looks up into the heavens

in his imagination, and down deep into

the cavernous earth, and thinks of these widely diverging views as they are promulgated from the rostrum and he arouses himself, wondering what next? Finally he settles down to this one glorious, grand fact, for which he is devoutly thankful, that his dear ones can communicate with him, and thereon he gains a sure footbold.

We are led to these remarks by the article which appeared last week in The Progressive Thinker from Prof. Lockwood, touching certain problems in regard to which there is a wide divergence of opinion. The Professor lectures in the East have attracted notable audiences. Professors of colleges; men learned in chemistry and physics: physicians seeking more light on the laws of atomic vibration and the connecting forces between spirit and matter, have flocked in great numbers at his presentation. To once hear him is to admire the man for his lofty eloquence and new thoughts along sciwhich he alludes in his article. Now in her especial field of work. She has appeared on both continents, to large and enthusiastic audiences, Her lectures at times are grandly elequent, and her improvisations interesting and instructive. Yet between these two lending minds and the doctrines they inculcate, there is a wide divergence, which cannot be settled by debate, or brought thereby into one channel. Ervin A. Rice, a yery able young man, takes up a line of thought to controvert Prof. Lockwood: but here the great trouble comes in. He grows caustic sarcastic, and insinuating in a measure which detracts somewhat from the impressiveness of a friendly debate, which should be conducted always with

Jesus. Accusations of ignorance, incompetency, want of knowledge, etc., were bandled with the same freedom that those in a bar-room row throw bottles at each other. This should not be. While discussion should have the widest latitude it should always be conducted with no other motive than to arrive at the truth, and the truth alone.

Chesterfield politeness, and friendli

ness. For that reason we were compelled to drop; the discussion going on

the world of morals, as set forth in the Detroit (Mich.) Daily Free Press, to say nothing of religion, when a great religious denomination has to announce that it is losing ground. Our social, educational and political institutions are inspired and nourished by Christianity, and when any body of Christians fails to grow there is grave reason for questioning the cause. The synodical session of Michigan

Presbyterians at Mt. Clemens seems to have revealed a condition of standstill if not of retrogression in that branch of the church militant in Michigan. The church has lost in membership and fallen short in benevolent contributions during the past year. True, the presbytery of Detroit with its forty-two churches has made a net gain of eighty-six members during the year, but, as one of the pastors expressed it. took the "combined efforts of one hundred Christians, with all the multiplied agency of church machinery" to "conversion of one soul." Further we learn that "there have been but few successful revival efforts during the year;" that prayer meeting services have not the "spiritual power which they once possessed;" that family worship is not performed as in years gone by; that baptism is becoming a formalism; and that the so-called liberal churches are being recruited from the children of church people and not from the world.

Possibly this seeming decadence of a great denomination is only temporary, but there will not be wanting shrewd observers of the trend of religious sentiment who will point out that this cessation of growth is caused by the too rigid adherence of the church to the ustere doctrines of two hundred and fifty years ago, to twhich the world will to longer listen; and that if the Presbyterian church is to continue to be the great religious force it has been in the past it will have to readjust itself to modern conditions.

Whether or not the church of Calvin and Knox ought to take this view of the situation; whether it ought to go on with the same admirable and consistout devotion to the robust and austere teachings of its great founders as it has always shown in the past, or modify and soften their requirements to meet the ethical and emotional spirit of the present age, are questions which Presbyterians are entirely competent to an-

swer for themselves.

Certain it is that other denominations whose orthodoxy has never been questioned are adopting broader standards for admission to membership. The Protestant Episcopal Church in triennial convention is earnestly discussing plans for church unity by amending its constitution so as to permit any bishop to take under his spiritual guidance any congregation accepting certain essential tenets of that church. In so conservative a denomination as the Protestant Episcopal this effort for unity is significant of the liberal trend of religious thought in these closing

rears of the century. Still more noteworthy is the attitude of Plymouth Congregational Church of



composes tharming music, both vocal to have an idea of harmony. One day and instrumental. Strange to say, it is claimed she has never taken a music lesson in her life. Her name is Eula Vaughan, and her parents, Mr. and Mrs. C. D. Vaughan, are residents of Bowman, six miles from Elberton.

home, as the sole instrument her parents possess is an organ, her playing has been confined almost entirely to that. Still, the youngster can play on entific lines. He differs with Mrs. Cora | be as natural to her to play on either L. V. Richmond on certain points to organ or plane as it is to breathe. At the last commencement of John Gibson

From her carliest years she seemed her uncle. Professor J. B. Vaughan, happened to hear her play. He wrote the music down as he heard it, and so dever was the composition that it has found a ready sale at the music stores. Eula's touch is remarkably sympa-

thetic. She is pretty and small for her When Eula was only 2½ years old age. Her musical talent is not confined she was known to play the organ while to either plane or organ, for she has a held in the lap of a nurse. Owing to pleasing childish voice, which gives much promise for the future. Often when Eula is playing over some music she has heard she adds variations of l her own.

As Eula plays her face brightens, and it seems to those who hear her strange indeed that so much feeling and expression should be seen in the little face of so young a child. She is, as Mrs. Richmond is certainly great, also, Institute she played an accompaniment soon as her years warrant it, to be on the plano for the orchestra without given a thorough musical education. even practicing the pieces. Her father | She is undoubtedly a most remarkable says she can repeat any piece she has medium and like Blind Tom, will ¹ achieve a world-wide reputation.

### LINES ON DEATH.

Parting with friends is temporary death, As all death is. We see no more their faces, Nor hear their voices save in memory. But messages of love give us assurance That we are not forgotten. Who shall say That from the world of spirit comes no greeting, No message of remembrance? It may be The thought that visits us, we know not whence, Sudden as inspirations, are the whispers Of disembodied spirits, speaking to us, TENDENCY OF THE CHURCHES.

It is a matter of no small concern to the barred windows speak to those within.

As friends who wait outside a prison wall every thoughtful Spiritualist.

3. "Trail of the Serpent—Landmarks of Roman Catholicism in History." By A M. Griffen. No one on this earth to the servent of ---LONGFELLOW.

> Chicago, whose pastor, the Rev. Frank W. Gunsaulus, will agree to continue in charge only on condition that he be given a first-class assistant and that the church creed be broadened. He says he would have "Plymouth Church open a door large enough to admit a man as religiously great as Abraham Lincoln, however small he mig be theologically." Rev. Artemas small be might Haynes, who is proposed as his assistant, expresses his views as follows: "We should have no further conditions of membership, or fellowship, than those which Jesus established. Those conditions were religious rather than theological; ethical rather than metaphysical; moral rather than dogmatic. We should emphasize the same mentioned the "Author-Hero

beautiful effectiveness of that early Christian fellowship." This attitude is widely variant from the stern, unyielding adherence to the ological dogma which has thus far characterized old school Presbyteriansm. Whether it is a sign of deterioration or advancement it is not the province of a secular observer to say. But t is certain that greater liberalism is tne tendency of the age.

EPISCOPALS NOT CATHOLICS. The triennial convention of the Episcopal church, in session in the city of Washington as we write, has just disposed of two proposed amendments to their constitution indorsed at its last preceding session. The first of these proposed to officially designate the rrotestant Episcopal church as "a portion of the Catholic church." The amendment was defeated 108 nays to This indicates that there is still a de-

termination to maintain the Episcopal church as an independent organization notwithstanding the attempts to bring it back into the parent fold.

#### THE BIBLE IS ORTHODOX. "The Bible does not favor any of the heretical sects," claims a Presbyterian.

but it is orthodox to the core. The orthodox creed is a natural outgrowth from the book.' Spiritualists generally do not care

whether the book teaches orthodoxy or heterodoxy. They view it as the production of a Catholic priesthood, gotten up at a time when the people began to repulse the many false claims of the church. The book was still further the Pope for his vile method of selling indulgences to sin, for the purpose of raising money to build St. Peter's. If such hellish procedure was not orthodox it was because the monks lacked brains to express orthodox views.

testimony. Price 15 cents. For sale at at this office.

SETTLED AT LAST. Rev. T. DeWitt Talmage has settled the evolution question for all time, he declaring in a late sermon that:

"Evolution, in the first place, is and-down, out-and-out infidelity; in the second place, it is contrary to the facts of science; and, in the third place, it is brutalizing in its tendency. Sir Oracle having spoken, the rest of

the world should remain sileut. But one statement he made during that address should attract the attention of all thinkers. We quote: "I want you to understand that

Thomas Paine [Talmage is getting respeciful. Heretofore he has always conditions to-day, and no others, I Revolution," as Tom Paine] and Hume firmly believe this would be the first and Voltaire no more thoroughly disbestep of a return to the simplicity and lieved the Holy Scriptures than do all the leading scientists who believe in evolution.'

Talmage further on in his address names Herbert Spencer, John Stuart Mill, Darwin, Tyndall, Huxley, Professor Haeckel, and other well-known evolutionists, and concludes: "Without one exception the world over, they are infidels." In this last statement we be lieve Rev. Talmage told the truth. Had he named well-known characters who are not infidels, but who agree with him, that man was manufactured outright in the Garden of Eden, perfect in all his parts at the very beginning, he would, doubtless, have first named the

Rev. Mr. Jasper. The reader will always keep in mind that unless a person believes Jesus was virgin-born; that he was the natural son of God Almighty; was co-equa with the Father, yea, was that Father himself, he is an infidel in the eyes of an orthodox clergyman, and a fit subject for endless dampation, with no rights a Christian is bound to respect.

A CHURCH DANCING-CLASS. Those old fogies who don't believe the world moves will be shocked to read the following telegram from New York to the Chicago Record:

"The First Congregational church of

Jersey City proposes to put the sanction of the church on dancing, and to help its young people learn by providing a competent instructor for them. "This church, of which the Rev. John L. Scudder is pastor, is one of the oldest congregations in Jersey City. But is strictly up-to-date. It has two church buildings, an assembly hall and a big place called the People's Palace filled with interpolations when Luther where the young people of the parish and his co-reformers made war upon have a good time. Besides, it does much in charity.

"Voltaire's Romances." translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy "Edith Bramley's Vision." Vivid de of wide reading. Wit, philosophy and scription of a Jesuit spirit conclave, romance are combined, with the skill of highest moral sentiment, and free from together with interesting corroborative a master mind. Price \$1.50. For sale all sectarianism. Price, 50 cents. For

DIFFERENCE OF OPINION.

The Chicago Record, in a late issue, said: "Without the thorough preparation given by the naval school the brilliant successes achieved by the American navy would not have been possible. The war, therefore, has demonstrated the value of schools and school

methods in fitting for success." That statement is believed to be accurately correct. Now contrast it with the discourse of Rev. Francis E. Smiley, a Presbyterian clergyman in a Western city, of about the same date.

We quote: "Now that the black and thunderous clouds of battle have yielded to the golden-fleeced clouds of peace, let us not forget Him who was above the storm-center, the Lord God of Sabaoth, the Lord of Hosts, the God of battles He has not only scattered our enemies, but stood as a shield between us and them, so that our casualties have been reduced to a minimum.

"Let us never forget in all our history, to render unto God His due. Since God hath called us to set His "people from" and deligent it. free," and delivered their enemies into our hand, we are confronted with another question.

"What would God have us do with these millions of freed people? What is God's purpose? Why has He thrown the Pearl of the Antilles around the neck of Columbia, presented the rich port to Uncle Sam, thrown those emeralds of the Pacific into the lap of our country? What shall we do with the rich legacy, God through the arbitrament of arms, has presented America? The priest, after the manner of an Indian medicine man, exploiting on the greatness of the totem of his tribe, credits everything to his God's wondrous power, and then goes on to tell

what he wants in the premises, as if he was his privy counsellor.

Turn the dial of time back a few thousand years, then if discoursing to the ignorant masses, his pretense of knowing all about God's purposes would have been welcomed, but it is not appropriate to this age of scientific knowledge,

### OUR FALL AND WINTER CAMPAIGN.

It will be especially brilliant, A story by Charles Dickens, given through the mediumship of the gifted Carlyle Petersilea, of Los Angeles, Cal., will prove instructive and inveresting. It scintillates throughout with grand spiritual truths. It will be commenced early in October.

Moses Hull will add his splendid erudition to the attractiveness of the paper by giving a series of articles.

We have made arrangements to have r series of lectures reported, as given through the remarkably gifted speaker, Mrs. Cora L. V. Richmond. They will prove a veritable feast. They will appear from time to time.

