



OBSESSION.

Practical Thoughts and Experience.

To the Editor:—I note in several of the spiritual journals, several articles on obsession, and first I would state that so far as I have observed it is an utter impossibility for two spirits to occupy one human body at one time so that entire obsession—that is, an obsession so complete that the original spirit is entirely set aside—is of very rare occurrence. I really think that with a person that has a perfect brain and a perfect physical organism there can be no such thing as an obsessing spirit taking possession.

Take my own experience. One evening a lady called at my residence about four o'clock, and evidently she was under the control of an Irish spirit, and after some little time, I said to the controlling spirit, "Why don't you leave this woman alone, and not be all the time hanging around earth life and tormenting her with your continued controlling her?" The control answered at once, "Where shall I go sir?" I said, "Go on to a higher existence." He at once said, "I can't, I do not see any way, sir, to leave her." "Well," said I, "come to me, and let her alone for a while." Then I held her and took her to a circle that night, and we did the best that we could in trying to dispossess the obsessing spirit, and she, the medium, seemed to be herself, and we all went home well pleased, thinking that we had done a good work.

Well, the next morning when I awoke my room looked so unfamiliar that I could not understand what was the matter with me; for I had forgotten the invitation that I had given to the obsessing spirit, but after taking a cup of coffee and finding that my whole house looked so strange and unfamiliar, I said nothing to the wife about my strange feelings but left the house and went out into a large wooded park near my home. While sitting there and thinking what I was partly insane or fast becoming so, I saw a policeman approaching me on his way to the police station a few blocks away. I felt a sort of dread and a frightened feeling as soon as I caught sight of him. Well, he passed on and in a few moments two policemen came toward me and I began to feel like running away from them. I heard charlataneously these words, "For God's sake, sir, don't let them take me to the insane asylum again." The men spoke to me and passed on and the fact began to dawn upon my clouded mind that the obsessing spirit that I had invited to come to me had accepted the invitation, so I asserted my will power and stood up and clenched my fists and in a very positive manner told Pat to leave me at once and try to reach a higher life than earth, and he left at once, and at any time that I choose to do Pat will leave his medium and come to me, but I do not invite him unless I am in the presence of the obsessing lady.

Now it can be plainly seen that this ignorant and earth-bound spirit could not fully obsess my organism, but he could hold on to me until I chose to send him away. He yet obsesses the lady, for she has a slight disease of the brain, at the back of the head, called spinal meningitis, and until she is cured of this brain trouble she will be obsessed, for the spirit finds a congenial lodging place in this disorganized brain. I also claim that any healthy and well organized sensitive or medium can at all times use spirit presence and spirit control for their benefit, not controlling the spirit but requesting a spirit in a kind manner to aid us and while they are aiding and helping us we can and do aid and help them. To prove this one fact to myself, I have one old spirit who at my request would tear a good, strong wooden table to kindling wood, until I kindly tell him that will do, as he has made demonstrations enough through the table to convince the strongest skeptic. He is also a very intelligent spirit and instructs me in the old Hindoo religions.

Then I have another friend in spirit life, Dr. Hoxie, who will at my request go to any point on earth for me. I kindly request him to do so, and he will bring me news from these locations and also descriptions of rooms and houses and lands, etc., as well as tell me of the condition of the health of those I wish to hear from. And I have yet another spirit friend, a young Indian called "Swift Running Water," who will go quicker than a flash if I request him to and will do any errand that he may be sent upon, and in fact any good spirit friend will do as I kindly request them to do, but mind you, I do not control one of these good spirit friends, but they oblige and help me and in return I oblige and help them, they not controlling me entirely nor I not attempting to control them, but we work peacefully together for the good of mankind both in earth and spirit life.

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

THE TRIUMPHANT EGOTIST.

He supposed the whole world heard
When he spoke—
Thought the universe was stirred
When he spoke—
Fancied all he said was weighed
That mistakes might not be made—
But, in truth, no heed was paid
When he spoke—
And he wondered what he'd say
When he died—
How they'd take it on the day
That he died;
Wondered what the world would do
When he heard that he was through—
But, in truth, it never knew
When he died—
Say that he was just a fool,
If you please;
Mark his tomb with ridicule,
If you please;
But he died supposing men
Would not see his life again—
Was his not a triumph then?
If you please?
—S. E. Kiser.

SKEPTICISM.

As Analyzed from Various Standpoints.

If Spiritualism, like the church, has arrived at such supreme contentedness with its own method of proving spirit existence that it will tolerate the use of no other method, it is poorly worth while to offer this to The Progressive Thinker.

Perhaps there are those who believe that matter of material things exist, if nothing else does. But the materialist who feels that he is so securely entrenched that his position cannot be assailed has read philosophy to little purpose and is not exceptionally well posted as to the nature of human knowledge. Very many of the ablest minds of the world have denied the existence of the physical world, and of course have believed they had good and sufficient reasons for it. Indeed materialism, denying the spirit world; Spiritualism denying the physical world; total skepticism, denying everything; and Faith, believing in both the physical and spirit world and in Being which looks into the properties of both thus giving them their reality, have been chasing each other around the circle in the ages; sometimes one prevailing here, another there, but all always prevailing somewhere, and always treading on each other's heels as they go round the circle. And a most comforting delusion indulged in by each and at all times is that it is just on the eve of taking possession of the whole earth and for all time the utter discomfiture of all other beliefs to the contrary notwithstanding.

Materialism is skepticism as to the spiritual world; Idealism or Spiritualism is skepticism as to the physical world; but skepticism of any kind is a very dangerous thing to enter on, for the same principle or line of reasoning which destroys either the spiritual or physical world will destroy both, and thus leaving us at total skepticism of everything where we feel justified in saying: "Neither I am, nor does aught mine nor I exist."

Bishop Berkeley, the Idealist, concluded that there is no external physical world, because all we can know of it are its properties, and these not till in the mind. Hume went one better by saying if you can deny matter or material things because you can only know their properties, you can deny mind and God because you can only know them in their attributes. Thus was matter, mind and God wiped out, and there was nothing left but consciousness states. And the total skeptic was not long in finding out that we had no criterion by which to judge of the truth or reality of these consciousness states. The result would have been the same, only more easily and certainly reached, if the skepticism had started out as a spiritual thing, for assuredly if we can deny spirit things realized direct in consciousness, we may deny physical things realized indirectly through the senses. Indeed the strong argument against the physical world, is that it can't be like our idea of it; a spiritual condition cannot be the same as a physical condition, so we are told.

Most men perhaps become skeptical as a matter of "business profit," or to strengthen their own position or contention against attack. And it is concluded the more successful way of guarding against attack is to kill out the thing that attacks. Hence the bishop would destroy the "matter" which was atheistic to the church concept of God. Spiritualists would destroy physical things in defense of spiritual things. Materialists would destroy spiritual things in defense of physical things. They are not willing to live and let live, and the devil or total skepticism swallows the whole lot up because the line of argument which destroys one is equally effective against the others.

The salvation of the world has always been that the reaction from total skepticism, at which great learning ends, is back to faith in both the spiritual and physical world, and in God, with which the common sense starts out. One advantage, however, of this skepticism or criticism has been to transform the God who sits on a throne in a local heaven of which St. Peter has the keys, into a God who is in all things, and all things in Him, and in whom all things move and have their being. Being, who lends himself in the properties of the physical and spiritual systems we now know, and to the diverse other systems of existence which now we know nothing of. Being, which gives reality to all things, and without whom there is nothing, just as the total skeptic says there is nothing. Being, whom some have had to say: "A single atom emanating from me has produced the world, still I am myself entire." Being, which ought to satisfy those who have so intense yearning for "Monism" that they would destroy matter, or would destroy spirit, to attain it.

Home, Tenn. F. J. RIPLEY.

INVITATION.

Those who seek to hear "the voices,"
Like the lily maid of France,
Must retire into the silence
Till the dreamless depths entrance.
Streams reflect the stars above them,
Only when the waves are still;
Souls discern the dead that love them
When their own thoughts cease to thrill.
While I linger in the silence
Come and meet me, friend, half-way,
With the truest, sweetest assurance,
You remember me to-day.
Lo! a Rose has cast its fragrance
O'er my spirit's prison walls,
And across my soul, a footstep
Like a lily petal falls.
O'er the harp-strings of my being
May your angel fingers stray,
Till some strain of music freeing
Echoes back your thoughts to-day.
—CILLA HARCOURT.
Chesnut, Ill.

THE HOME GIRL.

Having business recently in Fort Dodge, Iowa, I visited in the home of Mr. Silas Corey, and once more came in touch with that model home circle which has been held regularly every Thursday evening, with but few exceptions, and those in the interest of other Spiritualistic instruction, for nearly five years. You will remember Letter No. 1, from this highly instructive and remarkable circle, published early last winter. That somewhat meager account attracted wide-spread attention, and brought to the veteran Spiritualist many letters of inquiry from people of standing and education, bankers and laborers, as well as educators and thinkers, in regard to the veracity of the writer, and the reliability of the information given. Those letters Mr. Corey courteously replied to, affirming the statements made, and assuring the questioners that the half had not been told. The subject had not been overdrawn, for the reality far exceeded the statements made. In that article No. 1 I described the manifestations of independent voices given in the different grades of tone, from whispers to full tones, and that a lady residing on the opposite side of the street assures me she has often heard them in summer when the windows are open; independent writing on tablet, slates and promiscuous pieces of paper, and these sometimes folded and in the pockets of the coats worn, and sometimes in the chairs upon which they were sitting; articles of various grades and weight being brought in and dropped on the table, sometimes from six to a dozen being brought in single session. Once a large piece of lava, said to have come from a volcano in Central America, and a piece of peculiar rock that must have weighed a pound was brought from the Rocky Mountains; bits of pencil, etc., from the school yards; and when anything was brought and dropped on the table, the voices always told where the articles were brought from and what they were.

Reference was made in that letter to independent music played by invisible hands on several musical instruments in that room. Of lectures given, news, advice, etc., of materialization and dematerialization, and many other remarkable happenings that tell in unmistakable language of not only unseen power, but of intelligence and mental force, memory, affection, and a conscious continued existence of priceless value to humanity, and are evidence indisputable of the willingness of the disembodied to prove their life, love and faithfulness, if conditions are provided that make such demonstrations possible in many a home.

Later in the winter—say the last half of February, extending into March, Mrs. Buchanan, of Marshalltown, gave a series of sittings in Mr. Corey's house, which were well-attended, and in which independent table-writing was the leading manifestation, given in good light and in full view of the audience, and I should add tablet writing as well; fresh flowers were brought, etc., ad libitum, and which resulted in the ladies instituting a developing circle, which is still holding weekly sessions in Mrs. Corey's house, and in which fine manifestations are produced. A gentleman received a letter, closed with a message and a full-blown rose, and under the rose was written the name of a special lady friend who had died 20 years ago. Over the rose was written "For Joseph—"(name in full).

The Progressive Thinker is our only light and comfort outside of our guides, here in a town of 2300 people, with eleven orthodox churches, and we feel like saying to the people: "For goodness sake, 'believe'!" Our friends can address us at present at Storm Lake, Iowa.

DR. P. J. HARRINGTON.

WHEN WILL MY CHANGE COME?

They tell me of pleasures beyond this dark earth,
Of joys in the life that's to come;
When the soul recycles a new heavenly birth—
O, tell me, when will my change come?
I'm saddened with sorrow, I'm weary with care;
My spirit desires its new home—
Sweet heavenly place! how I long to be there!
O, tell me, when will my change come?
They speak of bright lands beyond the cold tomb,
Bright lands in the life that's to come,
Where flowers never-fading eternally bloom;
O, tell me, when will my change come?
The thorn and the thistle do rankle me here;
Sin darkens my bosom with gloom—
Bright lands of pure bliss! how I long to be there!
O, tell me, when will my change come?
They speak of fair climes in the regions above—
Fair climes in the life that's to come;
Where the free spirit basks in the light of pure love—
O, tell me, when will my change come?
I'd fly from this prison of pain and deep woe;
I long those bright gardens to roam—
O, fair happy climes! how my heart throbs to go!
O, tell me, when will my change come?
They speak of a house that's not made with hands,
A house in the life that's to come;
Where the worn spirit rests when freed from death's bands;
O, tell me, when will my change come?
Tho' I dread the last pang that shall grant me release,
Yet I pray for bright angels to come,
And lead me away to the mansions of peace—
O, tell me, when will my change come?
They speak of a time when the dear ones we love,
Dear ones in the life that's to come,
Who have passed to the paradise plains above,
There tenderly making us room;
Will clasp our glad hands and receive us with joy,
And heartily welcome us home—
Tarry not happy time! O, I don't fear to die—
O, tell me, when will my change come?
—MRS. T. O. FARDEE.
Ellington, N. Y.

HARMONICAL CAMP, LOS ANGELES.

The Harmonical Camp, held in Sycamore Grove, closed its meetings October 1, with Dr. Charles A. Andrus and Mrs. S. Augusta Armstrong as speakers of the day. From the opening hour to the last good-bye, this camp has been a successful and harmonious meeting. No one would have dreamed from the systematic manner in which the camp was conducted that it was experimental with the Harmonials, but they were placed the management in the hands of Mrs. Nettie Howell, who has proved herself equal to and capable of rising above all the many perplexing and annoying things that so often come up in camp life. She was ably assisted by Mr. J. D. Griffith, the efficient secretary and treasurer of the Harmonical society, who was ever kind and courteous to the stranger that came within their gates, answering with a pleasant smile the many questions asked him over and over each day.

The beautiful songs rendered by Mr. E. A. Humphrey, wife and daughter, were of the finest spiritual character and gave inspiration to speaker and medium. The last evening of the camp just before the final farewells, Mrs. Maude L. Von Fretag, pastor of the Harmonials, received into fellowship twenty new members.

And now, last but not least, let me speak of those whom we all were pleased to meet three times a day, the beautiful ladies in the dining room. To them we owe special thanks for the tasty viands they placed before us.

The good accomplished at this camp has aroused a desire for a permanent camp association, and seven counties of Southern California that were represented at the camp, have taken steps with that end in view, and may succeed in attending them I shall remain in California for a time. I am booked to lecture at Santa Barbara and Sumnerland on the 15th and 22d, returning to Los Angeles for a few days, then on to Santa Cruz and San Francisco.

S. AUGUSTA ARMSTRONG.

The gentleman says no one in Iowa ever heard him speak the name of that lost and cherished friend. The rose he still keeps.

A little later Mr. Corey had a rose, and attached to it were sprays of the foliage, brought by his mother, and it was found between closed slates that had only been held in the hands of the medium under the table, in full light, not more than two or three minutes. I can attest to the genuineness of that rose, as it possessed all the attributes of a bluish rose, fragrance, stem, leaves, petals and all, brought probably from some conservatory or southern clime where roses bloom in our autumn.

One evening recently, with only Mr. and Mrs. Corey and the Medium, Mr. H. A. Rayne, present, it being a very hot night and the windows all open, and the broad belts of moonlight streaming through the bay window, reaching nearly across the room, all at once several forms were present, some ethereal, but some well made up; they were moving around the room, one thrumming a guitar and one a mandolin, while the spirit daughter of Mr. Corey stood by with one arm around his neck and the other hand on his head, while she talked to him naturally of personal matters, gave advice and directions in regard to some business transactions, the circle, etc., and presently the musical instruments were laid upon the table and the several forms faded away from the sight of the sitters, not using the cabinet in either their coming or going.