Everyone who subscribes for The Progressive Thinker, will receive until further orders the following lectures combined in one paper:

I. "Christmas, Christ and the Cross," by Moses Hull. It is exceedingly valuable. It is a mine of instructive infor-The facts presented are worth

to any thinker at least one dollar, 2. "The World's Parliament of Religion." An address by Mrs. Cora L. V. Richmond. This address gives the "Religious Aspect" of our cause; also the "Philosophical Aspect," and the "Phe-nomenal Aspect," followed by a "Re-sume of its Work and Influence," This address should be read and re-read by every thoughtful Spiritualist.

dx♥ *t*s better posted than Mr. Griffen in regard to the deep-seated corruption in the Catholic church His views will not only interest you but they will appall you with their showing & cruelty and perfidy. This article alone is well worth a year's subscription to the

paper.
4. "A Ritual-Spiritual Funeral Service," by Hudson and Emma Rood Tuttle. This is what its title implies, directions for conducting a funeral where it is impossible to secure a desirable person to officiate. The sentiments are pathetic, philosophical and eloquent reminders of the beauty of the change called death. It should be in every

family, ready for any emergency.
5. "Evolution and Revolution," address by that master mind, Hon, A. B. French, of Clyde, Ohio. A most eloquent, thoughtful discourse, by one who is not excelled as an orator and profound thinker. It is a mine of valuable information.

Besides the above, there are other valuable and instructive articles. combined this is the most remarkable paper ever issued from the Spiritualistic press. It will afford you mental food for reflection during the fall and winter months. It will be sent forth free to every yearly and trial subsubscriber get the above paper when they send in their subscription, but by sending 20 cents in addition (which pays for postage and mailing) they will get Art Magic, a most valuable book. It is elegantly bound, nicely printed, ind is an ornament to any center table. What we offer to every yearly subscriber to The Progressive Thinker who sends \$1.20: Fifty-two numbers of the paper; one paper containing the above attractions, invaluable to every reflective mind, and Art Magic, a single You who cannot send in one dollar for the paper, send 25 cents for a three subscription. Keep in touch

On account of pressure on our columns, occasioned by the discussion of important questions in connection with the N. S. A., the Message from Spirit Charles Dickens, and the series of articles by Moses Hull will not appear until about the first of November.

with the great Spiritual movement.

### AN ANTI-CLERIC.

The chairman of the Spanish Peace Commission, Senor Rios, is said to be the ablest member of that body. He was educated for the priesthood, but abandoned that profession for law and politics. He is the President of the Spanish Senate; is very bitter against the clergy, still the Queen Regent and all parties but the clerics give him their

confidence.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the sale at this office.

# THE N. S. A. GONVENTION

### As Viewed by a Special Correspondent, and "Our Moses," in Attendance.

and bearing with them the impress of

SPECIAL CORRESPONDENT.

A GENERAL LOOK.

The Convention as Seen by

Moses Hull.

To the Editor:-I am ashamed to say

wrote from 8 to 10 o'clock last night

expressly for the readers of The Pro-

Well, the convention has done it

work and many of its members are on

the way home. I think the eight pages

published in a recent number of The

AN EYE-OPENER

to the members of the convention as

well as to others. All seemed to be on

the alert. All felt that something must

save the National Spiritualists' Asso-

ciation. All, I think, tried to learn from

made by as honest and earnest men

and women as can be found anywhere.

there with axes to grind, the great ma-

and set the Association right before the

HALF OFFICES ENOUGH

to go around among those who wanted

them, and wanted them badly. I think

even with those the motives were pure.

I think they felt that they had plans

the carrying out of which would make

While I am perfectly satisfied with

results, I wanted to see the whole

board of officers, either remain in to-

gether, or go out together. It is probably wiser as it is.

There is no doubt that all assemblies

are liable to be more or less loaded

down with friends or enemies of cer-

tain movements or certain candidates:

that it was so in this case is probably

in a measure true. But the thing can

hardly be done again. Several meas-

ures were passed which will relegate

lobbyists to smaller quarters in the

Each society hereafter must select its

own delegate or proxy. All nominations shall be made by secret, informal bal-

adopted, making the work of the Asso-

MORE DEMOCRATIC.

right, and they are going to do it.

Another good move was to change

ASSEMBLAGES MOVABLE.

nstead of confining them all to Wash-

ngton. This gives different cities an

opportunity to bid for the annual

assemblage. The poor village of Chi-

cago will have to endure the affliction

The late convention was not quite so

large as former assemblages of the

kind, but the qualify of those there and

the work will compare favorably with any assemblage of Spiritualists ever

held. I think no one need feel ashamed

tion. They bore mainly on frauds and

fakes, but none too heavily. Their

declaration of principles, I was in-

dividually sorry, did not pass; but as

presented before the convention, it was

thought well to spread all of them upon

the minutes and let the people study

them a year. I am convinced that this

I wish I had the time and you the

space so that I could talk on the per-

sonnel of the convention. I can only give you a few lines. J. W. Colville, as

reading clerk, astonished everybody

with his strength to hold out, and his ability to decipher hieroglyphics.

Friend Wallis, of England, was equal

to any task placed on his shoulders. He

is indeed an earnest man. England has

sent no better or more worthy workers

to our country. Many of us wish he

Cora L. V. Richmond was always on

HER CRUISE OF OIL

William Richmond is the best general

HE FITS EVERYWHERE

President Barrett was never in better working order. No convention was

ever kept in line better nor more

willingly than this one was.

Mrs. Barrett is the right woman in

The platform decorations with few

The singing-well they were silly enough to make me Musical Director.

We now launch out for another year's

work. I think all go home as happy as

if their pet schemes had been endorsed

and their candidates elected. All will work. Spiritualism is solidifying.

"History of the Inquisition." Every

citizen of our country should read this concise history of that Romish churchly

The animus of Romanism against all

institutions, beliefs and parties not in

conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous ma-

lignity of the "Holy Inquisition" is

to pour on the troubled waters.

our rules as to make our annual

n October, 1899.

was a wise move.

was to remain longer.

and works everywhere.

exceptions were very fine.

Philadelphia, Oct. 21, 1898.

postpaid for 25 cents.

the right place.

hand with

fully believe that all the Spiritua

lot. Other important measures

future.

things move faster in the right direc-

world. Of course there were not

jority went there to correct

I feel sure that while a few went

To the Editor:-The N. S. A. is in ses-, Upon rising to address the audlence sion. The delegates are full of re-IMr. Wallis received a most enthusiastic pressed emotion. Rumors of all kinds round of applause, amounting to an fill the air. Ominous signs can be in-terpreted by the initiated alone. In the tional Congress of Spiritualists in Lon-Red Parlor of the Ebbitt House last don, dwelling upon the delegation from evening, a reception was held of a most | America, consisting of Dr. J. M. Pee-informal character. The New England | bles, Mrs. Richmond, Mrs. M. E. Caddelegation of fifty-two people are as wallader and Mrs. J. H. Jackson. He usual the banner delegation. They are gave a brief resume of the movement rived at 1:40 Monday afternoon, with in Great Britain, the lyceum movement banners waving, and dags flying. The and the work of the National Associareception was a most brilliant affair, tion of Spiritualists which held its con-Daintily dressed women mingled with vention at Keighley, Yorkshire, in delegates of the sterner sex. Every-July, and where America was reprebody was radiant. Faces beamed with sented by Dr. J. M. Peebles, Mrs. M. E. smiles of welcome for each other, as if Cadwallader and Mrs. J. H. Jackson. every heart was filled to overflowing He contrasted the work done at that with love for each brother and sister time with that of the present convendelegate. Not a trace of antagonism tion, to which he is a delegate from was apparent, everyone was so sure of obtaining their way. Of course, some London, Ontario. Mr. Wallis is a most eloquent speaker, his words clean cut lobbying was done; but the initiated were not deceived by these outward his earnestness and loyalty to the cause appearances. It was like the calm which precedes the storm which might burst at any moment. Ominous of politicians, drop now and anon upor the ear. "Dark horse;" "will spring upon the convention;" "wire pulling; "will spring i we can manage it through the prox "how many votes can you hold?" These are some of the mutterings the delegate with ear ulert to the exigen cles of the hour can hear. Is it a Spiritualist convention? Assuredly it is.

gressive Thinker, and then went off and left all I had written in the hall. There seems to be more electioneer ing this year than at any previous con-The readers of The Progressive Think vention. Everybody realizes that there er will never know what they have is something in the air. The

but hardly a spiritual convention en-

CRY IS CHANGE, CHANGE! yet no one seems willing to risk the reaction which might come of publicly announcing the name of their favorite candidate at this time. One would not Progressive Thinker served as think that there could possibly be found so many office seekers. Truly, there must be a wonderful fascination attached to it. The criticisms of the

last two years do not seem to deter any be done; that it was no child's play to one from entering the lists. The committee on credentials refused to sanction the appointment of anyone the past mistakes, which I think were as a proxy delegate unless they had the authority to do so from the officers of the society, or some one selected by the This has in a measure regulated the proxy question, though it has in no sense eliminated the danger of the system. A well-known lawyer of Washington, D. C., said to-day that the entire proxy representation was illegal that if carried to a contest in court, i would be demonstrated that proxies are only legal for shares of stock in stock

here and seemingly to stay.

The N. S. A. edition of The Progressive Thinker is here for distribution. To say that it is

companies. However, the proxies are

#### READ WITH AVIDITY

is stating it mildly Your correspondent saw a delegate reading it this morning and smiling to himself. Truly it has created a healthy reaction, and will have good results. Everyone feels that a crisis is at hand, and that we are here, as one delegate expressed himself, "to attend a funeral or witness a resur-

Retrenchment is the word of the hour. To have the president serve without salary; the secretary serve with a small compensation; the trustees be business men of ability, with a few millionaires to back up the deficits, is the watchword of the hour. Apologies for the Jubilee deficit will also claim attention here. Mr. Frank Walker and sister are here to hold up their end of ciation

Barrett, that the president's office be generally want is to know what no longer a salaried one, called out a round of applause. His resume of the work of the year and special recommendations in regard to the conduct for the future, met the approbation of an enthusiastic audience, who listened pa-tiently and with the deepest interest for two hours while Mr. W. J. Colville read the report of President Barrett.

Many were indeed surprised when it announced that the finances of the N. S. A. were \$1,200 behind, not including about \$900 still owing the president, with about a credi If \$370, which included a note which he gave to cover the expenses of his trip to the Califorhas state Association, which he has held. I think no or had charged to him, though why he of the work done. should pay his own expenses when traveling on the business of the N. S. Ohio, presented a string of as sensible A., was not made plain.

Everyone seems satisfied with the resolutions as ever passed any convenwork of the committee on credentials. They have been very strict, and only allowed societies which were entitled to representation to have it. was no criticism of their methods this two other sets of declarations were year; everyone is on their good be-

Rumor has it that Moses Hull is out for president; also that Mr. J. L. Townsend, of Lima, Ohio is a "dark horse." Others name Judge Dailey, of Brooklyn, N. Y. President Barrett is a candidate for re-election. Mr. B. B. Hill, of Philadelphia, is also named as an aspirant for presidential honors. In this case rumor is absolutely wrong. Mr. Hill upon being questioned, said he had served his turn and under no circumstances would be allow his name to be

Dame Rumor scens to be sure that Mrs. M. E. Cadwallader can be induced to change her mind and allow herself to go forward as a candidate for either vice-president or some other office; but Mrs. C. says "not any office

Mrs. M. T. Longley and Mr. Woodbury seem to be the most prominent candidates for the secretary's place though there are others coming. No one can tell the outcome.

Many call for a full change in the board. Others wish to retain Mr. Barrett, but at this writing there is not psychic power concentrated around all the delegates to enable any-

one to foretell the outcome. The best laid schemes of mice and men aft gang aglee." There is no telling what a lot of Spiritualistic delegates will do. They know what they want to do; but it is the doing of it that is the rub. Everyone is united on one point, that the winners this time will need our most earnest sympathy, and with the financial load they have to

face it looks as if they will need it. A little of the "boodle" element at the present crisis would come in good. Mr. E. W. Wallis was the first speaker of the evening. President Barrett before introducing him, read the letters of greeting from the National Federa-tion of Spiritualists of England, of which Mr. Wallis was president during the past year. Mr. Wallis is the editor of the Two Worlds, of Manchester, England, as well as a very eloquent

speaker and writer. President Barrett referred to the labors of Mr. Wallis for Spiritualism in England and America and welcomed sale at this office, and will be mailed departed souls to their surviving him to our shores.

MEMBERS AT ODDS-COMMITTEE OF SPIRITUALISTS CRITICISE REPORT OF SECRETARY-THAT OFFICIAL'S ADVOCATES REPLY

WEDNESDAY, OCTOBER 19.

The Spiritualistic Convention me There were several stormy scenes, but the one immediately following the reading of the report which criticised the annual report of the secretary was, perhaps the most violent.

It was evident they were all down on the secretary. He occupied a position near the stage with an open trunk be fore him, from which he occasionally lifted a big book. But during the read ing of the report which criticised him he sat with folded arms, rocking back

Mrs. Pepper took the floor just as the cading clerk finished the report. Mrs. Pepper was evidently mad. She said she was ashamed of the committee that would make such a report. There was eternal justice in every soul, she said, but the report she had just listened to was devoid of everything that smacked of justice. The report should be re-committed. Others thought so, and upon motion the report was sent back to the committee.