The beautiful manifestations constantly developing in that model circle are varied and numerous, and are proof positive of continued life, and a power that I believe is always struggling to prove to humanity the mysteries of which man is constantly seeking a solution. The 500,000 churches are in evidence of such desire, and yet how persistently he rejects all rational evidence, when it comes to his own home, aspirations and his beliefs, and trusts, and yet he rejects it because it comes quietly and naturally, instead of through the lips of pulpits. How many homes might be blessed—how many hearts relieved of their burden of doubts and sorrow, if man would be rational and open the door to his own waiting ones, to let them enlighten him, instead of meeting evidence with doubts and sneers.

Mr. H. A. Rayne, the medium, is an exemplary gentleman, only a little past thirty, yet old, wise and unassuming, seems to cover a wide range of phases, and we think a wide field is open before him if he chooses to enter it. But he shrinks from publicity and prefers to enjoy the fruits of his superior gifts in a retired and quiet way, with his family and friends, feeling fully assured that these higher gifts inspire to nobler aspirations and grander attainments in the every-day life of the student of the spiritual philosophy.

What has been accomplished by that veteran seeker, Mr. Corey, may be accomplished by others with the same fidelity and persistency that has marked his research after evidences of immortal life.

DR. P. J. HARRINGTON.

TO FREETHINKERS.

American Secular Union and Freethought Federation.

The twenty-third annual congress of the American Secular Union and Freethought Federation will be held in Boston, Nov. 17, 18 and 19. For the first time in the history of the society a congress is to be held in New England. Paine Hall has been tendered for the occasion, and Boston freethinkers will do all in their power to make it a notable gathering. The success of the coming congress is assured.

While the results of the present year are not all that could be desired, the society has accomplished much good. Thousands of pamphlets and papers advocating the principles of Freethought have been distributed. Documents relating to state secularization have been sent to members of Congress and state Legislators. In California, Montana and other states legislation inimical to religious liberty has been defeated. In several states bills for the repeal or modification of the Sunday laws were introduced and found many supporters. In Nebraska a bill providing for the taxation of church property was passed by the house. The society is preparing for more effective work in this field. In nearly every state committees have been appointed to look after legislation and other matters of interest to the society. In every state a bill for the taxation of church property, the repeal of the Sunday laws, or the prohibition of religious teaching in the public schools, should be introduced at the next session of the legislature. The Union is now in a condition to render efficient aid in this work, and all efforts for that and similar purposes should be reported to the secretary so as to receive the support and aid of the national organization.

The further organization of the Liberals in every state will be prominently brought before the Congress, and representatives from every section of our country are necessary to make this union of the friends of intellectual liberty effective, for both our own defense and the furtherance of the cause they have at heart. Let every Eastern Freethinker attend this congress. Let as many as possible of our Western friends attend. Able speakers will address the congress, inspiring music will be furnished, and good fellowship will abound. With the roses of joy will mingle the rue of grief. Since we last met, two of our former presidents have died—our great beloved leader, Colonel Ingersoll, and our able and worthy brother Dr. Westbrook.

Arrangements have already been made for an Ingersoll memorial meeting to occupy one session of the congress. The expenses attending a great National convention are large. To meet these expenses we shall rely as heretofore upon the generosity of our Liberal friends. Contributions for the purpose should be sent at once to the treasurer, Otto Wettstein, Rochelle, Ill., or to the secretary, E. C. Reichwald, 141 South Water street, Chicago, Ill.

J. E. REMSBURG, President.
E. C. REICHWALD, Secretary.

141 South Water St., Chicago, Ill.

Atchison, Kansas.

141 South Water St., Chicago, Ill.

CARD FROM MOSES HULL

An Important New Book to Be Published.

The manuscript of the most important book I ever wrote is now about ready for the press; in fact, it is so nearly ready that I can finish it in ten days. The book will contain about four hundred pages. The title will probably be about as follows:

"The Bible: What It Is; Who Wrote It? And When? Were Its Writers Infallible? What the Higher Criticism Says. A Few Thoughts concerning Other Bibles, Etc., Etc."

This book I intend to make the crowning work of my life. I honestly think it will throw more light upon the Bible than has been done by any other book in our language.

No person seeking real light on the Bible can afford to be without this book. Perhaps I should blush to say that, though my chances for getting rich have been numerous, instead of taking them I have spent forty-eight years in constant and hard work as a minister, lecturer and writer on unpopular themes. My work has not paid me enough so that I can venture to get this book out without some advance pay.

The first edition will cost me at least the entire receipts for 500 copies. I now propose to get the book out as soon as I shall have received the pledges of five hundred persons who will take it as soon as issued. The money to be sent to me when I publish the notice that the pledges have been received and the manuscript is in the hands of the printers.

I will send the books postage or expressage paid, at \$1 each, or I will send three copies of them expressage paid, to one address for \$2.25, or six for \$4. Every one who wants one or more of these books is requested to inform me at the earliest convenient date, as I want as soon as possible to set the printers at work. I would like, if possible, to get the books out in time for the holiday trade. Address me at 72 York street, Buffalo, N. Y.

MOSES HULL.

The way to gain a good reputation is to endeavor to be what you desire to appear.—Socrates.

Economy is half the battle of life; it is not so hard to earn money as to spend it well.—Spurgeon.

Those there are whose hearts have a look southward, and are open to the whole noon of nature.—Bailly.

MANIFESTATIONS.

Of Most Wonderful Spirit Power.

About the 27th of September, 1899, at our home in Marysville, Ohio, my wife's control—"Gipsy Madge"—took her comb that she wears in her hair, from the dining-room table down stairs where it had been laid and kept it for thirty-six hours and brought it back and laid it down in front of my wife while she was coming her hair one morning up-stairs in our bedroom.

On the 6th of October, 1899, the two most wonderful and unexcelled phenomena mediums, Mr. Harvey E. Chase and Mrs. Mary McCoy, both of Cleveland, Ohio, came to hold a few sittings at our home here in Marysville, Ohio, and on the evening of the 6th, while holding a materializing seance, our friends saw my angel wife and daughter and many others, some with Oriental costumes, and who could not speak a word of English, some French, some colored, all with their characteristics, and among them Gipsy Madge. Madge took Mrs. Kennedy's comb again, carried it away and kept it until the following Sunday evening (forty-eight hours). While Mrs. Kennedy was sitting in the cabinet that evening Madge returned with the comb, and placed it in her medium's hair. There was a beautiful portrait of Madge engraved upon the comb and still remains there. The mediums stayed with us until the morning of the 9th, when they returned to their present address, 191 East Spring street, Columbus, Ohio.

On this night, the 11th of October, my wife was looking for a piece of cloth and I became interested and was helping her in the search, when I unearthed from behind the washstand in the room where Mr. Chase slept while with us a pair of old slates that had been broken and crushed, handled by everyone, children had played with them, and upon opening them there engraved upon their inside face was the portrait of two of our guides in perfect work, very complete. One a W. J. Morris, a control of one of our developing mediums, and the other a little control of my wife, Viola, as she calls herself, and a message from each, written in four different colors, yellow, red, green and white. I have seen a great deal of phenomena, but have never met with anything like this, nothing to show the spirit power like this, their ability to carry away opaque bodies and engrave on them, and to do their work on slates when no one was sitting for them—this work being taken from a sleeping medium. It certainly shows excellent mediumship. We think it shows most wonderful power, and for excellent and perfect mediumship and unquestioned honesty these mediums excel any that we have met, and we can heartily recommend them to any and all who desire to investigate this grand truth of spirit return.

MR. AND MRS. J. M. KENNEDY, Marysville, Ohio.

"THE OTHER MAN."

The Doctrine of the Double Self.

The doctrine of the other man, or double self, being traceable to one hemisphere of the brain, seems to me singularly unphilosophical. It is not sufficient to show that the bare supposition supports some preconceived dogma, but it should be supported by some physiological evidence. All analogies are antagonistic to the theory. The two nasal cavities focus to give greater sentence to the olfactory plexus; the ears focus vibrations (ultimately) upon the auditory nerve system and thus produce sound, which is defined to be the effect produced by vibrations centering upon the tympanum. By means of the crystalline lens light is focused upon the retina. The utility of this last action is illustrated by the entire series of binocular instruments. Now while these things do not demonstrate that all duplex organizations serve a similar end, they at least make a strong prima facie case, that the two hemispheres of the brain are means to a similar end.

True there are instances quoted wherein an injury to one side of the brain has left the entire function seemingly unimpaired. So too have injuries to an eye, or to an ear, left the corresponding function intact. All of these things tend to prove the binocular character of the dual structure of the brain; each pair may be said to focus the force of its own office. From all of which the inference is plain that no second person arises from one side of the brain. Take the case recently instanced of the lady seeing a stranger between herself and the elevator; if he was constructed from one side of the brain, how could he appear as a complete, bimane construction, and yet arising from one side of the brain?

If it be said that although springing from one side of the brain the apparition might still appear in full development; I would then suggest the inadequacy of the one-sided brain postulate. The premise is ignored in the conclusion. My own hypothesis of the man seen standing by the vacant elevator would simply be that he saw the dilemma and—possibly retired down the stairs. As there would be excitement on the appearance of the car, it is highly improbable the lady made no investigation at the time. As to the lady who came near burning her bills instead of the letters; it would be far more scientific to conceive of a sentient impression of the hand on her wrist than to assume an apparition truly materializing from one side of the brain and then seizing her wrist. The solidity of the required materialization, the required rapidity of the act, the reluctance of her mind to the condition, all render the hypothesis untenable.

B. R. ANDERSON.

PROF. J. S. LOVELAND

On "Spiritualism the Great Reconciler."

Recently Prof. J. S. Loveland, the veteran worker in the Spiritual ranks, now over eighty years of age, spoke before the Spiritualists at the camp-meeting at Sycamore Grove, Los Angeles, Cal., on "Spiritualism the Great Reconciler." Those who have heard him heretofore, both in California and the East, some of them as long as forty years ago, pronounce it equal if not superior to any previous effort, and I may be pardoned if I attempt to preserve a few of the gems in a mine of wealth he uncovered for his hearers.

In comparing Spiritualism with all previous religions that had come to earth, he said they all came with authority and books. Spiritualism came with neither, and as the communications received through mediums were frequently contradictory the problems of death, immortality, and life beyond the tomb, were presented to each individual for solution. Spiritualism came not to save the individual, but to show the individual how he might save himself.

There had been important epochs in human history. The advent of Christianity was one, at a time when the Roman soldiers had carried the idols of the whole known world to Rome, proving that these idols had not power to save themselves, much less their devotees or votaries. So was the Reformation and the coincident discovery of America a new epoch. But no such a marked era had ever dawned on the earth in importance as when Spiritualism came in the middle of the nineteenth century with its discoveries and inventions greater and more marvelous than anything that had preceded it. It sealed the religious condition of mankind, and has come to remind man to the principles from which he has widely departed.

Paul had affirmed that there was a natural body, and a spiritual body. Spiritualism proved it. Mediumship was a development of the spiritual senses, and the thoughts of the Idealist came from the spiritual senses.

Religion had declared that a large portion of the human race would be damned, while the rationalism had rebelled against the idea and had proclaimed Rationalism had gained the argument, but the church gained the people. The Pope had said the rule of the church was the only authority, while Luther declared that a book was the only authority, and in that declaration had unchained a giant that never could again be chained.

Later a new sect came out declaring that reason was the only interpreter. Wesley with his spirit manifestations had saved the people to the church. Spiritualism had come as the great reconciler and had knocked the truth into the Atheist by the Rochester raps. Spiritualism takes the world's religious literature and interprets all systems of religion and declares their books are not revelations from God, but are parts of the world's literature; they all have a value, and Spiritualism shows it to the world. The ancient religions and secret orders like the Masons all dealt in symbols and allegories, and but few could interpret or understand them, and the church itself was in the same predicament.

We could go farther back and read the story of buried cities and find the same stories that we have to-day, and these elements that have been uncovered have given us scientific demonstration of the doctrine of evolution. Centuries ago Paul had found the inner man at war with himself, but Spiritualism came and told us that the outer man was as holy as the inner man, and every external feeling has its appropriate function, and by the proper exercise of all these functions can the inner man be made more perfect and everything that pertains to life is our proper study. The idea of an atonement was a true one for we all suffered for the sins of others, and Spiritualism had come to show us a truer way of life, and by showing us a more perfect way had reconciled us to ourselves and to our neighbors and explained many of the mysteries of the past.

The lecture was listened to throughout with intense interest and the lecturer was invited to prolong his stay so that others could partake of the good things he was freely dispensing.

Riverside, Cal. JAMES BOYD.

A SOUL IS NEVER LOST.

By the power of thy voice, or word of thy choice
The vibrations of Eternity's sea,
With waves of peace unceasingly,
At last may touch the shores of Time,
And kiss the wayward feet,
And wash them clean and pure and sweet.
Some heaven-inspired thought, by wisdom wrought,
May touch thy lips with burning words of love,
Flashing from lip to lip at last may move
A heart of stone and waken there,
From its long slumber deep,
The virgin vow it failed to keep.
Somewhere, somehow, the restless waves
Will open wide the old, and new-made graves
Of all the past of pleasure and of pain;
Divinity will flash to light again—
Evil will perish, be absorbed in good, as
The aeons roll—
For God will not lose a human soul.
—ABBIE A. COUSON.

THE N. S. A. CONVENTION

The 7th Annual Convocation Was a Brilliant Affair and a Decided Success.

A Report of the Proceedings of the Convention Held in Chicago, October 17, 18, 19, 20, 1899.

Promptly at 10 o'clock Tuesday morning, October 17, President Barrett's gavel of authority sounded, and the seventh annual session of the National Association began.

Prof. Young, of California, favored the convention with an original violin solo, entitled "Barrett's March." Very appropriate, well rendered and highly appreciated.

The address of welcome was delivered by the president. He said in part: "I want to impress upon you the significant changes discernible in our movement along scientific lines. This has been one of the greatest features of our year's work. Such men as Professor Hyslop of Columbia University, Professor William James of Harvard, and Dr. Glibber of the Pasteur Institute, although they have not come out squarely for Spiritualism, have practically admitted the truth of our principles and are now engaged in explaining the phenomena by scientific methods. I want to say a word for the kind treatment which our movement has received from the secular press. This dignifies our cause and gives it a religious-scientific aspect."

Addie L. Ballou, of San Francisco, responded, in a few well-rounded sentences. She spoke radically in favor of organization.

Pending action of the committees, 45 minutes recess was taken, and during the recess Allen F. Brown was made chairman, and the time was given up to general speech-making.

Moses Hull was called out and spoke to the point of a higher education of our speakers and mediums, and favored to cutting speakers for at least a year in a place. Dr. Houghton, Mrs. Warner and Carrie Twing spoke.

AFTERNOON SESSION.

The president read list of standing committees, and started the convention on regular routine work.

Committee on credentials reported, and report was received.

The president appointed the following special committees:

Committee on president's report—H. W. Richardson, Mrs. Addie L. Ballou, Mrs. Clara Stewart, John Hutchinson, H. C. Dorris.

Committee on credentials—J. B. Hatch, Jr., O. J. Johnson, Jas. A. Freeman.

Committee on resolutions—H. Thos. M. Locke, B. M. Bradbury, J. H. McDonald.

The officers of the convention, by appointment by the chair were: Stenographer, C. C. Evans; assistant secretary, C. C. Barrett; reading clerk, W. H. Bach; sergeant-at-arms, Geo. F. Perkins; musical director, Mrs. Biddison; ticket seller, C. D. Pruden; door-keeper, F. C. Cooley.

Committee on declaration of principles—Frank Walker, Prof. C. P. Longley, Mrs. A. E. Parker, Miss Estelle Metzgar, Mrs. James Lucas.

Committee on finance, ways and means—C. L. Stevens, Mrs. J. B. H. Jackson, Moses Hull, Carrie E. S. Twing, Mrs. Loe F. Prior.

After recess the committee on finance reported on the proposed donation of Mr. Mayer, and that gentleman was called for and made his proffer to the N. S. A. very plain. The proffer is the same as has already been published in these columns. The rest of the afternoon was put in trying to raise some money for this fund.

By a vote of the convention, the reading of the president's report was dispensed with, also that of the secretary, with the exception of the financial statement of his report, which was read and the report was given a goodly balance on hand despite the amount of old indebtedness assumed.

The president's financial report was read and sent to the auditing committee.

Treasurer's report received and sent to auditing committee.

In the president's report mention was made of stenographer's services given by his wife free. A vote of thanks and proper remuneration.

When the business of the committee on declaration of principles was reached the fun commenced; for a time all was in confusion; some wished to enter into the reading at once and others wished to wait for the report of the committee. Finally the reading clerk, W. H. Bach, was instructed to read the four declarations handed in and printed in the last year's report.

Committee on delegates' reports—Mrs. M. E. Cadwallader, Hon. A. C. Dunn, Mrs. M. H. Beeson, Mrs. Virginia Rowe, B. M. Bradbury.

Committee on amendments—Geo. W. Kates, Thos. Grimshaw, Mrs. A. L. Gillespie, C. O. Treat, Miss Maggie Gaule.

During the early part of the afternoon disciples of John Alexander Dowie entered the hall and started to distribute tracts which contained a vigorous attack on Spiritualism. As soon as the attention of President Barrett was called to the situation he ordered the men to leave the hall. At first they refused, but after a short debate, gathered up their papers and left quietly.

EVENING SESSION.

At an early hour the hall began filling, and at the time of opening was well filled, and the programme was carried out as to the invocation by Mrs. E. N. Warner, vocal solo, "When the Heart is Young," by Mrs. Henry Hall; piano duet, by Mrs. E. H. Turner and Miss Bourgeois, and the lecture of the evening, by W. F. Peck.

Prof. Peck's discourse on the subject of "Spiritualism as a Religion," was delivered with that speaker's usual enthusiasm.

Instead of Dr. Peebles, who was not present, short speeches were made by several speakers.

Judge Joseph E. Gary of the Superior Court sat on the platform at a short address.

Judge Gary was introduced by President Barrett said: "Ladies and Gentlemen: You can hardly be any more surprised to see me here than I am to be called on to address you. I was never in a meeting of this kind before, and I really know nothing of the subject of Spiritualism, though I have a great deal of curiosity in regard to it. Whether it be true or not, I have never made such an investigation of its claims as would enable me to form an intelligent opinion of it. It is altogether probable, however, that pretty soon, in the course of nature, I will either know nothing or know more about Spiritualism than you do. At present I can say nothing instructive concerning it. I arrived rather late this evening, and as there were no seats on the lower floor, and as I cannot bear as well as younger persons, the courtesy of several gentlemen gave me and the ladies with me seats on the platform."

After a little music by Master Willie Cooper and Mue. Bourgeois, Mrs. Georgia G. Cooley gave tests for about forty minutes, about all of which were fully recognized and appreciated.

A beautiful vocal solo, beautifully rendered by Miss K. Edith Richards, received the hearty applause of the audience.

Miss Maggie Gaule had to work under the disadvantage of the last part of the evening, when the uncushioned chairs began to make the audience feel weary, but she did herself proud in performing a work that was shown high appreciation.

SECOND DAY—WEDNESDAY.

The morning was devoted to the business of the second annual convention of the National Young People's Spiritualist Union.

W. H. Bach, editor of the Sunflower, of Lily Dale, and a worker in the young people's movement made a glowing statement of the work in Lily Dale.

Mrs. Cadwallader made a statement of her observation of the young people's movement in Europe. She said in part: "It gives me great pleasure to extend to the members of the Young People's Spiritualist Union, the greetings of the Junior Spiritualists' Club of Great Britain, of which I am an honorary vice-president. I stand as a link between the countries in the work of the Y. P. S. U. As your fraternal delegate to the Junior Spiritualists' Club, I received most cordial welcome and was tendered a reception at the home of Mr. J. J. Morse, in London, the headquarters of the club."

Mrs. Cadwallader gave an interesting account of the work, stating the objects for which it was organized. She also told of the work of the young people in other parts of England.

G. W. Kates talked a few moments, strongly emphasizing the necessity of interesting the rising generation in the Spiritualistic movement, and advocating the special phase of social intercourse.

Mrs. Loe F. Prior, of Atlanta, Ga., spoke of the great necessity of keeping closer watch over our children, outlining the importance of the Lyceum movement to the future of Spiritualism.

W. H. Bach again took the rostrum in the interest of the lyceum movement.

President Barrett gave an earnest talk in favor of making the two institutions partners and co-workers in the cause.

At 11 a. m. the Y. P. S. U. adjourned, and the N. S. A. assembled.

The question of ordination of ministers by the N. S. A. was referred to the committee on president's report and resolutions.

Committee on credentials made report upon the matter of delegates who were made proxies by societies without representation.

Committee on finance, through Moses Hull, made partial report and the donations were again asked.

E. W. Sprague, missionary, made report on his work. He said the work of the missionary was to organize societies, local and state, and make them auxiliaries to the N. S. A.

Mrs. Carrie Twing reported her work as a missionary, as also did Mrs. Loe F. Prior and Geo. F. Perkins.

Dr. Spinyer spoke to the point for a few moments very impressively.

Mrs. W. B. Bouney of Blair, Neb., spoke on the subject, referring to the work of her husband and herself.

Mr. Treat, of Missouri, took the floor in the interest of the same matter and followed by W. Kates, who favored the plan of having the state associations send out their own missionaries.

Mr. Dorn, of New Jersey, spoke a few moments.

Mrs. Stewart spoke in very terse language regarding the same.

Moved and seconded that the reports be adopted.

Mrs. Jennie H. Jackson spoke to the point at issue.

AFTERNOON SESSION.

Communications were called for and the reading clerk proceeded to read.

First communication was from Colorado, referred to proper committee.

One from Ernest S. Green, one from J. J. Morse of England, one from England relative to Mrs. Cadwallader and B. M. Hill and their work.

President's report was received and adopted.

Secretary's report was received and adopted, and a vote of thanks was extended.

The report of committee on auditing accounts received and adopted.

The report of committee on assembly and by-laws was received, and reading of the by-laws was taken up seriatim.

About the most threatening ripple or wave of discord occurred when the convention reached the subject of the notice given through the Banner of Light, of Dr. Paul Glibber, the eminent scientist of the Pasteur Institute, of New York City, to the psychics of the country. Mr. Barrett stated that on the strength of that advertisement only four answers were received. The president was slightly taken to task by Miss Maggie Gaule, who, disclaiming any knowledge of the proposition, stated that she would go before any scientist.

A number of scientists, for that matter, if the N. S. A. and the Spiritualists would insure her fair treatment during and after the test. Others seemed slightly ruffled and spoke under that inspiration, but the usual calmness of the convention finally prevailed.

EVENING SESSION.

The programme was carried out almost without change.

After the usual sweet music, Moses Hull, the first speaker of the evening, spoke on the "Three Pillars of Spiritualism."

After a tenor solo by Mr. P. Osborne, entitled "Golden Dreams," Mrs. Cora L. V. Richmond was introduced and began her discourse read the following greetings to the N. S. A.:

Chicago, October 18, 1899.

Trustees National Spiritualists Association, Washington, D. C.

Dear Friends and Co-Workers:—In behalf of the Church of the Soul we give you most cordial and fraternal greeting, and enclose check for \$25 as a donation to the N. S. A. in token of our fullest sympathy with the main purposes of your organization and our desire to co-operate with you as a fraternal society.

The Church of the Soul having been organized under the Illinois statutes as an independent church, founded upon certain, expressed, basic principles, and having for its purpose the promulgation of a definite system of religious and philosophic teaching known as Psychosophy or "Soul Teaching," it cannot con-

stantly subordinate itself to any other body not representing the same teachings in their fullest detail.

The Church of the Soul is in the most perfect harmony with the N. S. A. in its stand for the intercommunication between the spirit and mortal states, through media, by messages, visions, physical phenomena, inspiration, and all the "spiritual gifts," and we, therefore, tender our earnest co-operation as a fraternal society, and have elected our pastor, Mrs. Cora L. V. Richmond, as our representative and fraternal delegate to your convention.

Assuring you of our hearty good-will and sincere wishes for the success and prosperity of the N. S. A., we remain, Yours truly, ERVIN A. RICH, President. DR. LEWIS BUSHNELL, Vice-President. ARLINGTON W. AUSTIN, Secretary. J. GIESELMANN, Treasurer. A. B. VAN DYKE, J. W. LE SEUER, MELKER RUDDHOLM, CHAS. H. BUSHNELL, M. D., Trustees of the Church of the Soul.

Mrs. Richmond's address was well received by the warm addressers in the audience, and every appreciative word was applauded. Her theme was "Our Beautiful Heritage." The address will be published in full in The Progressive Thinker of next week.

A little soliciting was done right here on the Mayor's proposition while Mrs. Carrie Twing gave the audience a beautiful little bit of her characteristic humor, just to hold the right spell over the audience.

In the absence of Mrs. May S. Pepper, Mrs. G. W. Kates and Miss Maggie Gaule gave the messages in their own beautiful manner.

THIRD DAY—THURSDAY.

Committee on charters reported favorably on issuing charter to the Young People's Spiritualist Union.

A telegram from the Woman's Progressive Union of Philadelphia, donating \$25 to the Mayor fund, was received and read.

Dr. Bland was given ten minutes to talk on medical legislation.

Committee on credentials reported that Dr. S. A. Bowker be seated for society in Kansas City, Mo., and Geo. P. Colby for First Society of Memphis, Tenn.

Prof. Peck offered a resolution which attacked much on politics that it stirred up a small sized hornet's nest. Motion was lost.

The committee on delegates' reports, through the chairman, Mrs. Cadwallader, offered the following report, which was adopted without debate:

The report of the committee on delegates' reports was as follows:

Mr. Chairman and Fellow Delegates: The committee to which was referred the reports of the Delegates beg leave to submit the following:

We find that only fifty-three societies have filed reports, out of 235 chartered societies. This makes the report meagre and does not show the full strength of the N. S. A.

Many of the societies have sent interesting letters with the regular blanks. These letters give an idea of the workings of the societies, and it would be well to encourage such correspondence. We have carefully read the reports and from them compiled the various items presented.

Your committee note with pleasure the satisfaction expressed concerning the fraternal communications sent to the societies from the office of the N. S. A. This fact shows that this method of keeping in touch with the local societies is appreciated, and we recommend that it be continued.

We regret that many of the societies send in discouraging reports. We believe that every effort should be made to strengthen the societies already in our ranks and therefore recommend that during the next year missionaries and organizers be sent out by the N. S. A. with that purpose in view. This will create new enthusiasm in the work of Spiritualism and by making its constituents stronger the N. S. A. will also be benefited.

Your committee recommend that a greater effort be made to secure direct representation from the chartered societies. The present custom of having societies represented by delegates who have no knowledge of the society he or she is supposed to represent cannot fail to elicit criticism. Your committee think that where direct representation cannot be secured each chartered society be invited to send a letter expressing their wishes in regard to its relation with the N. S. A., some idea of its organization and its working methods, to be read at the convention, or handed to the delegates who shall be voted to represent their society at the convention. This would secure a direct voice from each chartered society and enable an appointed delegate to act more intelligently in regard to the society represented.

The California society, through its delegate suggests the withdrawal of all N. S. A. charters granted local societies in their state, saying they interfere with the effective work of the state association.

We regret to note that the Religious-Philosophical Society of Baltimore, Md., reports that it has been disbanded on account of non-support. As this is one of the oldest societies, your committee recommend that the N. S. A. secretary correspond with the former secretary of the above society with a view to sending a missionary and representative of the N. S. A. to help re-organize the society.

One society complains that it has been ignored and slighted by the N. S. A. Your committee having inquired into the complaint find, that during the present secretary's term of office the above society has been mailed every official communication, therefore we feel that there is no cause for complaint in this direction.

In contradistinction to the few complaints received from societies, your committee take pleasure in testifying to the many encouraging features found in this year's reports, noticeable among them is the increased interest manifested in the N. S. A. by its chartered societies, as all but three have contributed to the funds of the N. S. A. during the current year.

Your committee desire to commend the excellent work of the present secretary in carrying out the recommendation of the last N. S. A. Convention in relation to the reports of delegates. The filing of the reports separately has simplified the work of the committee. We therefore recommend that this system be continued and that all societies be urged to send in complete reports as early as possible before each convention, so that statistics may be compiled in advance of assembling of the same.

All of which is respectfully submitted, M. E. CADWALLADER, Chairman.

B. M. BRADBURY, A. DREW C. DUNN, DR. WILSON, DR. MARY H. BEESON.

AFTERNOON SESSION.

Mrs. Cadwallader, of the committee on defense fund, made a lengthy report

on the receipts and expenses, and the work against the persecution of mediums in Philadelphia, Pa. The statement was audited, three years ago, and was a little burden some to her, but not tedious to the audience in its delivery.

Mr. Alonzo Thompson was seated as a delegate, also Mrs. G. Partridge, as proxies to represent Philadelphia societies.

The report of the committee on the declaration of principles was as follows:

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of nature, physical and spiritual, are the expressions of infinite intelligence.

3. We affirm that a correct understanding of such expressions and living in accordance therewith constitutes the true religion.

4. We affirm that the existence and personal identity of the individual continues after the change called death.

5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

Moses Hull offered a sixth article of faith, making the golden rule the ethical and moral guide of Spiritualists. All these propositions except the first were accepted without question, although Judge Andrew Dunn, who had strenuously opposed the adoption of the first and last, muttered as the final roll-call was in progress: "Why not adopt the apostles' creed and the Lord's prayer at once?" The vote on the first article stood 57 for and 26 against, and on adopting the report as a whole 61 years and 21 days, President Barrett being among the dissenters, on the ground that he objected to the use of the word "believe," preferring a more positive word.

Prof. W. M. Lockwood made a forcible speech against the adoption of the first clause of the articles.

Dr. Spinyer, Frank Walker, Mrs. Russeque, Mrs. Ballou, W. F. Peck, W. H. Bach, Mr. Dunn and others spoke upon the matter at issue.

Prof. Lockwood closed the debate in his explicit and analytical manner. His proposition was to substitute for the first clause, "We believe in the supreme principles of nature."

EVENING SESSION.

Meeting opened with Allen F. Brown in the chair.

After an invocation by Loe F. Prior, and a soprano solo, "The Better Land," by Miss Lottie Groves, of this city, the evening was spent in ten-minute speeches and readings.

James Lucas, of Fall River, Mass., gave a few tests, some of which were recognized.

Mrs. A. L. Gillespie, of Pittsburg, Pa., made a few remarks and gave a few tests which were readily recognized, and she was given such applause as would do honor to a star at a theater.

Mrs. Loe F. Prior, of Atlanta, Ga., gave a flowery talk during her ten minutes.

Mrs. Carrie Twing gave a very interesting ten-minute talk.

Violin solo by Master Willie Cooper, accompanied by Mue. Bourgeois on the piano.

Phonola Hagan Jackson occupied the next ten minutes as a speaker and poetess of nature and talent.