MRS. CADWALLADER'S EFFORTS When the convention opened this morning Mrs. Cadwallader of Phila delphia, one of the leading Spiritualists of the country, a ready talker and a woman well versed in parliamentary law, was possessed of numerous resolu tions and suggestions looking to the betterment of the order. They all went through, too. She started the ball rolling by presenting an inquiry from a society in Philadelphia asking why its charter had not been promptly received. The society wanted to know why it had been subjected to such treatment. This inquiry brought out a deal of talk. Secretary Woodbury de nied any designed slight, and said it must be the fault of the mails. He had received several such complaints, and his inference was they had miscarried, since he was certain they had been promptly mailed. He said in conclusion that he could not conduct his office as a Spiritualistic medium and trace

these lost charters. Mrs. Cadwallader said something should be done to insure the safe delivery of such important documents, and thought the Association was in duty bound to look carefully into the matter and trace these lost packages. She accordingly offered a resolution appointing a committee to visit the dead letter office and see if any trace of the missing documents could be discovered. Also that in future all such documents be sent by registered mail. The Association voted down the first part of the resolution, but accepted the latter, and then, upon the lady's mo-tion, directed the secretary to visit the dead letter office and search for the

missing documents. After the announcement of committees the chair called attention to the fact that at this meeting new officers would be elected. Last year be was criticised for the method of making nominations, and he now proposed a new plan. Each delegation was to hold a caucus and decide upon one person who should meet with like persons from other delegations and make the nominations.

This did not exactly suit Mr. Locke, who declared there should be nothing done on the floor of the convention unless it was open and above board. He decried the nominating plan, and said if it were a political convention he could pack every meeting so as to have his candidate nominated. Nor did he approve of proxies in the convention. all be thrown out. He wa in favor of making all nominations on

the floor in open session.

Mr. E. M. Wallis, the delegate from England, asked what protection a Canadian society, chartered under the National Association, received from a legal standpoint. This provoked a great deal of talk without bringing out the desired reply. It was said incidentally that the National Association would help the Canadian society financially if in trouble, but could not state exactly what its legal status was under the United States charter.

Then followed a cross-fire between : number of delegates over a suggestion of Mrs. Cadwallader that all reports should be published in advance of the regular meeting in order that the dele gates be given an opportunity of acquainting themselves with them. Much time was lost, she said, in reading the reports, and when they were read the delegates did not have a chance to properly understand them. If they were published in advance of the regu lar meeting all would have an oppor tunity of understanding them and when seated in convention, would be ready to discuss them intelligently.

Mrs. Cadwallader was ably seconded in her endeavor to expedite business by Mrs. Barrett, who made a strong speech in its advocacy.

PLACE OF ANNUAL MEETING. During the morning session the subject of moving the place of annual meeting was discussed. It was represented that, under the act of in-corporation, it would be impossible to change the meeting place without an act of Congress. Mr. Theodore J. Mayer said he had looked the matter up and consulted a prominent lawyer, who gave it as his opinion that as long as the Association kept its head-quarters here it could move the place of annual meeting whenever it elected. The Association then scated Mr. Thomas J. Wheeler of the Third Spiritualistic Church of Baltimore as a dele gate. His credentials had been lost. After this came the reading of the report of the committee appointed to examine the secretary's report, and the morning session ended when this inci-

dent closed. SESSION LAST EVENING.

The evening session of the Spiritualist Convention last night was not well attended, owing to the inclement weather. After the rendition of several hymns, Mr. E. W. Wallis, of Man-chester, England, spoke of the influence of the faith in England. His re marks were intently listened to, and when he concluded he was rapturously applauded. Mrs. Rachel Walcott. of Baltimore, spoke of the development of Spiritualism, and declared she saw angel hands and heard angel voices urging her to redouble her efforts for the cause. Mr. George A. Bacon, of Washington, D. C., read a reply to the criticisms of the Association, and took occasion to defend the officers of the organization. Other addresses were made by Mrs. Clara Field Conant, Dr. W. A. Croffut, Dr. C. W. Hidden, Mrs. Tillie U. Reynolds and Dr. J. M. Pecbles. During the evening tests were friends in the ball.

# SOMEWHAT SPICY. As Reported by The Washington Star. NOW IS the Time to Act

The cosmopolitan character of The Progressive Thinker is well known. Being the largest Spiritualist paper published to-day, it is enabled to keep its readers in touch with the Cause throughout the world, something that is utterly impossible with a smaller paper. It has given them the thoughts of leading minds; it has spread the National Spiritualists' Association before them in its proper light (something never attempted before), and by candid criticism advanced it to a higher plane of action. It has given them a greater variety of miscellaneous matter than is received but no financial statement. possible with any two of the other dollar papers combined. Next week it will commence the publication of a message from the great author,

### GHARLES DIGKENS.

It was written through one of California's best mediums, Carlyle Petersilea, and is entitled, "Juno, or the New Woman." It will be refreshing to read it, for it is Spiritualistic, anti-Catholic, and sets high ideals. Now, Spiritualists everywhere, we ask you to step to the front and subscribe for The Progressive Thinker, and thus keep in touch with our great movement. You need the paper; you need its premiums; you need its news; you need its sublime teachings. The Fall and Winter Campaign is now commencing, and ask your neighbor to subscribe. Every Spiritualist should take a Spiritual paper of some kind. If they do not, they are in the background.

Besides the above attractions, Moses Hull, Prof. Lockwood, Mrs. Cora L. V. Richmond, Dr. Peebles, and many others will have something the N. S. A. at least once a month to the secretary of each chartered society,

to say of special importance.

The Progressive Thinker is unique in its methods. It is independent; it is practical. Who ever projected a Divine Plan in the management of a Spiritualist paper before we did? Hundreds of dollars were actually given to our subscribers last year, in a valuable premium book, and hundreds of dollars are being given away this year. We do this to benefit our subscribers spiritually and intellectually. While we are striving to do this, they in turn should try to extend our usefulness by inducing others to subscribe for the paper. The Divine Plan should extend to your lives, and you in turn aid others by inciting them to join our ranks in the great progressive movement, and read The Progressive Thinker.

## A VOIGE FROM ENGLAND.

### The High Appreciation There for Art Magic.

It gives me great pleasure to obtain new subscribers, as I find The Progressive Thinker is filled with live matter on burning subjects and questions of great moment. I consider your list should not be permitted to send in a proxy. Your committee stamps with its earnest disapproval the right of a delinquent society to cast a vote. Sureof able correspondents, headed by Mr. Moses
Hull, is second to none for dealing with vital
questions of Spiritualism and reformatory subjects; and your system of premium volumes caps

Some years ago I was very anxious to read Art Magic; but the work was scarce and could not be got. A friend promised to loan me a proval upon proxies which really mean copy on condition that when mailing it back to so little but which provoke such bad him I would register its value at £5, and that was the price he registered at when mailing it to me. I merely mention this to your readers so that they may see what value this excellent work that they may see what value this excellent work that they may see what value this excellent work that they may see what value this excellent work that an open contributed for two years to the funds of the association. Such societies exist in name only, as far as the N. S. A. is concerned, and should have no representation in the annual deliberations of the association. Such societies exist in name only, as far as the N. S. A. is concerned, and should have no representation in the annual deliberations of the association. Such societies exist in name only, as far as the N. S. A. is concerned, and should have no representation in the annual deliberations of the association. that they may see what value this excellent work has been held at in England, and you, Mr. Editor, are making your readers a present of it for a little over postage, just sufficient to pay cost for packing and despatching. How you manage it is beyond my ken. I sincerely hope your generous offer will win you thousands of subscribers for The Progressive Thinker, as I am trying to do here. Your well-wisher,

ALFRED T. LITSON, Secy.

British Spiritualists Lyceum Union, Eng.

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### REPORT OF COMMITTEE

On Delegates' Report, N.S.

Mr. President and fellow delegates: Your committee reports that out of 214 societies chartered by the National Spiritualists Association, 50 have sent in a report.

Though many of these are sadly deficient in some of the items, there is a marked improvement over previous years. Your committee recommends that the secretary be instructed to call for full statistics so that in future a more complete report of the strength of the Association can be given.

Besides the regular blanks this year many societies have sent letters concerning the condition of their affairs. These are very interesting but in most cases reports are very discouraging. Your committee has carefully read all reports sent in by the societies, and all the letters accompanying the same, and from them have compiled the various recommendations presented in this report. In some cases letters have been An interesting letter from Fall River, Mass., giving an account of the donations of the members of the society to the National Relief Committee, we think worthy especial comment, and note with pleasure the donation of the Children's Progressive Lyceum to the

Your committee recommends that all societies be requested to forward their report not later than ten days previous to the convention, in order that the statistics of said report may be comthe assembling of the same.

Your committee finds it almost impossible to do this properly in the time of he convention.

Your committee recommends in order to expedite business that all reports of delegates or money coming in after the close of the fiscal year, be given as a supplementary report at the conven-tion, and included in the report of the following year, it being deemed necessary to establish some system in re-

gard to these reports. Your committee recommends that the reports of the delegates of each year be arranged systematically and filed sep-arately for the benefit of the Committee on Delegates' Reports. The reason for this recommendation is owing to the lack system of the arrangements of the reports this year, we find the work

of this committee very much increased. Your committee recommends that a complete list of the societies chartered by the N. S. A. be compiled and a copy of the same be sent to the spiritual press for publication, and that the secretary send a circular letter on matters of interest pertaining to the work of the N. S. A. at least once a month to with the request that it be read at the meetings. We think that this method of communication will keep the chartered associations closely in touch with the interests of the National Body, and do away with the criticisms that have been made by the officers of those socleties who claim that the N. S. A never communicates with them except

The Ladies Independent Aid Society, through their delegate, asks for the date of the granting of jurisdiction over California local societies to the Califor nia State Association by the N. S. A. Your committee recommends that this information be sent them and that some action be taken in regard to all charters granted by the N. S. A, before the formation of the California State

Association. Your committee recommends that no society shall be allowed representation in this convention unless it has con-tributed at least a collection toward to your committee that where a so-clety feels so little interest in the N. S. A., that it neglects to contribute to the expenses it certainly should be de-barred from participating in the business of the convention.

Your committee recommends that no society shall be represented unless it has applied for a charter at least thirty days before the convention.

Your committee desires to call atten tion once more to the very bad practice of voting by proxy. Proxies in other than stock companies where financial considerations enter into the matter, should be discouraged. They do more to disorganize associations than all other internal dissensions. It seems to ly if a society feels so little interest in the welfare of the National Association as not to pay its dues, or at least send in an annual collection, it certainly should be debarred from participating in any way in the deliberations of the

convention.

It is the opinion of your committee that the active carnest work of the association is done by the delegates pres ent, and it is for them and not for those who stay away to transact the business of the the convention by proxy.

voking of all charters that have not contributed for two years to the funds

Your committee recommends that another item be added to complete the statistics that each society be required to report how much it has contributed to the N. S. A. the current year, and also that the word "incoming" be stricken from the present blank, as it is not possible to report who shall be the incoming officers.

Your committee recommends that a

greater effort be made to secure representation direct from each society. Unless this is done the societies cannot be held in touch with the National body, and cannot see the necessity of financially supporting the N. S. A.

Respectfully submitted.

M. E. CADWALLADER,
Chairman.
B. M. BRADBURY.

C. P. LONGLEY. CARRIE F. LORING. FRANCES H. SPALDING.

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be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little of Williamston should be congrutated upon having such an excellent more than pay the postage on the book.

### .. GENERAL SURVEY ..

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

WRITE PLAINLY.

We would like to impress upon the ninds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. hat 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 copied by some one who is, and oblige The Progressive Thinker.

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

land, Cal.: "I am strongly impressed to say to my brothers and sisters to use the power that nature's god has given you, and then your life will be a natural one, and your own natural unfoldment of so many rank fakers that have been will illuminate your pathway and you will become convinced beyond a shadow of doubt, in regard to the impossibility of the state of the mortality of your spirit, for it will be revealed to you by the light of your own unfoldment, which is the only true revelation you will ever experience, either in your material body or out. Then you will need no holy Bibles nor spirit guides to lean upon, therefore you will not be led astray, but climb to a higher standard. On Sunday Octhe golden ladder by the same eternal toher 16, I called a meeting of all hon-law that all life is guided by. With est and true Spiritualists to meet at such there is no masters and slaves, but the coming brotherhood and sisterhood of humanity, for nature's god will guide all who obeys his will-and his will is the light of reason."