Mrs. Russeque spoke energetically and enthused the vast audience to frequent applause.

Mrs. M. E. Cadwallader gave an interesting talk of her attendance at The Hague, and Spiritualism at the same, during the Peace Congress.

Oscar A. Edgerly, under the inspiration of his guides, spoke of the laboratories of science and of nature.

Mr. Grimshaw delivered a message regarding the Spiritualists at home in Europe.

Solo by Miss Lydia Bennett, "The Song That Never Dies," after which Geo. P. Colby under the influence of "Seneca," who gave a talk on religion, in his own peculiar dialect.

FOURTH DAY—FRIDAY.

The matter of funds for compiling a history of Spiritualism was referred to the incoming board.

In this connection the matter seemed down to selecting Lyman C. How to perform the work of historian.

Upon unanimous choice of the finance committee the Mayor fund became the object of universal attention. All promised to do what they can in the next month or two, or year, for that matter. It was much like a regular old-fashioned Methodist dedication service. \$2,510.30 were raised toward the fund.

The matter of the next meeting of the association was taken up. The cities of Boston, Cleveland, Philadelphia, Indianapolis, St. Louis, Buffalo, Omaha, Detroit, Milwaukee, Minneapolis were named, and the vote Cleveland, O., was selected as the next place of meeting.

The secretary's salary was, by vote, raised from \$500 to \$1,000, with type-writer hire extra.

President's salary was left the same as last year.

Resolution of thanks was tendered to everybody who deserved.

Nomination for president was reached and H. D. Barrett, present incumbent, was unanimously re-elected, as was the secretary, Mrs. M. T. Longley, and the treasurer, Theo. J. Mayer. H. W. Richardson was chosen vice-president.

P. Dewey, L. C. Evans, Alonzo Thompson, C. D. Frudens, and E. W. Bond were selected as members of the board of trustees.

At the hour of 3:15 p. m. everyone hungry and tired, the wind-up of the four days' business session was reached and the meeting closed with the best of spirit, with few exceptions.

As your reporter circulated about the hall after the election of officers and the close of the session, many of the ladies were overheard to ask, "Where is the consistency in Spiritualists talking about the equality of the sexes, and not having placed a woman on the board of directors?"

EVENING SESSION.

Vocal solo, "The Dream of Paradise," by Miss Fillehmann.

Professor Lockwood gave one of his knock-out, scientific illustrations of the psychic forces in nature. The time was far too limited for a full discourse upon this educational subject, but the Professor has the faculty of consolidating and condensing, so well his expanding his lectures without destroying their value, and is an adept at his future on the rostrum to note the advancement of the audience to a better understanding of his profound logic.

Next was a piano duet by Misses Helen and Irene Warden.

John W. Ring, from Galveston, Texas, one of the youngest speakers in the ranks, gave a few moments talk along the line of the spiritual growth and its usefulness to the world.

Mrs. Addie L. Ballou, of San Francisco, Cal., began by paying a glowing tribute to the lecture of Prof. Lockwood, saying she had hoped in all the years of the past of Spiritualism that science would investigate the phenomena and be able to demonstrate its truth. She spoke fluently and positively regarding purifying ourselves and being prepared to receive and entertain pure spirits. Her lecture was fraught with love and practical knowledge.

Harry Kerby sang a tenor solo, entitled "The Land of Rest."

Another collection for the Mayor fund was taken, upon which Alonzo Thompson spoke.

Mrs. Georgia Cooley gave a short talk by request and invited everybody to her wedding on Sunday to hear Moses and Mattie Hull.

Jennie H. Jackson improvised a beautiful poem from the subjects, "Red Roses" and "Autumn Leaves."

A violin solo by Prof. Young, accompanied by Mue. Bourgeois on the piano, and "The Battle of Manila," written by Prof. Young, and rendered by himself and Mue. Young closed one of the most harmonious and successful conventions of the N. S. A. ever held; successful financially, socially, educationally, and in the transaction of all its business.

CONVENTION NOTES.

The receipts at the door amounted to \$850.

Your reporter refrains from mentioning the names of anything like a list of the prominent workers, because it would be necessary to mention every delegate in attendance, for which space here is not available.

Mue. Bourgeois deserves more than a passing compliment for the manner in which she performed her duty as musical director on all occasions, also her committee co-worker, Mrs. S. M. Biddison and all the aids that so willingly and promptly performed their parts. The services of this able corps were highly appreciated, and such appreciation was well expressed by the convention.

The announcement of President J. B. Hatch of the National Lyceum movement of the inception of a Lyceum paper named "Thought Gems," as a recent addition to the young people's literature, was a surprise. Why not help Tom Clifford, of Cleveland, O., by supporting his splotchy little sheet? This matter will be overdone if these earnest people are not careful.

If any delegate or worker upon the floor of the convention has a bone to pick or a roast to offer because his or her name does not appear in this report, it is the wish of your reporter that they call in his absence and state the grievance, for indeed the columns are not long enough or wide enough, or numerous enough to admit of the minutia in a report of this kind of so voluminous an amount of business as was transacted in this convention of the N. S. A. We advise them to purchase a copy of the report as soon as it is printed.

The convention made the election of H. D. Barrett so enthusiastically unanimous that more than a simple "Thank you" could not be uttered; the words were never uttered, and the depths of his being so heavily, his power of speech for once failed him, but the tear that came in his eye spoke for itself greater eloquence than could the language of an Ungersoll or a Demosthenes, but when Mrs. Carrie E. S. Twing presented to him a life-size portrait of himself, painted from life without his knowledge or consent, he was taken completely off his feet.

Dr. Juliet Severance was an interesting spectator at many of the sessions. A close observer or psychic could sense a feeling of uneasiness at times, a desire to resume the old harness, a sort of itch for the work. She should be put to work at once.

One distinct feature of the entire convention was the total absence of inharmonious, or disposition to rule or ruin. Everybody seemed to act in unison, or at least with a universal fraternity.

Dr. S. D. Bowker, of Kansas City, Mo., was an active and very forceful acquisition to the ranks of the N. S. A. This was his first appearance with that body and he expressed the sentiment that this convention represented more practical brains than any ecclesiastical body he ever attended, and he was a Baptist minister for twenty years.

During the last day of the convention Mrs. Addie L. Ballou answered a call to give a patriotic talk to the children in a school on 35th street, an envoy from the N. S. A.

I neglected to pay a glowing compliment to the beautiful decorations of the stage and hall, but it is not too late to do so here. DR. T. WILKINS.

INNER LIFE THOUGHTS.

The eternal test of truth is that it satisfies.

True mental freedom begins with faith in the spiritual.

True prayer is soul yearning for expansion and more harmonious conditions.

Conditions of environment are controlled as we rise in spiritual consciousness.

The external test of truth is that it awakens antagonism in unreciprocated love.

Like stars in a night storm, truth is hidden in the controversies of creedal thought.

The present is born out of the past, but the mother dies in bringing forth the offspring.

Good spirits cannot and would not if they could aid mortals in ways not in line with good purposes.

Jealousy is a proximate condition of love. It is not in love, but relates to it as the shadow to the substance.

Harmonious thought produces harmonious environment; conditions; inharmonious thought produces inharmonious environment; conditions.

Individuality is enlarged by constantly outgrowing selfhood, the selfhood of the present becoming the greater selfhood of the future.

As one lost in the wilderness will wander around in the same circle, so with the seeker for spiritual light in external knowledge.

A single sentence positively truth-charged compares to whole libraries of empty speculation, as piles of straw to the single sheaf holding the grain.

DIRECT FROM HELL.

A Letter from the Devil Himself.

HE ASSERTS THAT COL. INGERSOLL IS WITH HIM, AND HAVING A HAPPY TIME.

My Most Worlly Worldly Imp, Indiamopolis, Ind.—Dear Sir:—Your very welcome letter I will now undertake to answer. I would have done so ere this, but on account of my physical and mental disabilities I had to postpone it. Hell seems to have not agreed with me very well for the last decade or so; I contracted something like what the doctors used to call the liver complaint. I thought for a while that I was going to be both a physical and mental wreck. Times and things have changed though in my domain during the last month and so I am feeling more like my usual self. Hell has had, to my great joy and supreme satisfaction, a very great turning over this summer. There has been a new and unexpected arrival with its corporate limits. Bob Ingersoll arrived a few weeks ago and Bob Ingersoll has been all hell's inmates as well as myself quaking in my bones. In fact, there has been by reason of his appearance quite a change in hell all around. If you will believe me, even the oldest of my damned imps are all in a state of hellish ecstasy and delight.

I had, as I last wrote you, closed hell for repairs. A kind of panic had struck it and I was about out of business. Jay Cooke & Co's. panic a few years ago was nothing to the one I was having in my fiery domain. I couldn't get even enough new recruits to start a respectable fire. To tell you the whole truth, everything down here seemed to be about as dead as a fried oyster. Why, sir, hell was in no condition to start a fight even over the "shadow of a dead ass."

I had in my domain many charred imps, but what were they? Only burnt chickens, burnt turkeys, burnt geese, and all the others after a while got to be too stale, even in hell. I have some that all the salting of them down and the pickling I can do won't preserve them. It would make an old sludgy-belly Quaker laugh his sides sore to see some of them. They look so queer. They are dried up.

If you will believe me, Bob had not been in my domains a week before there was one of the biggest changes ever dreamed of. The oldest of my imps were aroused from their centuries of lethargy. I myself thought there had been a cog broken somewhere; I couldn't understand it at all. Bob came in and he was a different creature. He was the first one I had seen in my house of charred imps since Martha Luther made his debut on the horns of the pope's bull. Some of my imps said Bob had come down to my fiery regions to warm up, while others would have it that he only wanted to take a little rest. Bob, though, settled it all with the answer that he came to hell in order to get into good company. Imagine my surprise on finding that Bob had brought with him into my house of fire and brimstone one of the latest makes of fire extinguishers. The very sight of that "cursed thing" was enough for me. No sooner had I taken a good look at it than I felt that all my past calculations were knocked in the head. With that I said, "Good-bye to my brimstone trade." I saw that it would soon be knocked higher than Beecher's kite. It did the work though, and to a queen's taste, too. In an hour after Bob turned it on my domain there wasn't a spark of fire in either nook or corner, and such a shivering and shaking among my imps was never seen before. Some of them thought that Bob had brought down with him another Noah's flood with the latest devised refrigerator accompaniments. It was the first wet spell hell had ever experienced. You ought to have seen the turning on the water. He said that he had always thought hell needed a bath, and so he had come down to give it one after his own way of doing such things. Hell was in need of a little washing and scrubbing up, anyway.

Bob has so far proven himself to be one of the best new recruits I have had in my storehouse of damned imps for many centuries. Each old chap, from Voltaire, Hume, Gibbon and Paine as well as Bennett, Seaver, Monroe and Mendum couldn't, with all the spluttering and splashing around they might do, raise even a respectable breeze. There was a mighty change though in the looks of things after Bob's arrival. It didn't take Bob very long to start one of the confoundedest booms you ever heard of. Even back lots in hell are now selling at a premium, white corner lots are no longer on the market, and such a noise, too, that Bob has created down here. Why, it's more of a noisy place now in hell than even a Chicago stock exchange.

But what do you think? Bob wasn't down here in my domain a month before he started out on a lecture tour on the "Mistakes of Moses," and "Talmagean Theology." And such immense audiences he has! Why, there isn't even good standing room in any of them. Bob says he is speaking now from actual experience and not as he used to do in the world, from Bible testimony. He has got at last a cinch on Moses and Talmage.

You ought to see hell now. Bob has already introduced many needed reforms in it. I thought I understood how to run things down here, but since Bob has come I begin to see that I am a poor stick as a boss devil. I am thinking now of turning over into Bob's hands the whole of hell's government. He tells me if I will give him the reins he will make it like a Florida farm in six months. Bob is a hustler, even down here in hell.

There was an excursion train last Sunday from Chicago down here, and it was loaded with preachers of the higher criticism persuasion. And what if I should tell you they are all here yet! After looking around over my domains an hour or so they concluded to stay with me a while. They told me that with Bob's reforms, hell was a more pleasant place to stay than Chicago. These preachers are the jolliest set of visitors I have had since Martin Luther's tumble into my domains. If Bob keeps on reforming things in my house of damned imps for a year, there will be such an immigration from the world of thinking people that I will be compelled to enlarge my domains.

Bob says that after looking around over hell as he has done, he is more convinced than ever that I have got all the good wheat of the world while the Lord had to put up with the chaff. He also tells me that so far he hasn't found a single weak-minded Catholic, Presbyterian or Methodist in my domains. He seems to think that the ones along with the converted Chinamen and idiots are all now safe in Abraham's bosom. My greatest regret now is that I had not captured some one like Bob and brought him into my house of damned imps centuries ago.

Bob, I am very glad to say, is fast becoming reconciled to hell. He tells me that he has about concluded to stay

with me for at least a season or so. He has already found that the preachers have led to him about how things were run down here. He now seems to think that the preachers are about as much mistaken in many of their teachings as Moses ever was.

Bob seems to like to the way of things down here about as readily as a duck to water. I have, as you know, all the world's dead sages, imps and thinkers, and so therefore, as might be expected, Bob is very well contented with such company. No doubt he would have been cooped up down here with such old "stiffs" as John Calvin, Richard Baxter and Jonathan Edwards. Bob, as he used to do in the world, seems to like hell, even in my kingdom, intelligent associates.

There is one thing that Bob seems to glory in down here more than all else, and that is the scarcity of preachers. With the exception of Beecher and a few more heretical ones like him, Bob says that he hasn't found one. He also says that so far he hasn't found even an inspired donkey, much less an inspired Balaam in my domains. I offered to capture one by my wiles and bring him down for Bob's particular benefit, but he said that I need not go to any of that kind of trouble for him.

So far Bob seems to be well pleased with all his hellish surroundings. All he wants, he tells me, in my domains, is a little fresh air and plenty of elbow room and he will be contented. It will not be long, I am now thinking, until I can with safety turn hell over into Bob's hands and start out again over the world like a roaring lion, seeking whom I may devour. There is nothing like even a boss devil, as of an myself, attending strictly to business. The churches, I see, are getting filled up with doubters and unbelievers, and so I must soon get in my work. It will not do for even a devil to be idle. The churches are beginning at last to offer me a rich harvest of intelligent souls, and so you see I must lose no time in gathering them into my house of damned imps. I used to offer a premium on all fresh arrivals in hell, but now it seems that with the education of men and women and the progress of the world I am about to get a complete supply, and get it, too, at a mere nominal cost. Indeed, things now seem to be coming my way. After a while if my stock of imps keeps on increasing, I am thinking I will have to fence in the whole universe for my kingdom.

Bob has already since his arrival in my house of damned imps, concluded that the Lord showed about his greatest wisdom in creating me and preparing so enticing a place as he did for me and my angels. No Christians ever fall into my clutches, and so you see Bob is now always to be found in intelligent company. My domains are filled with philosophers and scientists and all those who are thinkers, and not with the rag-tag and bob-tail of creation as Martha Luther made his debut on the horns of the pope's bull. Some of my imps said Bob had come down to my fiery regions to warm up, while others would have it that he only wanted to take a little rest. Bob, though, settled it all with the answer that he came to hell in order to get into good company.

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FRIENDLY ANSWERS.

Spiritualism is Broadgauged

To the Editor:—Some of the friends to whom I have sent copies of your paper are objecting to some features of the paper, contributors, etc., and with your indulgence I would like as briefly as possible to answer a few of their objections.

Each of these individuals is honest and conscientious and is entitled to a respectful hearing and an honest, candid and friendly answer. And I shall try to answer them in the same open, candid and friendly manner that they have stated their criticisms to me.

The first objection is, that the columns of "The Progressive Thinker" are open to those who deny continued existence as those intelligent entity after the change called death. Spiritualism is broadgauged. It courts the investigation of its propositions by every man, woman and child. It places a muzzle on no man's mouth, nor shackles upon his limbs. The columns of its papers and its platforms have always been open to honest, respectful dissenters, and why should they not? We have no need to retreat behind a "thus saith the Lord," all of its propositions being demonstrable to those who have spiritual faculties developed, and with those who have not we have no quarrel. Moreover, no man or set of men has any right to lay claim to having established a cause until every objection has been answered. And furthermore as a matter of education to those investigating or coming among us for a home, it is necessary that this subject should be discussed pro and con. Outside of Spiritualism we know of no evidence that will establish the immortality of the soul.

The Bible is a house divided against itself on that subject. The Old Testament just as firmly denies immortality as the New Testament affirms it, and until Spiritualists have made every effort to offset the contradictions of the Bible, which drive men into materialism and Agnosticism, they have no right to refuse anyone a hearing.

Again we fear our good friends do not quite understand the position taken by the late Robert G. Ingersoll, against whom some of their criticisms is directed. In his oration over the remains of his brother I find this: "But in the night of death hope sees a star and listening love can hear the rustle of a wing." Again, at the funeral of a child we hear him say: "We do not know whether the grave is the end of this life or the door to another, or whether the night here is not somewhere else a dawn. * * * We, too, have our religion and it is this: 'Help for the living, hope for the dead.'"

Again we hear him say: "And is this all? Is death the end? Over the grave bends Love sobbing, and by her side stands Hope and whispers: We shall meet again. Before all life is death, and after all death is life. The death of the flesh is but a change of the body, and in a subtler sense, a prophecy of spring."

May we not hope our friends will see the great apostle of free thought in a little better light. But we did not intend to set up a defense of Mr. Ingersoll, but to show the attitude of Spiritualists and their representative papers. This brings me to the second objection raised. "Spiritualists," say the critics, "praise and applaud those who teach that death ends all." Now I will hazard the assertion that my friend never heard a Spiritualist applaud a materialist for his materialistic utterances. Is it possible that a materialist can have no good qualities? Give expression to no good thought? Are we to assume that on account of their materialistic utterances men are wholly bad? Shall we deny the beauty and fragrance of the rose because thorns that wound grow on the same bush? Will our friends tell us why if these materialists are so bad they are unworthy of consideration? There are more of them in our jails and penitentiaries? Did God make the materialist? If so, why did he not endow him with Spiritualistic faculties? If God made man without spiritual perception, totally incapable of appreciating anything spiritual, who is responsible for the wrong done by man?

The answer to these questions will, we think, cause us to make a more charitable estimate of our fellow man, and make us more tolerant in our criticism of their acts. GEO. HEFFNER.

Josephus and His "Christ."

On page 188 of "The Christ Question Settled" Rabbi Isaac M. Wise says: "There exists a Hebrew book called 'Josephus,' written about the same time as which the most important and reliable are taken literally from the Greek of Josephus, minus that Jesus passage, which proves that he was no monk, but a Pharisean Jew, which he states repeatedly."

Below on the same page Rabbi Voorzanger, "an adept in Rabbinical and Talmudic literature," writes:

"There is a spurious 'Josephus' or 'Joseph Gorionides,' a spurious Hebrew work, composed anonymously in or about the ninth century. It contains the passage in Josephus concerning the condemnation by the Jewish Sanhedrin of 'James the brother of Jesus, who is called Christ,' and says: 'The genuineness of this passage has never been disputed to my knowledge—never.'"

Dr. Lardner, of the last century, in his "Credibility of Gospel History," after expressing his doubt of the genuineness of this reference to Christ, says that this manner of the death of James was not known to the early Christians.

This mention of Christ by Josephus, like the other one in which he says of Jesus "he was the Christ," is undoubtedly spurious.

But Josephus recognized another "Christ" in his "Jewish War" Book VI, chap. 4, sec. 4, he says that the prediction in the sacred writings of the Jews concerning a governor of the habitable earth was fulfilled when Titus took Jerusalem. "The Jews," he says, "took this prediction to belong to themselves in particular, and many of the wise men were thereby deceived in their determination." And then he adds: "Now this oracle certainly denoted Vespasian, who was appointed Emperor of Judea." In other words, Vespasian was the promised Messiah, the Christos, the Anointed, the "Christ."

And thus is the Christ question settled by the great Jewish historian.

ANTI-CHURIST.

"Wedding Chimes. By Delpha Pearl Hughes." A beautiful, beautiful and appropriate wedding, solemn and marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price \$1. For sale at this office.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 60 cents. Cloth, \$1.25. For sale at this office.

LETTER TO HUSBANDS.

What Is the Real Business of Life?

"When you come to sift the whole chaff of existence everything goes to the winds except the happiness you have in life."

Not many years ago a dried little woman committed suicide because her husband sulked her.

He came home late at night and found her employed in labor which seemed to him suitable for the morning hours, and he spoke angrily, about her tardy habits. She flung herself from the window and died in the hospital soon afterward.

There seems to be a mixture of the pathetic, the tragic and the absurd in all this.

It was a small thing to cause a wife to sacrifice her life, just a man's irritable criticism. But we must take into consideration all that preceded this occasion.

There had been scolding after scolding without doubt. She had been found fault with for so many derelictions, for so many deeds done and undone, that this final criticism was merely the last straw on the camel's back.

A cross, fault-finding wife is a terrible being. But a man can take his hat and go to the club, to the corner grocery, or to the saloon when her tongue becomes too aggressive.

When the husband comes home and scolds the air of the house blue, there is nothing for a wife to do but submit or jump out of the window.

The wife who died in the hospital the other day had submitted for many years, undoubtedly; and then, finding that submission did not better matters, she tried the window act.

It would have been wiser to walk out at the door. It is more discreet to go into the highways of the earth untried than to force an entrance into the mysterious realm of doubt.

The man or woman who commits suicide is a spiritual pauper. He who has spiritual strength knows he will be aided in the end, and waits his call. But the spiritual pauper declares himself a bankrupt when he ends his own earth existence.

We know there are homes for paupers in this world. We do not know what provision is made for them in the next.

It is always well to go into a new land with a purse, and it is well to enter the next world with a good supply of spiritual wealth, and not as a bankrupt.

Meanwhile there is the scolding husband to carry his remorseful heart through life. It is good enough for him, and yet we cannot help pitying him.

He is so sorry he said what he did. He never dreamed she would take it so heart. He would give all he possesses to go back and live that night over, and do, oh, so differently. He would understand her so much better, and be so much better if she were alive again.

Sometimes the only way a wife can make her husband understand her is to die. Then he sees and admires all her sweet, tender qualities.

I like to think the world is peopled with happy wives and husbands! I know many! Many more exist—unknown to me. Happiness is oftentimes secret and quiet; misery is noisy and communicative. Happiness seeks no company; unhappiness—wants to be sympathized with.

Happiness thanks God in the silence! Misery cries aloud to the world! And so we grow to think that unhappiness is the rule and happiness the exception. But I do not believe it.

Still, in this overfull world, and "over-civilized" state of society, there are hundreds of unhappy wives to be found; wives who feel often on the verge of acts as desperate as that of the poor little woman who forms the subject of this sketch; and husbands who are as blindly thoughtless and as unkind as the man whose irritable words drove her to her death.

If you, who these lines are, are a man and a husband, ask yourself just what you are doing toward making your home the peaceful place a home should be. What are you doing to render your wife happy at the thought of seeing you each evening? Are you praising her for every good quality she possesses, and thanking her for all her efforts to please you?

Are you telling her she is a good wife and a good mother, or are you finding fault with every small failure of hers and ignoring her great virtues?

Do not imagine a good woman is satisfied with virtue's own reward. The consciousness of her own worth is not sufficient to keep her happy if you are silent and never seek to impress upon her the fact that you realize her good qualities. And she is especially true if you take every opportunity to assure her that you see her faults.

Why not study your wife as you study your partner; why not be as tactful and as patient with her as you are with him? Why not entertain and amuse her as you do your customers and patrons?

If you called at your neighbor's house and found anything amiss, how suave and amiable you would be about it. Are you any the less when things go amiss at your own home?

If not, why not?

Why are neighbors to be treated with more consideration than your very dearest ones?

If you owed your partner or your patron money, you would feel ashamed to make him ask for it—you would feel it consistent with your business honor and pride to be prompt in such a matter. Why, then, should you humiliate the partner you have taken for life by making her ask for money which is her rightful portion as the keeper of your home and the sharer of your fortune?

Why do you not feel as delicate in this matter with her as in dealings with men?

I can never understand how a wife or a husband can be more thoughtful of outsiders than they are of each other. I cannot understand how they can be ill-tempered and fault-finding with each other and courteous and conciliatory to strangers.

There is no woman on the face of the earth to whom you should show such considerate thoughtfulness as to your wife. You should study to avoid aggravating her faults, and you should strengthen her best qualities by judicious praise.

A strong man can make a woman overcome anything in this world he desires her to be if he will go about it with the same perseverance and determination which he puts into his business. Only when he loves the woman as he loves the dollar is this possible.

And remember always—the real business of life is the making of a happy home. Everything else is secondary to that; for when you come to sift the whole chaff of existence everything goes to the winds but the happiness we have had at home.—Ella Wheeler Wilcox, in New York Journal.

"Success, the Key that Unlocks It." By Nancy McKay Gordon. 46 pages. Paper, 25 cents. For sale at this office.

DO ANIMALS REASON?

Instances Going to Prove the Affirmative.

One day in the early part of summer, at my ranch on Hood's canal, Washington, a mother grouse brought her flock of little ones under a cherry tree in my dooryard. My cottage, orchard and garden are all in one enclosure. They caused some jealousy of the little brown leghorn chicks whom they much resembled. I was standing near and the wild birds seemed to regard me more from curiosity than fear, allowing me to approach quite near to them.

The cat Tribby understood that they were not to be molested when she heard me call them "chickies," but Pete, who is younger and more quite so intuitive, had a great curiosity to test his digestive apparatus with a young grouse—so I had to threaten violence before he accepted the fiction that they were chickens, and therefore, "laboo." The mother with her little folks were regular visitors for many days, even camping at night in the near vicinity. They would come near where I was at work, showing no alarm unless a sudden noise or movement was made; even going to the hay-stack and all around the premises much to the chickens' dismay.

They were no security of berries and everything they require for food in the woods all around, and I think they came for protection. Hawks are always watching over the woods, and the crows here will carry off and eat very young grouse or chickens, but I have an old musket which is a terror to these marauders, and I am of the opinion that the mother bird saw the security of my chickens and determined to share it with her family, which she did until they were quite able to take care of themselves by the use of their wings.

I am led to this conclusion from the fact that every summer for the seven years I have lived here they have done the same thing and remained quite tame until nearly grown, then, taking to the forest, they were at once as wild as any other grouse. Thus many flocks have grown up under my protection; afterwards to fall by the sportsman's gun; and, I am ashamed to confess, sometimes by the same gun that had been their protection as young birds.

The crows are cunning freebooters; at the dawn of day, one or two advance guards will come and take an advantageous position as sentinels. If this guard makes no alarm, the flock will soon come and in a few minutes rule the half-ripe fruit of a cherry tree, if I too, am not up and on guard. Years ago I could fool them with scarecrows.

But the older ones learned the inoperative nature of these pretences, and would roost on them and "caw" with delight if I was asleep or away. I have tried setting a steel trap and tying it in a tree; they would never touch it. I never caught but one crow in a trap; that I laid, set without bait, on top of a high stump where they used to sit and longingly watch the chicken yard.

Mr. Crow lit into it and dropped and screamed, hanging by the chain until the whole colony of his comrades were flitting around him with wild cries of distress. That was years ago, and I have never seen a crow on that stump since.

Nothing but an actual killing and exhibiting the dead crow on a pole would teach them to respect my property rights, and this often failed unless they also heard or saw the gun frequently. I have tested their intelligence and reason in many ways. If I point a hoe handle or pitchfork at them as if it were a gun, they will actually make sport of me in devilish glee. But they know the gun as far as they can see it, and will fly from a tall perch far out of my reach as quick as I raise it to the level of my hand. Whenever I come to a boat-landing in the skiff, some crow sentinel always "caws" the news to his fellows, and before I am a hundred yards away they are circling over the premises to see what they can steal. Yes, they reason; certainly they do.

J. MARION GALE.

Bangor, Wash.

The Illinois State Camp-Meeting Association.

After an interval of two months, we take pleasure in informing the Spiritualists and co-workers of the sequel of the Illinois State Camp-Meeting. It was a success. The Association is clear of all debt and we have money enough in the treasury to make a good start for next year. We can safely say this camp has after many drawbacks established itself permanently to culminate ere long into one of the best of camps. It has shown the advantage, having an eligible situation on the bank and a pretentious in the most beautiful section of Illinois within easy access of Chicago. We are now desirous of forming a camp-meeting syndicate to secure these grounds, and anyone anxious to become a member of the organization may do so. One may become a stock holder at the small sum of \$10, entitling him or her to a piece of land large enough to build a summer home upon.

A favorable acquisition connected with the main organization as an auxiliary is the Ladies Aid Association, which is the result of the efforts of which have already done much to make a good beginning for next year. The officers of this society are as follows: Mrs. Hughes, president; Mrs. Robt. McMenamin, vice-president; Mrs. Henry, secretary; Mrs. Guckenemus, treasurer. Many ladies are becoming interested, and during the fall and winter a series of entertainments and socials are to be given, the proceeds of which go to run the dining-room next year.

The first of these socials was given Wednesday evening, October 11. A very large number was present and several members were added. The proceeds enlarged the funds considerably. Enough donations have already been received in linen, dishes and silverware to furnish the dining-room complete. Ladies are now solicited to become members of the society. I must not fail to mention that the success of the camp depended greatly upon the untiring energy of Geo. V. Cordingley, the president, who was unwillingly forced into the work of organizing a new camp, which at this time is no easy work. Yet those who know him fully know that he has persistence enough to carry anything through he undertakes. This he has done and the camp closes this year with no incumbrance of debt and we sincerely trust that those whose interest we failed to arouse this year will become active in the work of next year.

H. W. MILLER, Secretary.

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

"Origin of Life, or Where Man Comes From." The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"The Watsaka Wonder." To the student of psychic phenomena this pamphlet is intensely interesting. It gives detailed accounts of a case of "double consciousness," namely, Mary Lurgency, Vennum, of Watsaka, Ill., and Mary Lurgency, Vennum, of Watsaka, Ill., and Mary Lurgency, Vennum, of Watsaka, Ill. For sale at this office.

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GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

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

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

WRITE PLAINLY.

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

Lyman C. Howe lectures at Syracuse, N. Y., during November. He is open for engagements during the winter months. His home address is Fredonia, N. Y.

An elderly gentleman, who does not give his name or address, writes: "I am getting pretty well advanced (80 years) and my sight failing, so that I shall have to quit reading. It comes rather tough on an old veteran in the cause of reform and progress. What a bill is, I don't tell, but enclose \$1 and if it is not right, let me know and I will make it right." If he sees this in print, he will please give his name and address.

Burr Chappel writes: "I find the Occult Life of Jesus of Nazareth of great interest and eminently worthy of close perusal by the masses, who read comparatively little on these lines, therefore are ready to prop up their false system of religion (?) with vicarious atonement, etc."