A. B. Allen writes: "Did not the same God that gave you life give to the beast, and the little insect, too, its life? Then call not the works of God who gave you birth, Inferior. Nature produces no inferior articles. All life is of God or nature; all life is the very same. You are no better than the rest. True you have reached a higher plane and to you has been added reasoning faculties which the other creatures have not yet attained. But that should not make you conceited; it should make you wise, good, just and merciful; you

W. C. Marshall writes from Denver. Col.: "The old as well as the new Spirit-ualists of Colorado are actually stary-millions who once inhabited earthly ing spiritually for the want of good mediums that can give us new spiritual build up the cause instead of tearing it Though in the enjoyment of quite rodown, as has been the case in Denver bust health, I find myself somewhat for the last two weeks. I have refer- handicaped by the weight of years and ence to the strangling case of a woman struggles in physical life in my active of bad repute, who claimed to be a medium, and was strangled to death by some villain, and, of course, the newspapers have made the most of it, to give the cause a black eye, and they they never can stamp out Spiritualism in Denver. Our cause must not be

Spiritualists are the most moral people on earth to-day as a class. It seems from the following clipping from the Associated Press that the "sanctified" are not having very clear sailing at Decatur, Ind.: "Decatur is about to experience one of the greatest sensations of the nineteenth century, so says Madam Rumor. And if all that Madam Rumor says be true, there will be weeping and wailing and gnashing of teeth and rattling of dry bones, and so forth, hereabouts, within the next few weeks.

And all this among the F. F.'s of Decatur, who pose as society and religious leaders. And those 'horrid' saloonkeepers will not be to blame, but will simply not be 'in it.' The aforesaid sensation promises to reach wonderful pro-portions, and may result seriously. It usual accessories of an altar covered may demoralize the big society church, or the musical section thereof, at least.

It would seem that while the masters is minded, and be so attractive to It would seem that while the masters ish minded at were out watching the business men church people. transact business on Sunday, their E. W. Baldwin writes: "The opinion flocks have gone astray from the folds, of this humble individual is we should notwithstanding the fact that Mary keep 'Our Islands' in trust, extend our Ann Curious is talking 'to men only.' higher political and public school civiliAt any rate the scandal mongers are
making it quite interesting for parties
directly interested. Under such existting circumstances, it is no wonder the

It has served its time. Washington,

#\$\delta\del preachers want business closed, in orfer to get a congregation of good

Mrs. S. E. Tripp, of Chicago, writes: "I have just returned from my old field of labor, Texas, where I attended the fourth annual camp-meeting held at Oak Cliff. Having attended the first I am pleased to note the great advancement made by our liberal and progressive cause. Several cities were visited and enthusiastic, intelligent workers found in all of them, beside a number of able missionaries, foremost among which is Mrs. Carrie M. Hinesdale, the pioneer lecturer of the State. It is only by leaving Chicago for a while that one can have a proper appreciation of the many opportunities here afforded for the fullest gratification of the highest aspirations of the soul. After a long rest I shall again take up the work and hold circles at my home, 73 East Thirty-first street, only a few doors from the hall where are held the soul diametrically opposed to his belief, yet inspiring meetings of the First Spirit ual Society of the South Side." Robert Ward writes from Denver.

Col.: "It gives me pleasure at this time

to record to you the advent of a new society in Denver, the Independent Liberal Thought Society, Mrs. Elise Braun, of Minneapolis, pastor. She is a lady of wonderful inspirational power as a platform lecturer and test medium. Spiritualism has got to a very low degree in Denver, on account ualism down to the level of fortunetelling. They are giving sittings at twenty-five cents a head or anything they can get, and holding dark circles at ten cents a head, and calling them-selves Spiritualists. Mrs. Braun is just the woman to lift Spiritualism up again toher 16, I called a meeting of all hon-Windsor Hall for the purpose of organizing a society, and listen to a lecture by Mrs. Braun. The meeting was called to order at three o'clock p. m., R. Ward acting as chairman. Meeting opened with a few preliminary re-marks by the chairman, stating the object of the meeting, which was to organize a society to advance the Divine Truths in Spiritualism and to wipe out all false teachings and fakeism. The following officers were elected: President, Mr. J. W. Dupree; secretary, Robert Ward: treasurer, Mr. W. Moore, Mrs. Braun has been engaged as the regular speaker for the society, which will meet every Sunday at Windsor Hall. Champa street."

Our venerable brother, M. T. C. now have the capacity for all these, Flowers, of Minnesota, writes: "So it and if you do not carry out what your was, my good brother, that in the early capacity has fitted you to do, you, Mr. days of the advent of modern Spiritualism, are the inferior of all." cepted as true, the phenomena and forms, and have as best I could, labored for the advancement of those thought, and at the same time help to great truths among men and women. work, but with a desire strongly impressed upon my spirit to continue my efforts to advance the cause as best I can, in accordance with a pledge (made to myself) on a former anniversary of have succeeded very well so far; but my nativity, that on each recurring anniversary would be a most fitting occasion upon which to renew my alledragged down; it is too sacred to giance to The Progressive Thinker (which comes, laden each week with the choicest spiritual food), and by thus circulating it among non-Spiritualists continue my work in the cause."

A. Cramer, writing from Michigan, grows sarcastic as he sees a tendency among some Spiritualists to establish a creed. He says: "Would it not be well to establish a few feast days and now and then a fast day, for you know it would belp to entice church people into our ranks? Doubtless it would please the church, too, if we were to have a communion service, and teach its dogma of transsubstantiation. Let some of our musicians compose a few masses, especially some that would be suitable to be chanted for the repose of souls. Have them chanted by a prop-

Jefferson and Monroe were planning for an infant nation; we have out-grown that condition. To have lived a years was wisdom, but now that we have grown to manhood we should put away a childish practice. We now have strength and to spare, and this creates a necessity for substituting territorial expansion for the Monroe doctrine. We have never acquired territory that it did not benefit both ourselves and the territory acquired."

Blanche Rutherford writes from Detroit, Mich.: "A most interesting seance was held at the home of Wm. outside or Mye Means, of Williamston, Mich., on the evening of October 11. The methe elegant dium was placed in a large arm chair and covered with mosquito netting, which was securely tacked to the floor. After the doors and windows were the largest hand, the members of the circle joined hands, the medium being in the center.

teresting of chair, was placed a piece of paper tacked to a board about 2 feet square, and a counter of a cou papers now tacked to a board about 2 feet square, and a couple of carbon pencils. After an hour and a half, spent in singing and conversation, the lights were an an acconversation, the lights were cover. It is heavy book contains 378

We sale to the floor and the doors and windows stil locked. On the stretcher on the table was a most remarkable emblematical picture representing the perils of the Republic. The picture was about 18 x 18. Every particle of the surface was covered with the most equilibrium that when the most remarkable emblematical picture representing the surface was a most remarkable emblematical picture representing the surface was covered with the most exquisite shading, the minutia so fine and accurate that it could mium it will not be surpassed by the work of the most expert engraver. Besides this marvelous picture, about a dozen writ-ten messages were received, besides a message on slates that had been previously screwed together. The people of Williamston should be congratu-

> and honest medium in their midst.", B. G. Sweet, president of the South west Missouri Spiritualist Camp Assoclation, writes in reply to Mrs. Scovel, that no fraudulent mediums were connected with the camp. The trouble was, two physical mediums took room at a hotel outside the limits of the grounds that were under control of the camp association, and because the management would not drive said physical mediums from the hotel ((over which they had no control) and ex clude them from the camp grounds Mrs. Scovell and the others (as spoken of in her letter) took great offense. I must not forget to mention the good and true mediums who stood by us and cause of Spiritualism. Mrs. Isa Wilson Kayner, the noted fire test medium was wherever needed. Her fire tests were highly appreciated by all, as well as her lectures and platform tests. Then comes Brother Daniel W. Hull, the old war-horse in the fight against orthodoxy, the Bible being his sword with which he cuts right and left. His hearers never tire in listening to his profound lectures on Bible Spiritualism. last (and loast in stature) is Mrs. Josie Folsom, but not least in enthusiasm she always creates in her audiences by her lectures, also by her wonderful blindfold tests. Many are the converts to Spiritualism she has made, also many warm friends while at our camp. She is a bright and grand little me-

A. B. Allen writes: "If animal life must give up existence (conscious existence) at what we term death, then man, too, must do the same. There is not a vestige of proof that man can survive death that will not apply to every living creature, hence should be candidly considered, for it certainly is worth all the trouble it can cost; but I notice some of your readers are inclined to ridicule the idea. To such I will say, the very arguments you advance against the perpetuity of all life will apply to you as well, and only fosters infidelity. Man having reached the first stage, where reason is added to his being, looks around in astonishment to see so much he can not

H. H. Scoville writes: "Miss Thomas holds meetings in Hygeia Hall, every Sunday. Whatever the reason, whether it is the color of the little lady, or the uniqueness with which she presents her interpretation of the subjects se-lected, the hall is filled to the last sent every Sunday night, and by intelligent white audiences, a fact that probably does not obtain anywhere else in this country. Last Sunday evening her subject was from Job 14:14. 'If a man die shall he live again? She handled it from a strictly spiritual standpoint Miss Thomas showed her familiarity with the book of Job from A to Z, quoting him and his friends freely, and making many telling points for his mediumship, and drawing very apt com-parisons between his priestly friends and the ministers of to-day, who are endeavoring to convince us that his Sa-tanic Majesty is at the bottom of all spirit communication, and that they, like Job's advisers, are the ones that listen to the lying spirits. At the close of her lecture, which occupied an hour, the audience with one accord testified their appreciation by a clapping of hands. Dr. D. S. White followed for twenty minutes, taking for his theme the lecture given by Miss Thomas, com-menting very flatteringly on the manner in which she brought old Job back to us of the present day. After the Doctor, Miss Thomas again took the platform and gave some very fine tests. which, as one of the commenters on the N. S. A. says, is what Spiritualism needs more than schools for mediums. The music which is congregational, is presided over by Mrs. Holton, a very

A. C. Doane writes: "I wish to give an experience I had recently. I met a very intelligent young man, but a devoted Christian. He had become demoralized by drinking. We had a visit together in which he told me how he seemed to be forced to drink. He told me of a certain time that he had spent several hundreds of dollars drinking, and was dead broke, and was mourning over his condition, and a voice spoke to him in a sympathising way. saying: 'You will soon get another job and make plenty of money.' I told him the person he heard speak was now by his side. He guides you to make money, and then helps you to spend it. He don't want me to tell you this for fear that you will find out he is the one that wills you to drink, so he can gratify himself by being in your atmosphere He thanked me for my informing him of the cause of his drinking, and went

on his way rejoicing." J. M. White writes from Joplin. Mo.: "Among the spiritual workers of this city, who have never sought notoriety, is Mrs. Laura Carmichael, of 1407 S. Pearl street. On Sunday, October 16, Mrs. S. C. Scovell christened eleven children in the Club theatre in this city. It was a very beautiful ceremony, each child being clad in white, and the stage beautifully decorated with potted plants. The theatre was filled with a very attentive audience. The spirit forces here are organizing a society for mutual aid and development, to be known as the 'Asterian Order of Mys-They are using Dr. C. S. Tisdale, of this city, as the organizer. There is, cept because the convention had remuch quiet investigation into the truths jected her resolution. When asked if scope any other than the five sitters, or office.

of Spiritualism going on here. Parties desiring my services this winter in Arkansas or Southwestern Kansas can learn my terms by addressing me at General Delivery, Joplin, Mc."

Will C. Hodge is located at 3301/2 Spring street, Winthrop House, Los Angeles, California. He will spend the winter on the coast and invites correspondence with societies needing the services of a first-class inspirational speaker.

An able-bodied single man, a farmer and a Spiritualist, about 50 years of age, can find a permanent home in California. Address A. B. C., care of Philosophical Journal, San Francisco, Cal. 1429 Market street.

Milo R. Smith writes: "The true Spir tualist would, indeed, give all he had to bring the world to understand the joys of this faith-or rather knowledge: but reason teaches us that it is indeed a great undertaking to reform the world, so that it seems to me that each should reform themselves, by building their moral and spiritual powers, so that others would see, and be the bet-ter. A good and noble man in any community is loved, and exercises silent influence that cannot be told."

Julia H. Johnson writes from California: "The good angels know the motives by which I am moved, and that is enough. We are traveling to a world where we shall all be judged by moive alone. I am ready for the change whenever my work shall have been well finished. I do not want to be doomed back to earth-life, to accomplish any neglected task, nor to make my peace with any injured mortal left behind. I am following my own intuition as nearly as I know how, believever hear."

Mrs. C. H. Burdge writes from Port Royal, S. C.: "My husband and self being partially developed in our inspirational and trance mediumship, and being desirous of spreading the truth, have formed a circle of earnest investigators for development (church mem bers who are fearless in their sentiments), and we are very desirous of se curing the services of a trumpet speaking medium. We would like to correspond with a good trumpet speaker at once. All expenses paid. Climate and water excellent."

E. V. J. writes: "I have something to say in regard to my life-work. For the first time I step out on the broad platform of spiritual religion, being raised a Methodist from childhood, but al ways recognizing a great deal of spirit help in my Christian work. I was never taught to believe in spirit-return until two years ago this beautiful truth came to our home through our little elevenyear-old daughter. At once it dawned on me as something I wanted to know it has brought nothing but sunshine and happiness to me and our home, and that I am to-day ready to step out be-fore the world and proclaim it as a Bible truth. Last May I was taken very sick and as the doctors and all my friends stood by my bedside watching for me to pass out into the beyond, I had the perfect assurance that I was going to get well and that my life work was not finished. Then and there promised God and the spirit-world that whatever material they found in me they could use towards spreading the beautiful Bible truths of Spiritualism, that I was willing to put myself entirely in their hands, and they have given me as my life-work inspirational speaking and test mediumship. No doubt I will make many mistakes but I am fully given up to God and the dear spirits to be used in spreading this beautiful light of truth all over this gloriou land of ours. Thank God for liberty. If you have come out before the world,

Spiritualists can congratulate them-selves that their teachings are liberalizing the great mass of people. At the second session of the Detroit (Mich.)
M. E. Conference, at Mt. Clemens, Rev. Wm. Dawe, presiding elder of the Saginaw district, roundly scored fraternal societies, Sunday excursions and professional-revivalists. He said it is true that business and professional men, with rare exceptions, are not members, nor do they attend the services of churches. The increase of insurance political, literary and fraternal organizations demanding the time and money of men and women, threaten the very existence of the church in many places. The Sabbath is fast being turned into a day of pleasure and rampant\_sin. Every street car line has its Sunday parks, and railroad and steam ship companies, with rare exceptions, run excursions all through the summer to these resorts to profane God's holy day, while the churches are thinly at

why do you conceal your full name and

tended." Etta Semple writes: "It is not often any liberal fights any decision rendered by those in authority, giving liberty to a class of progressive people, but in At-torney General Boyle's decision there is room for remarks, he writes: 'The mos we have said is as follows, that if a person representing himself or herself o be a divine healer and treats the sick, and in reality they are not-when they are but common fraud-and receive money from sick individuals under false pretenses that they possess these extraordinary powers when they do not, then such persons, in our judg-ment, would be liable to a criminal prosecution for receiving property or money on account of said false and fraudulent representations. So far as the divine healer is concerned or the Christian scientist, if he possesses the power which he claims, we have no word or comment to make in reference to him.' How is General Boyle or any one else to determine whether these healers are frauds or not? The quack doctor law gives to M. Ds. who have run the medical college course of two years the right to practice, if they be of a moral character (save the mark) and kill, all or part, who do not overcome their medicine or the disease. Our cemeteries bear witness that something is wrong somewhere. Christian science is comparatively new, yet our grave-yards are full and our M. Ds. have their offices hung with ornamental di-

plomas." The Boston Investigator says: "The Socialistic Labor party of Kansas has met and nominated a state ticket for next fall's election. This is not particularly significant in itself, but an incident of the convention deserves some notice. The chairman declared that the Socialists were the only political party that would elevate woman with man, and he extended the honor of making the first speech before the convention to Mrs. Etta Semple. Later in the proceedings Mrs. Semple was named for State superintendent of schools. Mrs. Semple is a Freethinker. She is president of the Freethinkers' Association of Kansas, and is a woman of conviction and courage. She opposed having the Lord's prayer recited in the public schools, and had prepared a resolution condemning the present super-intendent of schools for allowing this religious practice, but the committee on resolutions rejected it. When Mrs. Semple was placed in nomination before the convention she declined to acshe would run as a candidate for the office if her resolution was adopted, she replied that she would, but not otherwise. The resolution is as follows: 'Resolved, That the constitution of Kansas gives (1) each individual the right to mental and religious liberty, and strictly ordains that there shall be no control of conscience in these mat ters. We therefore demand that all statute law conforms to the higher law of our constitution; and (2) resolved that as a party we believe in and up-hold our tax system as laid down in our constitution regarding the use of public noney for sectarian purposes.'

Angeles, Cal.: "I have read Ghost Land twice, and found it just as interesting the second as at the first perusal. Now I want Art Magic, and another year's subscription to The Progressive Thinker, although my last will not expire, I think, until New Year's week. I cannot conceive how you can afford to give away so many beautiful books, for the paper alone seems to me well worth what you charge for both."

vorce in a Brooklyn court Thursday She charged Lane with infidelity drunkenness, cruel treatment and noncated to practice the confidence game." Mr. C. E. Winans, the materializing medium, can be addressed at Otranto Station, Iowa, until Nov. 7, 1898, for engagements; after that time he will locate at Grand Rapids, Mich., for the

vember.

A spiritual lecturer, psychometric reader and test medium wishes to cor-respond with places in need of a missionary. Can furnish the highest references in regard to character and ability. Terms to suit. Mary E. McDon-ald, 1119 10th street, N. W., Washing-

Lake Helen Camp-meeting, Florida

Julia H. Johnson writes from Los

A. D. Marble writes from Lawson, O. T.: "I enclose you a clipping from the Kansas City Star, stating that the wife of the Rey. John Lane, a traveling evangelist of Larned, was given a disupport. It should be remembered that this same Rev. Lane wrote to President McKinley a few months ago, asking permission to raise a regiment of soldiers (professional murderers) com-posed exclusively of church members. Do you wonder at my asking the question of nearly every man I meet, why it is that the more religion (Christian religion) a man has, the more he wants to kill some body? Is it not a fact that for over a thousand years a man's religious zeal and fervor could be measured by the number of persons he wanted killed? Can evil exist where there is the power and will to remove it? I regard preachers as a class edu-

Frank T. Ripley goes to Stevens' Point, Wis., for the first Sunday of No-

The first excursion to Florida to attend the camp-meeting or to visit other places in Florida, will leave New York of the diocese of Cleveland, O. A sharp For Sale at this Office. Price, \$1.50 City on Friday, Nov. 11, at 3 p. m., by and pointed letter to Bishop Hortsmann. the Mallory line. Those who wish to It is good reading, and should be widely join the excursion should at once write distributed, that people may be enlight-to me in order to secure good stateroom, get low price, etc. H. A. Budform, 91 Sherman street, Springfield, For sale at this office.

QUAKERVALLEY MFG. CO., 355 West Harrison St., Chicago. Norz.—Genuine Quaker Valley furniture is never sold through retailers—always direct from factory 40 cside. The tempot represents the retailer's profit on the Cabinet. I TAKE NO MONEY FROM SICH AND SUFFERING WOMEN

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Respectfully, Wife of the pastor of the Baptist Church, Address (in confidence) Dr. F. Abendroth, Indianapolis, Ind.

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will be more labor-saving devices like the Quaker

Kitchen Cabinet. Two sizes\_\$5 and \$6.50. Pay

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#### A Correction.

To the Editor:-In my article on "Inspiration, Its Nature and Law of Deelopment," in your issue of October 8 I find a serious typographical error. The word "to" should read "of," and should have been inserted before instead of after the word "either." error makes me to misrepresent "Art Magic" and state something which every student of the history of all religions knows to be false. Corrected, the sentence reads as follows:

"Yet there is not one rite or ceremonial in any of these religions but can be traced back of either Moses, Buddha Confucius or Jesus. A summarized proof of this can be found in the first few chapters of Art Magic.'

None of the great religious teachers mentioned in the above paragraph gave the world anything new but their characters. They simply focalized into a system of their own the best thoughts and teachings of the ages preceding them. Theologians point to "the ser-mon on the mount" as the most original of all the teachings of Jesus, ye every sentence of that sermon may be found in the aphorisms of the Essener as written 100 years before the birth of Jesus—a sect to which he belonged. It will be noticed that although Jesus con lemned all other sects of his time, he never raised his voice against the Essenes, which confirms the assertion that he belonged to their sect. However, these same aphorisms may found in Hindu sacred writings thousands of years older.

ERNEST S. GREEN.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest

# THE GOSPEL OF NATURE,

IT IS A MOST EXCEL-LENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been soid for \$2, but the price now has been reduced to \$4. It is a book that will interest and instruct. It contains \$50 pages, and is full of suggestive thoughts. Dr. Sher, man was a medium of rare qualities, and his work is a reflection from the celestral spheres. It treats of the Soul of Things; Intelligence in Substance; Anima Intellicets, Purify; Salvation; Discords; Good and Evil; Umatural ideas; Church History; Progression; Inherent in Substance; The Nebulons Theory; Particles are Entitles; Justice; impregnation of the Virgin; The Scheace of Death; Spiritual Death; Immortality, Mourning; The Confounding of Language; The Spiritual Organisms; Born Again; The Key; Spirit Blography; Goos to Heaven; A Shave Muster; etc., etc. The author says: "Each individual partakes of both physical and mental or spiritual adment for himself. Each one must digest their various kinds of food for thermelves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nouriethnical of which 1 individually partake and digest, and some content of the soul resence which 1 individually partake and digest, and soul must expand by virtue of the soul resence which 1 individually gather and comprehend or digest." For some content of the soul resence which 1 individually gather and comprehend or digest."

### The Other World and This.

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

In this volume the author, in the thirty nine chapters, discusses a wide variety of subjects pertaining to Spiritualism, from a spiritualistic standpoint. She eviners the powers of a trained thinker, both in matter of thought and fine literary style, and capability of thought expression. The subjects are well-handled with conciseness and yet with chearness. It will prove a rich addition to any Spiritualist's library, and a most excellent book for any one seeking information concerning Spiritualism and its t suchings.

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A MYSTERIOUS VISITOR

Result of an Amateur's Snap Shot.

Albert Ward, the well-known roller at the old mill, and residing at No. 30 Ellsworth avenue, to-day possesses the most wonderful work of art in Sharon. It is no less than what is known as a spirit photograph. Not that such things are an uncommon affair nawadays, when the incommon affair nawadays, when tricky notographers can get the incommon affair nawadays, when tricky notographers can get the incommon affair nawadays, when tricky notographers can get the incommon affair nawadays, when tricky notographers can get the incommon affair nawadays, when tricky notographers can get the incommon affair nawadays, when tricky notographers can get the incommon affair nawadays, when tricky notographers can get the incommon affair nawadays, when tricky notographers can get the incommon affair nawadays, when tricky notographers can get the incommon affair nawadays, when tricky notographers can get the incommon affair nawadays, when tricky notographers can get the incommon affair nawadays, when tricky notographers can get the incommon affair nawadays, when tricky notographers can get the incommon affair nawadays.

# EVERLASTING GOSPEL.

A COMPILATION OF THE LEC-COMPILATION OF THE LEC
large given by the Spirit Band through the modulumship of Mrs. Magdalena Kilne. This volume consists of a series of lectures, messages and premis, written end delivered in public through the mental organism of Mrs. Magdalena Kilne, a trance, thit vogani and inspirational medium. Their tone is excellent and their spirit good; and even though one may find some ideas that differ from those he has beld, yet he will find much to please, benefit and fraguet. The reverence with which Jesus is mentioned will please many, although the ideas advanced concerning Jesus and Christianity are not after the orthodox standard. The book contains 488 large pages, and will be sent postpak for \$1.50. For sale at this office.

HISTORY OF ATHARAEL LIFE IN THE STONE AGE. THA blistory of Atharsel, Chief Priest of a Band of Al Aryans. This pamphlet, containing 91 pages, was written through the mediumably of U. G. Figley, and is in tensely interesting. Price 80 cents. For sale at the since.

MIND READING AND BEYOND.

By Wm. A. Hovey. 200 pages, with lilustrations of the subjects treated upon. Price \$1.25.

### A LIBRARY.

Commence forming one now by subscribing for The Progressive Thinker, and securing Art Magic. The paper one year and Art Magic will cost you only \$1.20. Supposing the plan had been adopted by The Progressive Thinker when it was first issued. Then were when it was first issued. Then you could have had in your library at the present time eight valuable books. But it is better late than never. Commence now, if you have not done so already, to form a library by subscribing for The in carrying out the Divine Plan

# National Military Home, Wis "I choose that a story should be founded on probability, and not always rescalde a dream. I destre to find nothing in it trivin or extravagant; and I destre to above all, that under the appearances of fable. There may appear some latent truth, obvious to the discerning eye, though I: escape the observation of the vulgar."—Voltable.

To the Editor:—Find enclosed \$2. Please send to me for another year The Progressive The American Progressive Thinker; also Art Magic, Ghost Land and Crimes of Preachers. I am very much pleased with your paper. It inspires me; it makes me feel happy, and I forget the sorrows of this life. I wish that and I forget the sorrows of this life. I wish that every Comrade would read your paper and learn before it is too late. I am an old believer in Spiritualism, but I am willing to learn more and By James M. McCann. A complete and overwhite refritation of the Bible story of the Deluge. more, and your paper is about the best teacher that I know, while I am reading other Spiritualist papers from different countries.

OSCAR RADESEY,
Late Corporal Co. I, 8th Regt. N. Y. Vols., and
Co. C, 58th Regt. Mass. V. Inf. 3rd Mass. Vet.