Mrs. M. H. Fryer writes: "I received my book, the Occult Life of Jesus, and Hull-Covert Debate, to-day, and I thank you very much for the gift, for as such I consider it."

South Side Spiritual Endeavor Society holds meetings at 8248 Wabash avenue, at 8 p. m. Services conducted by Irene M. Dobson. Open door meeting.

Brother Jacoby writes: "Frank McKinley, trumpet medium, of Toledo, O., has been to our home, Elkhart, Ind., and has held three very satisfactory seances, all persons getting messages from their spirit friends."

Virginia Barrett will be pleased to hear from persons who desire to interest themselves in anti-capital punishment and humanitarian work, together with our cause of Modern Spiritualism. She has open dates for societies on reasonable terms. Mrs. Barrett is a missionary. Address for the present, 819 E. 16th street, Indianapolis, Ind.

Mrs. Edith E. R. Nickless writes from Toronto, Canada: "I have been lecturing and giving spirit messages for the last twenty years, and I have since the 20th of last August, and have met with grand success, both in the platform and private work. Five hundred has been the average number at the meetings on Sunday evenings, and from two hundred to two hundred and fifty on Wednesday evenings. Many skeptics have been converted. This climate does not agree with me, and I am going to start for Los Angeles, Cal., the first of November. Societies in Los Angeles or thereabouts wishing to engage me for lecturing and tests, may address me at Los Angeles, General Delivery."

The San Francisco Bulletin has the following: "Long distance love matches are not always failures. So thinks Charles Bassett, of this city, who about to be wedded to Miss Edna Rosenberg, of a town beyond the Rockies. Mr. Bassett is a Spiritualist, and met Miss Rosenberg 'in a dream.' Miss Rosenberg claims that she went into a trance and witnessed visions of Bassett floating about in clouds of white vapor, accompanied by other congenial spirits. Mr. Bassett will meet his sweetheart this morning at the ferry. He was expecting her last evening, but a telegram informed him that the lady would not be at hand until this forenoon. He was somewhat disappointed and very regretful about his love affair, yet he has acknowledged to friends that he never saw the girl except in her spiritual form in all his life; that he is 40 and she 20, and that something other than an ordinary dream caused them to fall in love with each other and to promise to love, honor and obey. Mrs. Mary Ellis, medium, who lives on Valencia street, near the old Woodward's Pavilion, is a relation of Bassett's and it is alleged that on a certain occasion during a seance the gentleman was introduced to his future wife. She was beautiful. She won him completely. Letters were exchanged, and the couple offered each other respective hands in marriage. Miss Rosenberg accepted the offer. Bassett is a nice fellow and an honest, hard-working painter. He is deserving of a good wife, and it is reported in quarters not adjacent to this metropolis that Miss Rosenberg is a sweet-faced girl and a clever medium."

The Traveler of Boston, Mass., has the following from G. E. S., on Spooks: "I want to ask your correspondent, 'Roxbury,' who seems to be a sort of Spiritualistic expert, why he calls our spirit visitors 'spooks'? Are they not our friends, mothers, fathers, brothers and sisters? And is it a proper, or even decent term to apply to them? It is low and vulgar enough in itself, but when applied to an intelligent spirit, it is a thousand times worse. How would 'Roxbury' like his spirit mother called a 'spook'? I would no sooner think of calling my spirit mother a 'spook' than I would to call her the devil. If spooks are spooks only, in the Spiritualistic sense, then 'Roxbury' is right in writing upon the subject of Spiritualism, the better. That is not the kind of Spiritualism readers of *The Traveler* want to know anything about. And how does he think spooks like to be called spooks?"

NATIONAL LYCEUM.

Report and Resume of the Secretary.

Dear Friends and Esteemed Co-Workers: It becomes my duty at this time, as secretary of the N. S. L. A., to render a report of stewardship during the past twelve months respecting my work in connection with the organization under whose auspices we are convened.

Twelve months ago the National Spiritualist Lyceum Association was born. We who welcomed this child of forty, knew it was feeble and would require the most careful nursing, and the most faithful diligence to keep it alive. It was a welcome child because it was conceived in the great love for humanity, and brought forth with thankfulness and great hopes for the future.

This child of the N. S. L. A. is now one year old, and although it has had a struggle to hold its own, we believe it is so much alive to-day, that those who are the most interested in its welfare, may have reason to hope that some of the predictions concerning its future may yet be realized.

There was never a greater demand for progressive lyceum work than at present. It is easy to note the great effort on the part of our orthodox friends to make the popular Sunday-schools as attractive as possible, and we know the children of Spiritualists are urged to attend them; we also know another thing: The majority of Spiritualist fathers and mothers in our country encourage all such efforts by sending their children to these schools—schools, where as a general thing, if the matter of Spiritualism is introduced, it is condemned. The National Spiritualist Lyceum Association was organized for the purpose of arousing an interest in the work of education along the lines of Spiritualism. To assist auxiliary Associations of like character, and to introduce a uniformity of work.

It may seem to many that the N. S. L. A. has proven nearly a failure—that its birth was premature, but let us consider a few things in connection with the circumstances under which it was born, and review in a general way, the outcome thus far of the young organization.

First, there were comparatively a few who took any interest in the Lyceum movement. After paying the taxes and other incidentals to the convention, there were less than a dozen dollars in the treasury.

There were by-laws to be issued, charters to be obtained, certificates to be printed, a seal to be procured, and other incidentals to be paid for. As stated before, many lyceum workers had little or no interest in the new movement; there were some sympathizers, who extended good will, and assured us they believed in the utility of such an organization, but could render no material aid as they were doing all it was in their power to keep up their local work.

Notwithstanding the many discouragements we have had to meet, a beginning has been made, and if you as Spiritualists would do one-tenth as much for our cause in this direction as the churches do for their Sunday Schools, the *Progressive Lyceum* would become a tower of strength to the cause of Spiritualism.

There is no reason why a Spiritualist Lyceum, or Sunday School, may not be established in any community where there is a half dozen families of Spiritualists. They do not need to wait until they care hire a hall and procure paraphernalia. They can open their parlors, and they have no parors, their living rooms. Invite all who will come, especially urge the children and the young men and women; talk to them, read to them, aim to make them happy, at the same time instruct them; make them happy by presenting happy thoughts; interest them by reaching out to the world in which they live, and after once interested (this can be done by drawing from their fund of knowledge), then aim to formulate some plan of regular instruction embodying the truths you so fondly cherish.

After the plan is established, let us announce to the world what they are doing; the world is more ready than many suppose for this work; if the work is systematically arranged and carried on harmoniously, my word for it, they will find more who will sympathize with them than openly oppose them. The failure to accomplish all that the N. S. L. A. had hoped the past year has not been due to a lack of interest on the part of its officers. I believe every member of the board has done his best. The Lyceum could possibly be made, if change were possible it would be beyond God's knowledge, set a limit to his mind, under which condition he would be no god at all. This God's very existence depends upon the absolute obedience of all things to what he knew at the beginning. Now, if he was vested with omnipotence, the idea of foreordination of all things and occurrences is a certainty. But we have seen that what is absolutely foreknown necessarily and unavoidably occurs, and so, the very moment that God foreknew all things, he was constrained to be rendered unable to alter the order of, or change, or prevent a single thing. Therefore was not omnipotent. And on the other hand, just so long as he was able to make a change in that program, he did not know just how it would finally be. Therefore, was not all-wise. So we see that no being can be all-wise and all-powerful at the same time. No God can be, and there can be no God without being wise and omnipotent at the same time.

The attributes of jealousy, hatred and revenge ascribed to this "God of all" by the Bible and its defenders are enough to remove him from the realm of rational respect and render him unworthy of honest reverence, but when those attributes which are necessary to his being, render him utterly devoid of existence, he must be a mere phantom, a mere fragment of the imagination, "without body, parts, or passions."

George W. Kates, Rochester, N. Y.; J. B. Hatch, Jr., Boston, Mass.; Hattie Irwin, Barlow, Ore.; Mattie E. Hull, Buffalo, N. Y.; Arthur Prentice, Norwich, Conn.; Charles Yeaton, Boston, Mass.; William J. Wightman, Springfield, Mass.; C. M. E. Ridge, Minneapolis, Minn.; Mrs. Mary J. Stephens, Washington, D. C. Charters were promptly sent as soon as obtained, together with copies of the Constitution and By-laws.

The charters were ready December 10. There was delay in forwarding certificates that were called for soon after the first annual meeting, on account of waiting for the official seal.

Your secretary deems it but just to mention here that George W. Kates, one of our worthy trustees is the designer of our beautiful charters. He would state that he rendered efficient service in the procuring of charters and certificates.

The following will show something of the interest (or lack of interest) on the part of the Spiritualists respecting the work of the N. S. L. A. the past year. Whole number of fifty-cent certificates

issued, thirty-one; twenty-five cent of children's, fifty-one; twenty-five cent of adults, twenty-five. These have been all the renewals contributed to the Lyceum. These certificates were received within a few days, and the former statement respecting children's certificates was overlooked, hence, total twenty-five-cent certificates, ten.

Donations have fallen short of pledges made the N. S. L. A. the past year. In all, the amount is eight dollars and fifteen cents. One dollar and fifteen cents has been received from G. W. Kates as the result of a collection from the Grand Rapids (Mich.) Lyceum; five dollars from J. B. Hatch, Jr., from Berkley Hall Lyceum, Boston, Mass.; two dollars from Mrs. Carrie L. Hatch, from Mrs. Susan Clark, Cambridge, Mass.

Your secretary would report that she wrote special letters to the secretaries of the chartered lyceums as far as she could obtain their names, and sent a marked copy of the Constitution and By-laws urging that, if possible, a list of names be forwarded to the secretary of the respective lyceums and if unable to do so, that a letter be written giving a report of the average attendance of the lyceums and of the work in a general way. It is to be regretted that only one lyceum sent a response. Charles B. Yeaton of the Boston Lyceum, sent a communication promptly, expressing warm sympathy and an earnest effort to co-operate with the N. S. L. A.

Your secretary is constrained to report that the correspondence among the members of the board has not been as frequent as it should have been. Receiving the matter of correspondence, she would suggest that the incoming board whose members will probably be scattered, that quarterly meetings will be impossible, as specified in the rules of the Constitution conduct a monthly correspondence, thus being able to keep in touch with each other.

During the past year your secretary has frequently passed under the shadows of discouragement, in connection with the work commissioned to her by the N. S. L. A., but she has always emerged from these conditions with a great faith that sometime the children and youth in our movement would be considered as they ought to be, by the great body of Spiritualists in our country.

In closing this part of my report I can but urge that every lover of truth and progress take hold of this matter earnestly, not for the sake of simply "boom-larging" Spiritualism, nor because we desire to show the enemies of Spiritualism that we can do something to offset some of their efforts, but because we know that Spiritualism is true; because it is the only system that teaches the science of life; because it has washed away our tears and made us to rejoice in the knowledge that there comes no separation between loving souls; because it propounds the true religion—a religion that would build larger than any church and write a creed in our hearts better than, be expressed in speech. In short, if, as we claim, Spiritualism has become all in all to us, let us make an effort to bequeath this "priceless heritage," handed to us by the angel world to our children and our children's children.

Another report will be given in the next issue of the financial standing of the N. S. L. A.

Cordially, and in the bonds of Spiritualism,
MATTIE E. HULL,
Secretary of the N. S. L. A.

LOGICAL CONCLUSIONS

From Orthodox Views of God's Attributes.

Can there exist a being possessed of infinite wisdom and infinite power at the same time?

Infinite wisdom includes absolute foreknowledge, and absolute foreknowledge, I maintain, renders omnipotence impossible. Foreknowledge of an event, no matter how distant, implies that the occurrence of that event is inevitable. How could the occurrence of any event that never did or will occur be foreknown? Anything that is really foreknown, must, when the time comes, certainly be true to that knowledge. Now, the orthodox preachers insist that their God foreknew everything in every particular that would ever exist or transpire. He foreknew, they say, from the beginning, the exact particulars of the whole program of the universe. If that is true, no departure from that program could possibly be made. If change were possible it would be beyond God's knowledge, set a limit to his mind, under which condition he would be no god at all. This God's very existence depends upon the absolute obedience of all things to what he knew at the beginning. Now, if he was vested with omnipotence, the idea of foreordination of all things and occurrences is a certainty. But we have seen that what is absolutely foreknown necessarily and unavoidably occurs, and so, the very moment that God foreknew all things, he was constrained to be rendered unable to alter the order of, or change, or prevent a single thing. Therefore was not omnipotent. And on the other hand, just so long as he was able to make a change in that program, he did not know just how it would finally be. Therefore, was not all-wise. So we see that no being can be all-wise and all-powerful at the same time. No God can be, and there can be no God without being wise and omnipotent at the same time.

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IMPORTANT MATTER OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

SPIRITUALISM IN THE NETHERLANDS.

Civil and religious freedom has always been dear to the people of Holland, who have done much and made great sacrifices in times past to keep themselves well abreast of our own countrymen in the matter of spiritual enlightenment. It is only natural, therefore, that Spiritualism should flourish there; as we learn that it does. Our contemporary, Het Toekomstig Leven (The Future Life) published at Utrecht, contains an article on the subject from which we learn that four periodicals devoted to the cause, circulate in the Netherlands. There is, first of all, Veritas, which comes out every week from the month of September to May; secondly, there is the Spiritualistisch Weekblad which, as its title indicates, is likewise a weekly publication; then comes the Toekomstig Leven, making its appearance every fortnight; and, finally Op de Grenzen van twee Werelden (On the Threshold of Two Worlds), which is issued every month, and has been edited for one and twenty years with conspicuous ability by M. de Vries, who has made himself a distinguished name in the field of letters as a writer of historical romances, and who is also conspicuous as a philanthropist, as an educational reformer, and as the promoter of any and every movement which can improve the moral, mental and physical status of her fellow creatures.

A CLAIRVOYANT MEDIUM. Stockholm newspapers, and three published at Frankfurt, Leipzig and Cassel, respectively, report a remarkable case of clairvoyance on the part of a Norwegian medium, between 70 and 80 years of age, living near Soderasen. On Saturday evening, the 3d of September, he was gossiping in front of his cottage when, all on a sudden, he became silent, stared up at the sky for some minutes, then, drawing a deep sigh, exclaimed "This is horrible!" Being asked to explain himself, he replied that in a week's time, very painful news would be received from the Son of a lady living near Stockholm. On the following Saturday, the news arrived of the assassination of the Empress Elizabeth. The old man added that "before the end of the year, one of the great potentates of the earth would die in the midst of a frightful explosion." It remains to be seen whether this prediction will be verified.

SPIRITUALISM IN A CONVENT. A Roman Catholic paper, Le Pelerin of the 1st of November last, publishes a circumstantial account of a spirit having appeared to a nun in a convent at Helin Letard; and as the particulars are furnished by the cure of the parish, we suppose we may accept them as correct. Early in the month of May last, the mother superior of the convent died of cancer in the stomach. On the 20th of June, one Sister Catherine was seated in the cellar to draw some beer for dinner, when, all of a sudden, she saw the deceased mother standing by her side, who grasped her by the wrist of the right hand, and said to her in a well-known voice, "Pray for me; I am suffering." The poor girl was so frightened that she fled from the cellar and sank down on a bench near the entrance of it. As she did not return to the refectory, other sisters were sent in search for her, and they had great difficulty in getting her to tell them what had happened. Of course her statements were received with incredulity, until she said "Look at my wrist, where the mother pinched me," and there were the marks of four fingers and a thumb burnt on the flesh. The General Superior of the Congregation (Ladies of the Holy Union), sent her to the convent at Douai, where her wounds were examined and photographed by Dr. Tolson, the physician of the community; and they gradually healed, leaving only a scar behind each.