Or Mabel Raymond's Resolve.

are an uncommon affair nawadays. extremely sensitive chemicals, where when tricky photographers can get no mortal eye could see anything but when tricky photographers can get mo mortal eye could see anything but mostly what they want, and thereby the rim and hub. We will not undersee all the ghosts they may choose to take an explanation of that which has call from the vasty deep, as Shake- puzzled the greatest scientists of our speare has it.

Mr. Ward is not a photographer in any sense of the word, only that he occasionally amuses himself with a there is an explanation of the phenomkodak, as is now the fad with thousands of amateurs. But to our story: A few days ago he essayed to take the picture of a group of five persons, touch of the button and the work was done in the twinkling of an eye and even less time. Mr. Ward did not go to photographer to develop the pictures, but attended to all the details himself at his home. When this was done he was surprised to find, not only five familiar faces, but on the right shoulder of the central figure a well-defined shadow of a sixth person who, while she may have been present as an invisible accompaniment, was not revealed to any of them until afterwards persons of our very best families, and fraud of any kind. On the contrary, it thing to say of elementals, and man's is not their wish to have any publication of the facts, and only on promise and Hostiles of the Invisible World are of withholding the names of all concerned, except Mr. Ward, were we permitted to give the world what we know to have occurred without any duplicity or collusion whatever. There is no ject of Fear occupies one whole chapcontorting the portrait to amplify imaginary features; it is there, a beautiful child's face, as plain as daylight,

requiring no assistance to bring it out

tacles. The picture is in the possession

of Mr. Ward, who will be pleased to show it to any of his friends. The neg-

ative has the same delineations and

more pictures will be struck from it

so that at least this one case of spirit

with a magnifying glass or spec

none of those concerned are Spiritualists or have at any time even tried to all well known here, and among them a niece perhaps fifteen years of age.

They were seated on the lawn, and a that line.

S. S. GILBERT. so-called, nor had any experience along Healing, Causes and Effects.

Dr. W. P. Phelon's latest book, is a presentation from the spirit side of life of the basic priciples of Mental Healing and their relation to Vibration. The Esoteric under-current of the processes manifesting themselves in the operation of healing, is clearly shown to be the silent power of invisible force. Under the head of "Causes and Effects" are made plain many hitherto in the proof. Now we are not dealing fects" are made plain many hitherto with occult matters, as related by the unexplained phenomena, along the ancient mariners, but a circumstance lines of spirit power, less than a week old and involving only sion and overcoming. lines of spirit power, attraction, repulpersons of our very best families, and who would scorn to lend their aid to their varied powers. It also has some-

described, and their abilities specified. Astral conditions, with the process of going out on the astral currents are explained by one who knows. The sub-

age. We only recite the facts, and others can judge for themselves. Noth-

enon related we would be pleased to

hear it. It is also proper to say that

The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which is disease is handled by one who evidently understands his subject. 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.

photography will be attested without a "Thomas Paine: Was He Junius?" shadow of doubt. There is no possi- An interesting pamphlet by Wm. H. Progressive Thinker. A library in this bility of the camera having taken in its Burr. Price 15 cents. For sale at this fast age is absolutely essential. Aid us

# N. S. A. GONVENTION

### Our Special Report of the Daily Proceedings. By G. W. Kates.

The delegates seem to be more dif- a set address, for the convention is alfused about the city than heretofore ways hurried the last day, and does its this 18th day of October. The rates at work incompletely. All possible time the hotel are a little too steep for some | should be given to business of us who hail from the Woolly West, and the diet is also too heavy for those Mrs. Hatch and Mrs. Longley were who live principally upon spiritual made the committee on the president's incided with this view, in this wise: "If cused, owing to the Jubilee references I have any extra money, I desire to do- in which he was personally interested. nate it to the Association, rather than Mr. Wiggin was substituted. spend it for style." I can afford to print this conviction of mine own, that read by Mr. Colville, and referred for lessened expensive local tariff will en- action. The secretary then personally large the attendance. The hotel peo- read his report. He dwelt upon the ill ple seem to be willing to do all they feature of political methods in Spirit-can for the delegates, but the hostelry unlism, and exhorted against it. He does not create any particular sentiment for patronage. A clerk in the hotel office just now said to some "snobs" ances in various funds and moneys who questioned as to who these people ation!"-all intended jocularly and fol- The secretary says that he pays onelowed by derisive laughter from the half of the rental of the headquarters

their residences with visitors at fair water tax; and during his term of ofprices; and several have done so. As fice has been at much expense to enterthere is a spirit of economy abroad tain visitors. All these he pays from amongst the Spiritualists with reference to the annual meeting and the general administration, this is a good suggestion to begin the gathering, and no doubt will be appreciated by tolling

The New England delegation are here fifty-two strong, but we cannot yet say how many are delegates. There seems to be very few besides them and the outside boarders present this reception evening. But the sentiment is that to-morrow will bring a large num-

ber all "eager for the fray."
It is a growing feeling that the convention will be very radical in its labors and that official changes "are in

The reception is over, and was plain function, whereat the delegates became acquainted with each other, and all were dressed in their best Sunday clothes. The reception was held in the Red Parlor of the Ebbitt House, and materialized about seventy-five

The trouble will commence to-morrow in Masonic Hall. No wire-pulling first is apparent, but the feeling is prominent that the N. S. A. must become better attended from the West and South, or else be resolved into a New England Association. -If the convention is made movable, and Western workers will open the doors of a live central city, there will be an outpour ing of Spiritualists in 1899; but if the present officials are mainly retained. and the convention continued in Washington, the N. S. A. should at once resolve itself into an Eastern association. And mark my words, it will be

It is to be regretted that the West and South have not sent here strong delegations to make the N. S. A. more truly

But three days more may possibly re veal a power to create the best possible for our beloyed cause, that shall unite all in harmony of purpose. Let us

#### FIRST DAY-MORNING.

President Barrett called the convention to order promptly at 10 a. m. Fifty-five persons-visitors and delegates -were present. The president asked if a recess should be taken to await other arrivals, and upon motion by Mr. Walker, such was ordered.

congregation in singing. Mrs. Rich- Mr. Colville and Mrs. Richmond, was mond offered the invocation. The following ode by Mattie E. I'nl, was then New." sung by the assemblage:

OPENING ODE-Air: Edinburg. How cheering to meet friends from far and from near,

Who work for the cause that we all hold so dear;

Let us rally around the bright standard we love, Imploring the guidance of angels above.

Chorus:-

Happy greeting to all, happy greeting Happy greeting, happy greeting, happy greeting to all.

May the counsels of Reason, of Justice and Right Be the guide that shall lead us to walk in the light;

Ever loyal to Truth, we would work hand in hand, With the beautiful angels who visit

earth land. Chorus:-Happy greeting, etc.

O, let us rejoice that the day star is

May it rise in its fullness this Jubilee year.

Till from homes to the Nation its light may descend 'And strong grow the union between friend and friend.

Chorus:--Happy greeting, etc.

President Barrett then briefly welcomed the convention. He said the National had made much progress during the year-but said there is now a crisis

Another song was indulged in.
The formal address of welcome was delivered by Mrs. Richmond. She said the board of trustees of the N. S. A. are a unit against the criticisms of those who are not affiliated with the association.

Response was made by Moses Hull. The president then appointed the fol-On credentials-Messrs. Hatch, Dorn

and Dewey.

On rules-Messrs. Locke, Pruden and Bradbury. The convention then adjourned

await report from the committee on credentials. An hour of talk might have been indulged in, or the President's message been read, but perhaps the time was well employed by private converse and exchange of opinion. Thus ended the first session. AFTERNOON SESSION.

About the same number of persons assembled at the afternoon session as were present in the morning. Fortyfive answered to the call. Some dele gates, however, are not present.

The committee on credentials made a

partial report, showing only a few proxies. The committee on rules reported the rules of the previous con-

The president's report was then read by W. J. Colville. It will appear in full adopted by the convention if it is found in The Progressive Thinker.

The report was lengthy-very lengthy -perhaps too much so. The president's annual message should be concise as possible, and arranged so as not to occupy proper convention time. It might be either printed in advance or else and although seriously intended by the

Messrs. Walker, Pruden, Morris, and As a Down-Easter has also co- report. Mr. Walker asked to be ex-

The vice-president's report was then read the items of expense and receipts now due and unpaid, amounting 'to 'It is the National Spirits' Associ- about \$1,200, principally for salaries. which he inhabits as a residence; and Local Spiritualists might readily fill also pays one-half of the gas bills and about \$400 since the treasurer's books were closed, and has that to add to the

> The treasurer's report is as follows: Balance on hand Oct. 1, 1897. .\$1,124.61 Received during the year.... 2,797.34 Disbursed during the year ... 2,678.76

Balance on hand Sept. 30, 1898, 1,243.19 The balance on hand is not all available for general expense, and is as follows:

General fund......\$256.1 Medium's fund..... 520.14 Babe will fund.... 466.90 The president then appointed the fol-

lowing committee on resolutions: Messrs, Bond, Weaver and Dewey, Mrs. Russegue and Mrs. Kurtz.

EVENING SESSION.

Quite a good sized audience of visitors assembled at the pay services of the evening. Opened by congregational singing. Mr. E. W. Wallis was the speaker. Mrs. Rachel Walcott and George A. Bacon followed with

Mr. Wallis spoke for a religious Spiritualism. Mr. Bacon criticized the critics. He said that the claimed costs of the convention, made by the critics, is extravagant; also that because New England sends a full quota of visitors, a sectional issue is raised. not other sections show equal interest? He thought that the convention would be illegal as a chartered body if made movable. He also spoke against open nominations as a means for creating better satisfaction. In fact all of the critics are very much disgruntled. The critics have, however, so far,

made a much more careful convention, and many suggestions have been generally approved. Miss Virginia Wooster, of Pittsburg, Pa., rendered an excellent vocal solo.

Rev. A. J. Wenver was then introduced for a short address. He spoke of the character of a man's religion as indged by the character of the man. Mrs. Tillie U. Reynolds followed, and she criticized the critics, but in a very pleasant manner. She also spoke for a better Spiritualism than only that of phenomenalism. She said, refrain from

unjust criticisms, lest it should revert back upon you. It is only by our ig-Upon re-assembling, seventy-five per-sons were present. Moses Hull led the judge. A joint impromptu poem by

A vocal selection was rendered by Mr. Hughes of Washington. The audience was much disappointed not to hear some tests.

Thus ended the first day.

SECOND DAY-MORNING.

Opened with song. Reports of financial agents were made, but were not of any particular interest. Delegate's reports were called for, but eemed to be very scarce.

The Woman's Progressive Union, of Philadelphia. Pa., complained that their charter had not been sent them, although applied for a year ago. Secretary Woodbury stated the charter had been sent by mail, and must have been lost in transit.

The secretary was ordered to send charters hereafter by registered mail, or by express. The president appointed the following standing committees:

Ways and Means-Messrs. Hull, Wallis and Kimball, Mrs. Jackson and Mrs. Pepper.

Amendments-Messrs Walker, Dorn and Moulton, Miss Harlow and Mrs. Glading. Auditing-Mrs. Hatch, Mrs. Jacques.

Messrs. Guivera, Locke, and Kay. Society Reports-Mrs. Cadwallader Mrs. Spalding, Mrs. Loring, Mr. Brad-bury and Prof. Longley.

Letters from several cities were read. inviting the convention of 1899 to meet in their respective locality. These were laid upon the table until proposed amendments were acted upon.

The following committee on correspondence was appointed: Dr. Kimball, irs. Chapman and Mrs. Reynolds. Mr. Wallis asked for information as

to the legal effect of local charters. The president replied that the N. S. A. protects local societies legally as best it can. The charter carries no local legal rights, except as the N. S. A.

may be able to help in case of need. The secretary asked for instructions or amendments to hasten the granting charters. The question was re

ferred. Mrs. Cadwallader moved to have official messages and reports published one month in advance of the conven-

Mr. Kates moved to have the mes sages and reports of the president, vice-president, secretary and treasurer published in pamphlet form soon as practical before the annual convention, and furnished to each delegate at the opening of each convention, and said nessages and reports to be acted upon without being orally read. This was amended to have the publication made by the spiritual papers in time for the

There was considerable discussion of the amendments to make the convention movable, and the nominations in open session, instead of, by a committee. These seem to have the favorable opinion of a majority, and will be to be possible to hold the sessions elsewhere than Washington, under the ex-

isting charter. The report of the committee on the secretary's report was read, and the read at the evening session in place of committee, was indignantly deemed by

the convention as sarcastic and was referred back again.

AFTERNOON SESSION.

The president of the Y. P. S. U. was granted the floor and offered a paper in their interests, and the same was re ferred to a special committee. The committee on ways and means offered a report, elaborately soliciting

money for the N. S. A. The report of the committee on president and vice-president's messages was read and acted upon, accepting most of the suggestions offered by these offl-

mediums, speakers and others to raise

With regard to the Jubilee deficit, it was decided that the N. S. A. had no legal or moral right to pay it from their treasury, but thought that every N. S. A. auxiliary should help Mr. Walker to pay the deficit.