The incident has created a great sensation, because the Roman Catholics don't like to drag their friend, the devil, into the business, where so good a woman as the Mother Superior is concerned; and if her spirit is wandering about under the influence of restlessness, how can they venture to deny the truth of Spiritualism?

THE CARE OF MEDIUMS. The Revue Spirite publishes a translation of an admirable address by Mrs. Besant at one of the meetings of the Spiritual Alliance in London. Her remarks on the subject of isolating all mediums, like the priestesses of the Oracles and the Virgin Vestals of old, from every hostile influence, are eminently deserving of serious attention, nor is there any point upon which the higher controls insist so earnestly and so repeatedly, as upon this. "If you wish to obtain communications of any real value," observes Mrs. Besant, "you must have recourse to ancient methods. You must treat your sensitivities as they ought to be treated. Only then will the highest intelligences take part in the Spiritualistic movement, and your mediums will become channels through which spiritual teachings may be transmitted. And such communications will be no longer uttered by some vulgar trickster of the astral, as too often happens at actual seances." Nothing has conduced to discredit Spiritualism so much in the eyes of thoughtful and serious inquirers, as the nature of communications received in circles, or at private sittings through perfectly capable and trustworthy mediums, under conditions which are absolutely adverse to the transmission and reception of truthful and elevated messages from the Beyond. That they arrive from thence, may be freely conceded. But who are the senders? The answer to this question depends entirely upon the personal character and habits, the daily life, the motives and mental condition of the sitter.

LIGHT OF THE EAST, CALCUTTA, INDIA.

The idea that one partakes of the nature of the thing he eats is accounted absurd by those who eat the flesh of animals; but, surely, all must admit that one's physical body is affected by the food he eats, and unless one has a healthy body, the spirit manifests but poorly. The man who feeds his body on liquor manifests an insane nature, the glutton manifests a vulgar, unrefined nature, and so on. It is also true that eating the flesh of animals makes the body unhealthful, and prone to the diseases that attend upon it, and to the extent that it does this it will affect the manifestations of the spirit.

In the fact that the hungry lions refused to eat the prophet Daniel, we have a most potent illustration of the power a pure soul evolves who refuses to eat murdered flesh (as did Daniel) as a matter of conscience. A murderous spirit breeds destructive influences, and the flesh eater is never safe from

THE DAWN, CALCUTTA, INDIA

For a person to be able to detect and EXAMINE THE PLAY OF FORCES in any particular arrangement of things, a certain detachment of the mind from the sphere of its influence is necessary. The process of detaching the mind from all external forces to rivet its gaze upon the truth it seeks is indeed the secret of the inductive method. That method is founded upon the very basis of the ability of the inquirer to separate himself, as it were, for the moment, with a view to seize the hidden truth lying implicit in external facts, to effect a fuller revelation of what is visible to the external eye in the lump.

The truth-seeking student so long as he is a part of the phenomena about him—so long as he is not able to disentangle himself from the sphere of the forces and influences within and around him, is helpless in the statement of the truth which he seeks; and the greater the measure of the disengagement that he is able to effect, the nearer and nearer does he come in sight of the truth so long hidden from his grosser vision.

Therefore, it is that the law of happiness eludes the ken of the ordinary man of the world, and indeed, of most of us, because we are unable to rise above our environments, above the forces of desires and passions that keep us in subjection, and to discover the law of happiness, the pursuit of those desires and gratification of their passions is the surest means of attaining happiness; or whether, on the contrary, the very reverse is the truth.

And now bringing to our aid the light of an enlightened intellect, is it not clear that the law of happiness is the law of liberty, the law not of giving way to forces external to self—e. g. our own desires and passions on the one hand, and the desires and passions of those that constitute our environment; but the law of realizing a life higher than our environment, the law of attachment to our internal and external surroundings?

And this realizing a higher life the properties of which could only be described negatively so long as it is not actually tasted, constitutes the higher stage of equilibrium to which reference has already been made and which may fitly be expressed by the terms peace and bliss. And this stage is no doubt reached by a progressive adaptation of inner forces to external surroundings, by a process of inner evolution in fact, till at last, the progressing soul is so far expanded, so far freed from the quivering ties of sensual gratification and losses that like the life-encompassing atmosphere it brings within its embrace all facts and phenomena and their lives in harmony with all. Thus is it that the law of higher life or the law of happiness is reached by the life-striving soul.

The State Spiritual Association of Washington.

The State Spiritual Association of Washington held its convention in Seattle, October 4 and 5. Most of the officers and delegates from over the state being present, a very pleasant as well as profitable time was the result. Thursday the election of officers took place, which resulted as follows: President, Mrs. Lillian Nagle; vice-president, Dr. G. Castaldi; second vice-president, Mr. Little; secretary, Mrs. Mattie L. Monroe; treasurer, Mrs. Mary McCall. Old board of trustees reinstated with the addition of Mr. Olsen, of Tacoma to fill vacancy caused by the passing out of Brother King.

Motion passed that all orationary papers be ordered by the association. Mrs. Esther Thomas and Mr. Mills receiving the endorsement first.

Each evening a very pleasant entertainment was given, a small admission fee being charged to help defray expenses of the convention. Would like to say in this matter that the two societies of Seattle, the Church of the Soul and Seattle Spiritual Association, were bearing all expenses. Mrs. Nagle, pastor of the Church of the Soul, proved herself very self-sacrificing in the matter by donating the proceeds of her evening's work, two weeks before, for convention expenses, and also held circles at her parlor, Hotel Stevens, for same purpose. By the united efforts of all we have enjoyed the convention very much indeed, and hope ere long that Seattle may again be favored.

Our delegates to the N. S. A. are Mrs. Esther Thomas and Mrs. Mary McCall. MRS. MATTIE L. MONROE, Secretary.

Support of Our Worn-out Mediums and Speakers.

This is not intended as a criticism, but thoughts called out by an editorial in *The Progressive Thinker* wherein it was stated that the workers who had given the best years of their lives to our cause, when they became too old and weak to continue their labors were allowed to die without the comfort of family ties, and the lack of means to pay railroad fare. What is needed is a superannuated fund and all mediums should work for it for they know not how soon they may need help themselves. MRS. E. M. HULL, Ionia, Kansas.

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

Statisticians: Q. What are the national debts of the world, and do you think they will ever be paid?

A. On the authority of the Fall Mail Gazette, which may be taken as thoroughly reliable, the total national indebtedness is about \$23,387,000,000. Twenty years ago it was estimated at \$2,387,000,000. While the debt of a few nations have decreased the sum total has increased during the past twenty years more than five billions of dollars. To specialize in 1896 the debt of

France	\$11,228,000,000
Great Britain	3,188,000,000
Italy	2,408,000,000
Austria-Hungary	2,040,000,000
Spain	1,715,000,000
Russia	2,490,000,000
Germany	415,000,000
Turkey	\$290,000,000
India	\$207,000,000
Brazil	\$67,000,000
Netherlands	\$31,000,000
Egypt	\$470,000,000
Portugal	\$17,000,000
Mexico	\$110,000,000
Australia	\$1,044,000,000
Belgium	\$42,000,000
Canada	\$290,000,000
United States	\$1,500,000,000

The debts of minor countries, as Greece, Denmark, British possessions, Sweden, Norway, etc., make up the balance of this inconceivable sum, by which the money kings hold not only the people but their rulers as bonded slaves.

It requires over one billion of dollars to pay the annual interest, and this is taken from the people by taxation, another name less harsh sounding, for the forcible taking of the wages of enslaved people.

To pay the interest on this vast amount exhausts the energies of the people. The most discouraging feature is that it does not represent productive capital, but the waste of war. The debts have been made by rulers who were hot with anger, or dominated by the evil spirit of conquest. The value has disappeared, and with it many times more in the destruction and ruin for which it furnished the means. The barbarians of the North conquered Rome by the sword, a few money-kings have quietly subjugated the civilized world, and hold kings and emperors as the means whereby their rent is collected from their toiling vassals. Never was conquest more complete; never bondage more merciless or exacting.

To pay the interest on the debt every man, woman and child must yearly surrender five dollars, and yet the debt will remain. The British nation has about half as much to pay, and the impoverished Italians almost three dollars and a half. They must pay year after year, and yet the debt remains.

The money lenders have taught, and led many to believe that a "national debt is a national blessing." It may be a blessing to the lender, who thus makes vassals of nations, but debt of a nation, like that of the individual, is a curse. Loans are made under the pressure of war, and the sweat of ages of peace is required to repay the utter waste. If war could be prosecuted only by the means directly in hand, the door of the temple of peace would be always open. To gratify national caprice or vanity, or the ambition of rulers, the future is mortgaged, and its generations enslaved.

If it be asked if the European nations will ever pay their indebtedness, it may be replied that as a whole, they will remain until repudiated by revolution. With populations finding it more and more difficult to gain the necessities of life, the time will come when the shackles of debt cannot and will not be satisfied.

In the United States conditions are entirely different. A country of vast wealth, and unrealizable natural resources, a rapidly increasing population, the debt, with careful state management, may be met without overburdening the people. The danger lies in the betrayal of the interests of the country by demagogues posing as statesmen, who whenever the occasion requires more money than the normal income, resort to the sale of bonds, by which the debt is increased. This method is easy, and always favored by the moneyed classes, who desire a good investment. They often make the occasion for the issuance of bonds. The tendency is to increase the debt instead of decreasing it, and unless the people are vigilant and demand of their representatives pledges not to extend the public credit, the expenditures will constantly exceed the ability of payment.

"Socialist": Q. Do I understand aright a recent answer which seems to imply that marriage is not simply a legal contract?

A. Perhaps in its brevity that answer is liable to be misunderstood. The social relations are of such subtle character, so intricate and difficult to understand, that the most acute thinkers are confounded on the threshold of this subject.

Never before in the history of the world has social science received such close and careful scrutiny as at present; and the marriage institution as the basis of our social life, demands first consideration. It must, however, be confessed, that sociology is far from resting on a fixed basis, and yet holds a similar relation to science, that alchemy

and astrology did several hundred years ago. We are entering a new era. Old ideas and cherished beliefs are broken up, and we eagerly seek where is the new truth which is to enliven itself in the place of our broken idol. In a measure, this social agitation is the result of the separation of the state from the church. Marriage has been considered a sacrament. The state declared it a legal institution, and by giving its officers power to legalize marriage destroyed its sacramental character. In this change danger was concealed, for the mind when pressure is removed from one direction tends to go to an extreme in the other. Marriage considered as a sacrament, solemnized by God's viceregents on earth, and founded on divine ordinance, was believed to be indissoluble unless by great crimes. There is enchantment in this view of marriage. If the right individuals are united in its sacramental chain, so far from giving, they give perfect security and rest. Love is thereby elevated from the rank of a blind passion and sanctified by the seal of divine authority.

But the right individuals do not always meet. Human nature being fallible, errs in its judgment, and when reason dars question church authority, it saw the terrible wrong of irrevocable marriage. It made the institution a legal contract, but the ceremony has no mystery or divine authority. Now the socialist swings with a bound from the dogma of sacramental marriage to the legal, or to the absolute right of the individual to set his desire above the law. He declares that most marriage to be a mere legal contract, like any other legal contract to be dissolvable with the consent of the parties. Is this theory true? Rather, so far as marital laws protect the rights of the contracting parties and their offspring it is a legal contract; beyond those limits, it is divine and uncancelable.

A legal contract, when fulfilled, if justly made, leaves the contracting parties as they were when the contract was made. It makes no provision for the entering therein of a third person. How is it with marriage? If a man and woman assume the marriage relation, can they release each other from their obligations as they can from a legal agreement? No. It is a contract, and these form a third party absolutely dependent on the fulfillment of the contract made before they came into existence. The children are a vital factor in this question, and if the contract is broken, nothing can make reparation to them for the loss of a united parental home, and the mother and father. These the child demands, and it is the intervention of this demand which transforms marriage into a contract which becomes irrevocable.

This is a statement of a general law, and of course has modifying circumstances. The evils of a union entered into in ignorance, may become insufferable. Under what provocations the contract is revocable is a question of difficult solution, and on which there is extreme conflict of opinion. Of a choice of evils the least should be chosen.

STOICAL APATHY.

The Condition of Unspiritual Spiritualists.

To the Editor:—The undersigned has felt impressively urged, by some invisible force, to pen a few lines concerning what may be termed the stoical attitude in which a very large number of professed Spiritualists seem quite too easy and willing to pass away their time. Having been once well convinced by the repeated testimony of disembodied spirits, that the old doctrine of a hell of fire and brimstone is a myth, and that no such fearful thing is in waiting to punish unregenerate sinners, all fear is lost, concerning such a dreadful hell, and a satisfied state of apathy, or stoical rest is felt, and the lines concerning what may be termed the stoical attitude in which a very large number of professed Spiritualists seem quite too easy and willing to pass away their time. Having been once well convinced by the repeated testimony of disembodied spirits, that the old doctrine of a hell of fire and brimstone is a myth, and that no such fearful thing is in waiting to punish unregenerate sinners, all fear is lost, concerning such a dreadful hell, and a satisfied state of apathy, or stoical rest is felt, and the lines concerning what may be termed the stoical attitude in which a very large number of professed Spiritualists seem quite too easy and willing to pass away their time.

Therefore it is not right to be satisfied with the various phases of spiritual phenomena, aside from individual progress in spiritual and moral teaching, being willing to spend many dollars for merely phenomenal sight-seeing, which may be all right to an investigator; but for a thoroughly convinced person, of the grand reality of Spiritualism, quite unnecessary, as showing the final life doctrine, teaching, etc., of pure spirituality, of soul teaching, etc., is a waste of time and money. Spiritualists really wish to be benefited by the true knowledge that Spiritualism gives, then the stoical class above mentioned should, and would in fact, be more willing to spend more money for upholding the cause, and spreading the divine light of Spiritualism among their ignorant neighbors, by subscribing for some one or more of the many good periodicals that are being published especially for that purpose.

No person professing to be a Spiritualist can hope to progress in the truth that is given forth in every issue of our journals, unless they subscribe for, and read the same, if they have the means so to do, but few are so very poor, as to be unable to spend at least one dollar annually for that purpose. Let no one name himself Spiritualist, who is able, but too stingy to do something towards supporting our spiritual papers and inspiring trance speakers.

Wake up! O ye dull, apathetic Spiritualists; come forth from your self-secluded dens, and be willing to spend and be spent, not only for your own good, but for the good of others. If you have lost the fear of hell-fire, and the old cloven-foot devil, as held forth by the old orthodox churches, you may well fear of losing a heavenly home in the next state of existence. I am a friend to all genuine Spiritualists; all who do not seek to hide their light from the world, under a fear of losing popularity and close fellowship with souls still in sin and darkness.

ELISHA D. BLAKEMAN.

A GOOD CONSCIENCE.

Sermonette by the Editor of The New York Herald.

"And herein do I exercise myself, to have always a conscience void of offence toward God and toward men."—Acts, xxiv, 16.

You have asked me to tell you what the conscience is. In all frankness I must admit that I cannot define the word in a way that would be satisfactory to you or to myself. Theoretically I am in the dark about it; it is a psychological problem which has always puzzled me. But practically I know a good deal about it, because on some occasions I have enjoyed its approval and on others I have suffered from its reproaches.