Ordinations, christenings, half rates, and settled speakers, evoked much dis cussion, but were finally settled about as the President suggested in his mes

The publication of a psychic quarterly was not deemed possible for the N S. A., but was referred to the board of trustees to accomplish if possible. The committee on the secretary's re-

port made an amended report, which

was approved. The committee on resolutions made their report, which was extensively discussed and partly adopted. When com pleted, will be included in this report. Mrs. Richmond moved to thank Mr J. R. Francis for eight full pages of advertisement of the N. S. A. in The Progressive Thinker. Her motion was not

approved.

The convention has been so far one of good will and earnestness. The spirit of economy is developing a general sentiment to reduce expense, and the candidates for offices seem to lead in the proposition. The office of president is sure to be without salary for the next fiscal year, and the secretary will be largely decimated financially, these offices will be accepted only by self-sacrificing workers.

The prospects are growing brighter for the N. S. A. to be truly a body to claim universal admiration and sup port. May the morrow's action cemen and bind us all together. The critics have not criticized in vain.

EVENING SESSION.

The audience nearly filled the hall this evening. Addresses were made by W. J. Colville, W. A. Croffut, Mrs. M T. Longley, Mrs. Augusta Armstrong, C. F. Pruden, Mrs. Jennie H. Jackson, Mrs. Sarah Byrnes, and Allen F. Brown. Tests were given by Mr. Ho mer Altemus and Miss Margaret Gaule The meeting was a very lengthy one, but interesting.

THIRD DAY-MORNING.

Opened with song. The states reported the election of members of the nominating committee mittee was taken up and the resolu-tions part was adopted with only a few verbal alterations. The Declaration of Principles as reported, and the Jubilee Declarations, also California Declaration, with the suggestions of President Barrett, were laid on the table for action at the 1899 convention.

Report of committee on resolutions i We, as Spiritualists, do not believe in a creed to be used as a test of fellow

ship, but the following is a declaration of principles most commonly accepted Resolved. That Spiritualism rests on science, and has scientifically demon-

strated the following facts: 1. That there is an objective spirit world of varying grades, enveloping the earth, which is tangible and real to those living in that world, as the earth 2. That it is peopled with men, wo-

men and children who previously were inhabitants of this world. 3. That there are laws in nature. which, when understood, enable those

people to hold communion with those still in the flesh. 4. That so-called death marks no

change whatever upon individual character, but that one enters the spiritworld, in the spirit body, as absolutely the same person in all respects that he 5. That the full and most important

consequences of earth-life are not and cannot be experienced on earth; hence without knowledge revealed from the future world, one knows not and cannot know fully, how he ought to live. nor the truths he ought to teach while

6. That in the spirit-world the way is open for each one to advance in the scale of life in proportion as he discov ers and obeys the laws of soul growth. 7. Spirits uniformly testify that their future condition would have been greatly improved, had they investigated and understood before leaving earth, the fact and principles of spirit return.

8. That on the question of who, what or where God is, Spiritualism gives us no absolute, final and demonstrated knowledge but leaves it for each one t determine, by the light of his own understanding. It is no part of Spiritualism to dogmatize or state theories, but

simply to state demonstrated facts. 9. Resolved. That Spiritualism as fact does not depend on organized societies, ordained ministers or concert of action by its adherents; but is a fact in nature, and has been forced into recognition by the unfolding of the human race, and we recognize organization as only the directing and adjusting of the

force of spirit power along lines of human development and usefulness. 10. Resolved that inasmuch as the spiritual philosophy covers all human action, therefore, we are in favor of all reforms along either temporal or spiritual lines, believing that a wrong

done to one is an injury to all. 11. Resolved, We are unqualifiedly opposed to the effort that has bee made, all too successfully in some States, of enacting so-called medical laws at the dictation of the medical

Resolved. We will resist to the utmost all attempts of religious bigots, of whatever name, to engraft their upon the Constitution of the United

Resolved, We are opposed to all Sun day laws that are based on the idea that it is God's holy day. We are in favor of taxing church property.

Resolved, We extend our cordial sympathy and co-operation to the strug-gling masses of other countries as well as our own, in their efforts to achieve larger liberty, a better chance to earn an honest living, thereby to better their condition socially, morally and phys

12. Resolved, That we earnestly rec omend the yearly engagement of speak ers, together with the construction of fitting temples or edifices, to be used exclusively in connection with and for the benefit of Spiritualism.

13. Resolved, That we endorse the First Spiritualist Training School, incorporated July 4, 1897, under the laws of the State of Ohio, and all other efforts, wherever made, to encourage higher standard of education in our ranks, and especially among our mediums, writers and speakers. 14. Resolved, That we earnestly rec-

omend the establishment of lyceums in

all local societies. 46
15. Resolved, That we endorse the Veteran Spiritualist Union and all other similar and praiseworthy efforts to assist the aged, sick and worn-out workers who are needy.

16. Resolved, That we believe all

into state associations, and that all state associations slightly join the Na-

18. Whereas, the interests of Spirit

Whereas, the value and safety of

Resolved, That this National Associa-

ist families the organization of family

19. Resolved that we believe in the

equality of man and woman in all de-

Dr. Richard Hodgson has be-

partments of life without exception-

tional Association.

ments for their suppression.

istic development, therefore,

vate family circles, and

The preparation of a proper singing book was suggested by Mr. Locke. Moses Hull moved that a committee of five musical persons be appointed to prepare such a book. The President will appoint the committee after

proper consideration. Mrs. Richmond moved to instruct the Spiritualists throughout the country should organize into local societies; incoming Board to prepare the program of the next convention. that all local societies should organize

Moses Hull suggested that fewer persons, and of known talent, with ample time to say something of value be selected.

17. Resolved, that we discountenance The committee on delegates' reports made their report. They said that only fifty chartered societies out of the two the use of tobacco, opium, and all similar articles which are deleterious to human welfare, and especially do conhundred and fourteen had sent reports. Proxies were condemned by the com-nittee and asked that they be entirely demn the use of strong drink as a beverage, and the saloon as a breedingdispenses with They also recom-mended that charters be revoked of place of a swarm of evils, and that we support all feasible and practical moveany auxiliary two years in arrears of ualism are vitally connected with pri-The California State Association

jurisdiction was referred to the incoming board.

Constitution was amended to such circles depend largely upon an intelligent understanding of the laws and principles of spirit control and mediumpermit the annual convention to meet at any other time or place than as has been provided. This was passed unanimously. Open nomination of afficers tion earnestly urge upon all Spiritualwas also adopted by a vote of 50 to -8.

Mr. Barrett read the following: The President of your Association has received an offer from a scienust who is at the head of a scientific institution in this country, consisting of the following: That a laboratory com-prising several rooms and a set of insocial, educational, financial, political 20. Resolved. That we are in hearty struments, estimated at fifteen thousympathy with the objects and work sand dollars, will be put at the disposal of the Psychical Research Society, and of the Association at the same time we rejoice that through its instrumenwith the services of a competent experimenter, who is familiar with labcome convinced of spirit communion, oratory work, physiology, biology and and we recommend a committee be apmedicine. These services are offered pointed to consult with the president or free, as well as the laboratory. The

## GET UP A GLUB.

### You Will Find It an Easy thing to Do.

To the Editor:--Enclosed you will find ten dollar order for your most valuable paper and premium book, Art Magic. I may be able to add more names to your subscription list during the coming months. MRS. A. M. MIX. Hartford City, Ind.

There should be a club gotten up in every town, city and hamlet of the United States. Ten subscribers and ten Art Magics, \$10, with a copy of the paper free, and also the book to the person who gets up the club.

secretary of the research society, look- purpose of this laboratory is to investi-

Whereas, We hall with joy the rising and brotherhood between nations as during their sojourn at the institution well as between individuals, and welcome every sign pointing in that direc-

tion, therefore, Resolved, That our secretary be instructed to send the following to the Czar of all the Russias: To His Mayesty Nicholas II., the Czar

of all the Russias: The National Association of Spiritunlists of the United States of America and Dominion of Canada, in convention assembled at Washington, D. C., U. S. A., extend to your majesty their hearty gratitude and sympathy for proposing the gradual disarmament of the great

military powers of the world. May it be acceptable to the people of orth as it is accentable to higher spheres.

Resolved, We hold that mediumship is the bedrock of our spiritual temple. and all attacks made upon our genuine mediums strike at the very foundation of our philosophy; at the same time, we denounce, in the strongest terms possible, all attempts to deceive the public by simulating the various forms of genuine spirit manifestation, either by those who have more or less of psychical power, or by those who are simply fakirs, fortune-tellers, and persons lacking moral principle that should govern human actions-and we pledge ourselves to do all in our power to elim-

inate the fraudulent and pretended mediumship from our ranks. Resolved, That the ordaining of ministers of the gospel of Spiritualism be left to State organizations where they exist, and elsewhere to chartered societies of the N. S. A.; that extreme Dewey, Grand Blanc, Mich.; C. D. caution be used by such societies Pruden, Minneapolis, Minn: I. C. I in granting ordination papers; and Evans, further, that on the proper proof that Rice, Chicago, Ill., Trustees, ordained and registered in the N. S. A. inations were made by the convention, headquarters, have by their conduct disgraced their high calling, such persons' ordination papers be revoked. Resolved, That we extend our hearty

thanks to the secular press of this city and the Nation, also the Spiritual press, which have so generously given their aid and encouragement in the work of organization, for reporting our meet-

ings freely without prejudice or malice. E. W. BOND, Chairman; HELEN PALMER RUSSEGUE, A. J. WEAVER.

ELIZABETH F. KURTH, D. P. DEWEY. Committee. The auditing committee reported that the accounts of the Association have been carefully examined and found

The report showed many financial sacrifices made by the president. The finance committee made further report and recommended the appointment of special financial agents. The President to have no salary for the next fiscal year, but to receive \$5 per day, with expenses incurred. The President reported that he had accepted only \$60 per month last year. instead of \$1,500 for the year.

The secretary for the next fiscal year to receive \$900, and to pay all clerks' hire except at the convention. Printing expense to be reduced

Each local society is asked to hold at least one social for the N. S. A. Much discussion of ways and means o raise money ensued, and wild plans were offered. Home circles were asked to have an N. S. A. contribution box, and local fairs were suggested, but did

Barrett for sacrifices made and labors performed, followed Frank Walker spoke of the opposition to President Barrett, by scurrilous scribblers in the yellow journals of

Quite a number of eulogies of Mr.

caused much discussion regarding further publication. AFTERNOON SESSION.

The slow sale of the annual reports

Opened with song. Upon motion of G. W. Kates, the whole matter of the Declaration of Principles be laid on the table for action at the next convention.

ing towards a closer union of the two gate psychical phenomena and es-bodies.

gate psychical phenomena produced by the mediums. The expenses of the board sentiment in favor of the spirit of peace and room of the mediums or psychics will be borne by the donator. It remains with the Association to decide whether it will use the laboratory, which will practically be its own for the purpose of investigating the mediums to whom a certificate could be delivered after their mediumistic qualities have been thoroughly investigated and experimented with, and that report

> quarterly which the Association hopes to launch in case such a magazine does materialize. The donor does not wish to have his name announced in this convention unless it is particularly desired. Chicago was unanimously selected

can be published in the psychic

third Tuesday in Ocober, 1899. Quite a large collection of money and subscriptions were obtained from the delegates, who feel that the N. S. A. has come closer in touch with the Spiritualists of the country and has obtained new life. It was a glorious convention! The

work was harmonious and most excellent! Eighty-five delegates were enrolled, a few of whom failed to attend. With the central place of meeting settled for 1899, a large multiple of this number will be in attendance. Mr. Wiggin, as chairman of the nominating committee, reported as follows: H. D. Barrett, Boston, President;

Judge A. H. Dailey, Brooklyn, Vice-President; Mrs. M. T. Longley, San Francisco, Secretary; Theodore Mayer, Washington, Treasurer. Allen F. Brown, San Antonio, Texas; D. P. Washington, D. C.; Ervin A. In two or three instances other nom-

but the ticket as above was elected. The convention then adjourned.

EVENING MEETING. A large audience attended at night. Addresses were made by Messrs A. E. Tisdale, D. P. Dewey, F. A. Wiggin, Mrs. Helen Palmer Russegue. Mrs. Carrie F. Loring and Mrs. Cora L. V. Richmond. Tests were given by

John Slater. Most excellent vocal music has been rendered at the evening sessions by Miss Virginia E. Wopster, accompanied by Mr. Henry J. Eichar, both of the Pittsburg, Pa., Spiritual Church choir. Thus ends the convention of 1898the most commendable of any yet held. To-morrow the National Children's Lyceum holds its sessions.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire by harmonizing their physical bodies and their physical bodies universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

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We desire to say that we have treated a great many cancer cases during the past year, and with the exception one case, all have been cured, and this one left our treatment and placed herself under the care of others. We desire to inform all those who are suffering from cancer that we would like to have them write us. We use no knife, and the operation is considered almost painless. We have a hospital. or rather, another sanitarium in Boston, where we have the best of trained nurses. To kill and remove a cancer usually takes from two weeks' to five weeks' time only. We also treat at our Boston sanitarium, tumors of all kinds, such as encysted tumors of the labia and fibrous tumors of the ovaries, indolent ulcers, etc. We would be pleased to have those suffering with such disease to write us for further informa-DR. C. E. WATKINS. 406 Mass. Avenue, Boston, Mass.

### Prophecy Not Telepathy.

It seems to me that when so many ualists who have had so many convincing proofs or its truth should be willing to record our experiences, especially those that preclude the possibility of telepathy. However, this is not the case, for I do not believe one experience in a hundred thousand ever finds its way into print. I have had people, many of them members of orthodox churches, tell me of wonderful tests, but were unwilling to have them or repeated, chiefly on account of their church relationship.

In a number of instances in my own experience I know that it would be impossible for telepathy to solve the prob-iem. A number of years ago, through the mediumship of Mrs. Hamilton Gill, who now lives at 11 Bishop Court, this city. I was told that I would very shortly leave the Southern city of Cfor Chicago. I was out of a position at the time; but Chicago was the last place on earth that I thought of trying for one. I did not wish to come to Chicago, and told the spirits that I would not go, as I wished to go East if I could get a position in C-. But they said: "Your spirit friends do not want you to stay here any longer; but they do want you to go to Chicago, and you will get a good position there and go there inside of three weeks." which was literally fulfilled, although up to the last half day before my departure I had not really consented to come here. Can anyone call that telepathy? knowledge that had been spied out, when I knew nothing of it?

A week or two ago I met a young lady at Mrs. Gill's who was en-thusiastic over a splendid test that she had received. Last year she attended one of Mrs. Gill's circles. She had never seen the medium before; and, in fact, it was the first Spiritualist meeting she had ever attended. She was worried about her brother, whom the family had not heard from for more than a year, and whom they supposed to be dead. One of the guides told her at once what was troubling her. But he said: "You need not worry. brother is alive, and you will shortly hear from him. And not only that, but he will eat Christmas dinner with you," which also was literally fulfilled.

Now the world is full of these ex-

periences. They are of every-day occurrence. No wonder Spiritualism does not die out, although religious papers and many scientific books and maga kines will publish only articles that claim it is all fraud or a work of the devil. Metaphorically, they dismiss it with a wave of the hand. But let us tell our experiences. Let us pile up well-attested testimony, until they are forced to consider it.

C. G. WALKER. Chicago, Ill.

"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

this office. Price, cloth, \$1. "Origin and Antiquity of Man." By

### REORGANIZATION.

A Shaker Finds Himself In a Dilemma.

seems to press the matter of re-organization of the Shaker homes. Having lived a Shaker life upwards of fifty years, because from evidence received I believed it to be a correct spiritual life, if I am to change, I must again from evidence received be convinced that the Shaker life is not a cor

rect spiritual life.

Julia H. Johnson, in the number of

Julia recommends reorganization with the institution of marriage embodied in the new organization, for an amendment to fill our empty houses. True many of our houses are empty. and we would like to have them filled, but not with the element of division which marriage certainly is. If Sister Julia will gather five or six good families into a community, and she govern them five or six years, she will be convinced of the fact, that the natural and spiritual relations will not work har

moniously to a heavenly life.

Have we not the history of the experience of many communities who had the marriage institution embodied in their organizations, and where are they now? All have failed, and all will fail who will attempt in the heretofore unsuccessful experience in endeavoring to blend the natural and spiritual into a harmonious community life.

The Shaker celibate community, however, has existed over one hundred years. Good proof of a very good organization, and should they be still further reduced to a much smaller number, they will yet hold the fort, until there is a people prepared and desirous to live a pure spiritual life, who will forsake the natural to enjoy the spiritual, and who will come and fill our empty houses. I am a Spiritualist, a spiritual person

dwelling in a natural and material

body, which is necessary for my dealing with the natural things of this world, while living in it. But this natural body cannot deprive me from living a spiritual life, if I so make choice. When I came to the Shakers, with a wife and two children, the fruits of a natural life, to become a Shaker, I had to renounce the natural, to enjoy the full spiritual life which they enjoyed. First that which is natural, afterwards that which is spiritual; this is the true order of progression. Are we not perfect natural beings when entering this world? We remain such until taught spiritual things, when taught and we receive, then we grow in spiritualitythis is progression. And when we progress to a celibate life, which is not natural, but a spiritual life, if we return to the natural, is not that retrogression, reversing true progress, now having the spiritual first, afterwards the natural, beginning in the spirit and

ending in the flesh. Here is my dilemma; can Sister Julia assist me out of this difficulty? If so, then perhaps I could assist some in bringing about the reorganization recommended. H. B. BEAR. Preston. Ohio.

#### A PLEASANT TIME.

October 18, at 8 p. m., at 406 Massahusetts avenue, Boston, Mass., Dr. Watkin's apartments were filled to overflowing by his many friends who took entire charge until midnight, Short speeches of welcome were made, bidding the Doctor and his family welcome to our city, after which, music and dancing, then refreshments. Time passed away swiftly, but before leaving, Dr. Watkins gave us all an exhibi-tion of his most wonderful gifts as a theories are advanced to explain spirit psychic, independent slate-writing, merit. For obvious reasons I withhold return, when it is absolutely impossible showing how he diagnoses his most my name in this notice. Address Box to deny the phenomena, that we Spirit- critical cases, and tests of spirit friends 27, Station B, Cleveland, O. such thing as death.

All will long remember the evening of October 18. What wonderful gifts are the Doctor's. No wonder his patients love and respect him. We who have known him from boyhood and watched with interest his remarkable development from a poor struggling public medium to his present high pophysician, rejoiced to see his perfect manhood, and as hestood among us a giant in strength and perfect health, is face shining with happiness, could not help but think how low and contemptible must be those who speak ill of true, honest mediums like the Doctor. Yet there are those who never see any good resulting from mediumship, and many a poor medium has been driven out of Spiritualism because of unkind words. Poor Charlie Fosterhow little he was understood. We all remember him, one of the grandest mediums who ever lived, and his sad

death. Dr. Watkins spoke with feeling for a few minutes on mediumship and its re sponsibility, and the dangerous path they have to follow, giving us a short history of his own life, Foster's and Dr. W. A. Mansfield's experiences as mediums. When he finished there was not a dry eye present. Then taking slander as his subject, he spoke with great bitterness and with justice of those who try to injure others by slan-Then at our request, he gave us a full history of the great work accom-plished by the psychic doctors of today, claiming that the successful physician of the day was he who could correctly locate the cause of the disease, and who only assisted Nature to re move the disease. After a pleasant and instructive evening, we withdrew to our homes feeling that it was good

to have been there.

GEO. A. PEARSALL.

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

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

L. J. Tibbals, passed to spirit-life in Ravenna, Ohio, October 26, 1898, aged 68 years. The cause of his death was apoplexy. He had been a life-long October 1 of The Progressive Thinker, Spiritualist and a firm friend of The Progressive Thinker. C. C. H.

> Passed to the higher life, at her home in Amity, Oregon, October 6, 1898, of rheumatism of the heart, Mrs. Marlon Wallace, wife of E. P. Wallace, aged 57 years. She leaves a husband and two daughters and a host of friends to mourn her loss. Fueral services were held at their home, conducted by Dr. Flora A. Brown, of Portland, Oregon. The family do not mourn as those without knowledge as she was a consistent Spiritualist, and exemplified in her daily life true spirituality. MRS. D. A. WALLACE.

Mr. John Gridley, of Flint, Mich., passed to the higher life August 4, from dropsy of the heart. He had long been a true believer in Spiritualism, which proved a comfort to him in his last days. He was an honored veteran and a member of the G. A. R. He leaves one daughter and two sons, but they mourn him not as dead. Dr. Schermerhorn, of Battle Creek, officiated at

Passed to spirit-life, at Denver, Colo., September 29, 1898, Mrs. Elizabeth Bayley, wife of the late Robert C. Bayley, of Philadelphia, Pa.

E, A, PARKER.

the funeral.

Almost 82 years of beautiful life had crowned this noble woman; because her sunny truthful nature was ever receptive of the brightest scintillations of wisdom from angel guardian, or human environment.

Her tender sympathy, sterling integrity and love of truth, made her a pioneer Spiritualist.

The morning of her transition, her daughter received a letter from a Philadelphia friend whose mother in spiritlife sent a loving message to Mrs. Bay ley, saying: "I will bring her a spray of lovely white flowers." This sweet message gave her great pleasure, and the fragrance of those spirit flowers arose like incense to consecrate her new birth.

When the evening shadows gathered, her spirit awoke to supernal joys and was welcomed to the angels' home by her own darling son Willie, whose mame lingered upon her lips as she passed away.

Gentle spirit, thou hast taught us the heavenly way of duty well performed. Many friends in Philadelphia and this city, will extend sympathy to her three devoted daughters, who share their mother's reverence for all spiritual truth.

EMMA F. JAY BULLENE. Denver, Colo.

#### TO SPIRITUALISTS.

The writer, who is known as one of the very best mental and physical mediums in the United States, desires to withdraw from the field of commercial mediumship and secure a position or employment that will place him above the necessity of exercising his mediumship for money. Knowing there are thousands of Spiritualists, heads of businesses of various kinds who employ men in different positions, I cannot but believe that some one of them will kindly favor one of their own belief. My work, I am sure, is deserving of this much recognition. I possess de-cided business ability, fine education and address, unimpeachable references, and through my talents and mediumistic endowments can adapt myself to and fill almost any responsible position. I trust this notice will elicit the response and investigation my aspirations

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

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

sale at this office. Price 25 cents. "Human Culture and Cure. Part cluding Methods and Instruments)." By First. The Philosophy of Cure. E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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fessional." This book, by the 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.

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"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing from Matter Through Organic Proreview of Romish ideas and practices cases, or How the Spirit Body Grows."

should be read by all. Sold at this of.

By Michael Faraday. Price 10 cents.

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Sunday Spirithalist Meetings in

Chicago.

People's Church, Services Sunday at 8 p. m., in Handel Building, room 518. All interested fulends and Spiritus lists invited. Mrs. M. E. Kratz, pastor. Indiana avenue and Thirty-first street, at 3 and 8 p. m.; Lecture and tests by good mediums.

West Side Spinitual Society meets at No. 46 South Ada street at 8 p. m. Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Spiritual Advancement Society, 274 Warren avenue, near Robey street, holds service every Sunday evening at 7:45. Dr. Hasenclever lectures and gives spirit messages.

The Englewood Spiritual Society meets every Sunday in Hopkins' hall, 528 W. 63d street, at 2:30 and 7:30 p. m. The First Spiritual Society of the South Side, No. 77 Thirty-first street, will hold meetings at 2:30 and 7:30 p. m., each Sunday, beginning October 2, 1808. Mrs. Georgia Gladys Cooley,

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The First Society of Rosicrucians, J C. F. Grumbine, permanent speaker, meets in their conference room, 810 Masonic Temple Building, every Sunday at 10:45 a. m., and 7:45 p. m. Church of the Ministering Angels, 590 South Ashland avenue, corner 18th street. Services every Sunday evening

at 7:30. Mrs. M. Summers, pastor. The Second Church of the Soul will hold meetings in Van Buren's opera house, Madison street and California avenue, every Sunday afternoon at 8 o'clock and 7:30 in the evening. Good speakers and mediums will be present

The Church of the Soul will hold union services of Sunday school and church, each Sunday morning, in Room 608 Handel Hall Building, No. 40 Randolph street. Church services at 11:30 The Christian Spiritual Society holds meetings in Hygeia Hall, Washington boulevard and and Paulina street, at 2:80 and 7:80 p. m. Miss Sarah Thomas conducts the services.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1620 Clark street, corner Eletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

The Second Church of the Soul meets at Van Buren Opera House, corner of Madison street and California avenue, Sundays at 8 and 7:80 p. m. Good speakers, assisted by Mrs. Andrews, Mrs. Goble, Mr. Wilks and Mr. Shaffer test mediums.

Send in notice of meetings held on Sunday at public halls.

#### NOTICE TO THE SICK.

Dr. Watkins will on October 15, move to his new Boston office, 406 Massachusetts avenue, Hotel Palmerston. Seven rooms in this beautiful hotel are being prepared especially for Dr. Watkins offices. Kindly remember the street and number, 406 Massachusetts avenue. Please address all letters until October 15 to Dr. C. E. Watkins, Ayer, Mass.

TESTIMONIAL.

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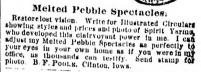
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Oct. 1. 1898.

Richmond, 111,

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