If you ask me in like manner what is the nature of the force that draws the point of the needle to the pole I must give you the same answer. As a matter of science I know nothing about it, but as a matter of fact I am absolutely sure that it can be depended upon, and that if it is not interfered with it will never deceive the mariner. When a man tells me that he believes only what he can understand I know that he either misunderstands himself or that his belief is of the most limited character. We constantly rely on the action of laws which we cannot explain and concerning which we have no definite idea. The farmer does not know why a melon seed should not produce a pumpkin, but he can safely rely on the fact that it never can and never will. The florist does not know why the lily manages to extract from the dull and sluggish soil both perfume and beauty of a given kind, but he never plants a lily seed with the expectation of raising roses nor dreams of geraniums when he plants a chrysanthemum. The mysteries of the universe are many, and our dependable faith is far beyond the limit of our knowledge.

I may not tell you what conscience is, and indeed I will assert that it is of small consequence whether I can do so or not, but I can safely say that it is a very important part of your personality, and that it must be guarded with jealous care if you would be happy. Experience assures us that there is no such poignant misery as that which is the result of self-accusation and self-condemnation, and no such inward serenity as that which follows successful resistance of temptation. The ideal man is not he who has never had temptations, but he who has overcome them. That is why I think that the angels who have never endured the bitterness of earthly life, or even the temptations of it, are not on the high spiritual level with souls in the other world who have passed through the sorrows and hardships of this lower sphere and been enriched, ennobled and developed by them. To be naturally pure and perfect is not so worthy of our admiration as to achieve purity in spite of opposing forces. What is accomplished with an effort is better than what is done without it. The real saint is he who has given battle to the devil of ambition and passion and chained him to the floor, with no hope of release.

We herein find an answer to the question why there are so many troubles in the world and why we are tried in so many ways. As at present constituted, this life would be but a dreary and unprofitable round for the hard-ships. A man who has nothing to resist has nothing to achieve. An easy life is a fruitless life. To give a man all he wants without demanding that he shall work for it is to bring about his ruin. He is without muscle both mentally and morally. There are hard fights to be fought, but from the hard fight emerges the hero. Without the fight heroism is impossible. Every tear of disappointed hope may be a stepping stone provided the sorrow is bravely borne. Every temptation is a test of your manhood, and if courageously resisted it contributes to the grandeur of the soul. These are strong statements, but they are magnificent truths. Manhood is made by fire. Know your destiny, repel every attempt to interfere with it as you would repel a robber who would invade your home, and you have in your mind's eye a loftier character than ever was the result of comfort and inaction.

There is, therefore, work before you, work divine and Godlike. There is also victory ahead of you, for the human will strengthened by a sublime and unwavering faith can master all opposition. God and will can overcome the world and bend it to a noble purpose. Let come what will, if he knows that it is coming, and you know that he knows it, and you are sure that what you lack for either endurance or resistance will be supplied by him, then you cannot be harmed.

St. Paul says that in order to keep his conscience clear he was compelled to "exercise" himself. It was sometimes difficult to do right. It cost him a great deal, luxury, comfort, a great career, but it was better to bear all else if he could thereby maintain his self-respect. When a man can approve of himself he has nothing to fear. When he points the finger of scorn at himself, when he must needs call himself a coward, a recreant, happiness lies out at the window and misery enters by the door. There is nothing under the blue sky worth as much as the consciousness that you are in the right and have done what is right. Neither the good nor the bad can be more than insignificant contributors to your peace and contentment. As a basis for either the one or the other they are architectural folly. The heart must be calm or everything goes wrong. The conscience, your individual conscience, must smile or the whole world will be one vast frown.

Run no more to the matter. Honor is worth more than life, to maintain it or nothing counts for so much, either now or in the hereafter, as a conscience in bold of offence toward God and toward men.

GEO. H. HEPWORTH.

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SPIRIT CONTROL.

A Reply to Some Criticisms.

To the Editor:—In reply to the criticisms of my article on "Spirit Control," in The Progressive Thinker of September 23, I wish to make the following remarks:

Brother Willmarth in the General Survey column, remarks as follows: "What is the Infinite Creator doing that he will forego the opportunity to control the irresponsible Jesus? What is God and Jesus doing that they will allow he will allow any spirit to come into the bodies of those who are earnestly seeking God's truth?"

That Brother Willmarth is seeking earnestly for truth there is no doubt in my mind, but if I understand his writing plainly he is still keeping in the line of the personal orthodox dog, and as long as he is looking in that direction I fear he will never find the light or real truth; but far from me to disturb his faith as long as he finds happiness in that line. But we have come to an age of enlightenment where faith will not hold water, but only facts and scientific demonstration will take its place. However, in times gone by the heavenly commission given to Jesus and his apostles was to take things on faith, and Catholicism has gone still further by saying that if you pay the priest all you can he will pray the battered soul of your friend out of purgatory, but in this enlightened age these pills are too hard to swallow. We are endowed with reasoning faculties, let us use them for our own enlightenment, and not live upon faith.

Further Mr. Willmarth asks in his article, "What is God and Jesus doing to let the spirits come and deceive us?" I might answer this question, like the Yankee, by asking another, What is God doing when all the crime and injustice is daily going on in this world? The Bible is taught on every street corner, yet our jails and penitentiaries are full, while murder and suicide stalk abroad in the land. Where is God? What is he doing? However, my answer is, I am afraid his God and Jesus have not been able to reach the masses, with their hands in their pockets looking on, as neither God, Jesus, nor any other spirit has anything to do with this case. If it is a law for one spirit to return, it is a law for all. Hence we have personations by the hundreds. Neither Brother Willmarth, nor anyone else, can prevent it. We find, "Prove the Bible," "Thessalonians," that which is all things and hold fast. "God deceived good." Ezekiel, iv-9. "The prophets to kill the spirit of the Lord." The prophets to kill the spirit of the Lord was in the mouth of all the prophets that he might lead Ahab to his death." Nice business the Lord was in that time; he could not find an honest way to kill a man, but had to make liars out of both mortals and spirits. God may know his business, but that is an everlasting lot more than the religious paradise prophets know. Do not believe in the power of the spirit, I don't, but take the Bible for what it is worth. I only mention these passages to show that personations existed in early days as well as at present time. One place especially, I wish the brother to read:—I John, iv-1, "Brethren, believe not every spirit, but try the spirits." Let this suffice, as such admonitions in the Bible are too numerous to mention, but in conclusion I will say that neither God, Jesus, nor man have any control over these laws; they are the immutable laws of Nature.

Mrs. E. M. Hull's article is rather wordy and amusing. Right at the first start the sister runs wild in rambling ideas. She says: "But I cannot conceive of such a thing as a part of a whole thing going off by itself, voluntarily severing itself from itself, and going so far away that a part of itself cannot communicate with itself."

Well, well, where are we at? I verily believe that sister does not know herself. I agree that we are all brothers and sisters in the sense of the spirit that we are a spark or a part of the whole. To my finite understanding there is neither race nor color in the Beyond, but what has that to do with Jesus, Moses, John or others? Jesus is not me, nor am I John or Moses. We are individualized spirits standing upon our own merits, hence I reaffirm that Jesus is not running around to control different mediums. He is looking out for his own ungodly, and sister does not know where he is teaching, and leaves this to the spirits near our earth plane. As a general gives his orders to the colonels of regiments, and they in turn to captains of companies, and they in turn to non-commissioned officers who directly instruct the rank and file, so might Jesus give teachings to high spirits who would pass them down the line to spirits near the earth plane who could control mediums and directly instruct mortals. I personally know over twenty mediums who claim him as a control, and some are of a very understanding state, and yet such a young being is reported to come through their instrumentality. To my understanding it would be degrading for such a spirit to come through such an instrumentality. I know of some persons who claim to be in direct communication with God. They overlook Jesus and go one notch higher. See O, "What fools these mortals be!"

Further the sister in answer to a question propounded by another person, "What have they been doing all these hundreds and thousands of years?" says, "I wish that the people of earth have been doing—studying the things, learning the same things."

I most emphatically disagree with the sister here, for I see a vast difference between this planet here and the higher life. In fact there are even physical planets with inhabitants higher than our insignificant planet and its people, not to speak of the spiritual spheres, hence I do not think for one moment that they pattern after us upon this planet. If people of earth would be in very poor business, I do, sister, they are infinitely higher in their studies and teachings than we are in ours. Of course, we are speaking of Jesus and the higher unfolded ones. Otherwise, I will agree with the sister that there are many low and mischievous spirits on the other side, hence perceptions.

MAX MEHLERBRUCH.

Oakland, Cal.

LIKE BEGETS LIKE.

Must Work With the Heritage Left Us.

With me, as with thousands of others, time is almost fully occupied with labor to bring the common necessities of life. When the day's work is done, weariness calls for rest, leaving no time to tax the brain with mental toil, it is pleasant at such times to pick up the paper and read the products of others' mental toil.

Progress, what a glorious incentive, how it bolsters up the weary, sending us on over many seemingly impossible obstacles. When looking over past records and comparing them with the present, we know it is marching on with broader and longer strides than ever before, giving some hope for better and happier spheres. We know the composition of spheres are the works of their contents, we know if a sphere is composed of just, loving and intelligent minds it can but be a glorious and happy sphere, but if ignorance and superstition reigns, then what is the result? Those who can and will read can view the horrors of that sphere, for every can be reached by nature's processes; murder, if it is performed on self or others, or committed at a moment's impulse, or foreordained, can never erase the results of wrong deeds, nor blot the effects of right ones. I do not believe there is one lot of pure and lasting pleasure in the spheres composed of such ideas. Years have passed in bloodshed and cruelty, trying to make people conform to such horrid ideas, and now we are back to our old beguets crust, giving reason for cruelties past. May we not profit by the experience of others? Oh, what have such cruel and unjust ideas brought us? Serfs and tyrants, many forms of cruel injustice. Some are burdened with this earth's products, while thousands are suffering in want. Grand old earth through ages of progress has prepared to abundantly meet every need of its denizens and yet what are communities doing? Fighting and scrambling for the products of the light of wisdom, from old earth. Some are idle, enjoying the benefits of others' labor while laborers suffer for the benefits their own toil has brought forth, and old earth profusely sending forth her products to waste all around. Like begets like. Who that dare not eat of the tree of knowledge because the Christians' idol forbids, will remain in ignorance; mental darkness can never be stamped out except by the light of wisdom. Every dark shadow shrinks back from the broad light of intelligence. Each deed from individuals to nations brings its results; if nations are in turmoil and strife, the causes are the laws and acts which brought them forth. Serfs will not quietly submit, though tyrants require implicit obedience. As intellect progresses tyranny must cease, not through the will of tyrants but by the power of intellect, the broad light of understanding.

LOUISA SHERAR.

Sodus, Mich.

CHURCHES VS. SCHOOLS.

Educate Yourself and Live.

Death may be the vestibule to eternal life, but what is of light in the darkness of uncertainty is given to those still upon life's battlefield, that the talking of souls out of their bodies tends to improve their condition? The inability to thoroughly understand the true import of life, to confound the spiritual and materialistic form, to distort into ideals, dogmas and fanaticisms that common sense rejects as absurdities and science looks upon as the ravings of a diseased imagination, will in time revolutionize the present mode of church worship with its terrors of an hereafter, and relegate the Judgment Day, when the dead past must give a critical panorama of its former habits and thoughts, to such oblivion as scientific research and knowledge shall give it. That mortal is not satisfied if not progressive, is fully demonstrated by the great advancement in every branch of art, science and literature made in the latter part of the present century; and that the laws of nature are immutable is made clear with every manifestation so attained. Thought, the power that lifts the scientist higher and higher and brings him to accomplishments beyond the ken of ordinary mortal, also teaches him that law transgressed evokes a lower order of conditions, destroys harmony or the fulfillment of any plan however deeply considered. That our world, a speck so infinitesimally small in the solar system, and for aught we know so many millions of years in being, should grow a race of beings or mortals, to be brought to a judgment, tried and made to suffer for acts committed in the flesh, by a power who created and made it, and to whom "all things are known," and that "forever and forever," seems to me a blasphemy on the God so devoutly worshipped, and yet so cruel as to preordain the punishment.

During the Dark Ages learning was suppressed and precatist by superstitions were held thousands enthralled. As knowledge is power and tends to elevation in general, colleges and schools should abound in every quarter, and with wisdom will come that benevolence, hospitality and sociability, that teach people the true inwardness of life and the philosophy of happily living in accord and harmony with another. Then when a clear understanding of the great principles involved have been made manifest to all, will the rich and the poor, alike in their respective spheres, find that contentment so necessary to comfort in the trying ordeal life imposes. Tax churches, build schools, disseminate knowledge, and let learning show us that order, morality and good government are things to be known, and true method by which to live and die, and that under such a state of things the future if ordained must be productive of higher and better results.

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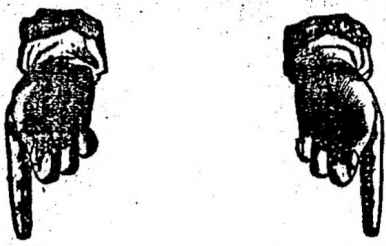
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Dear Doctor Watkins:—To-morrow
will be two weeks since I commenced
the treatment, and it is not imagination
on my part, when I say I am feeling
much better in every way, and fully
believe that my health will be restored.
With best wishes,
Your appreciative patient,
MRS. H. M. BROWN.

Bolton, Mass., March 27, 1899.

Dr. C. E. Watkins—Dear Sir:—Please
send any more medicine, as my
general health is much better than
when I commenced treatment with you.
I thank you very much for the interest
you have taken in my case, and wish
you every success in the future.
Yours very sincerely,
MRS. E. F. SAWYER.

Perham, Minn., Mar. 23, 1899.

Dear Sir:—Medicine received in good
order, and inclosed find P. O. order for
same. I am gaining rapidly; will be
well soon. Gratefully yours,
MRS. DIANA BILLINGS.

Silver Bow, Mont., Mar. 19, 1899.

Dr. C. E. Watkins—Dear Friend:—I
must say that you have come nearer
hitting the mark than any one that I
have ever tried. You have described my
case better than I could have done myself.
Enclosed please find money order
for \$—, for which send me medicine
for one month, and oblige.
Yours truly,
D. S. DEWEY.

Manhattan, Kans., Mar. 12, 1899.

Dear Doctor:—I am feeling fine; I tell
you I have improved wonderfully in the
last month. I feel like a new man.
Will close, hoping to hear from you
soon.
W. C. PRATT.

St. Louis, Mo., Mar. 11, 1899.

Dear Sir:—I met a patient of yours
the other day, by name Mrs. Phillips;
she asked me to mention her name and
say that your treatment of her was per-
fectly satisfactory and that the lady
friend of hers, whom you are still treat-
ing, was improving as rapidly as could
possibly be expected.
Very respectfully,
GEORGE B. JOY.
(To be continued.)

BOOK REVIEWS.

Credit Versus Cash. A Plan to Use
Combined Credits Instead of Money,
and to Make Those Credits Absolutely
Safe. By William Henry Van Ornum,
Ph. D. The Schulte Publishing Co.,
Chicago. Price 10 cents.

One who has familiarized himself
with the works of political economists
and their treatment of the money ques-
tion, will readily recognize the fact that
Mr. Van Ornum has left the beaten and
dusty track so thoroughly worn and
trodden by the stock writers, and
built an entirely new roadway
through the dense wilderness left by
his predecessors. Mr. Van Ornum's
work reminds of Napoleon's great en-
terprise of building the military road
over the Alps, through the Simplon
Pass.

It is the author's object to devise and
elucidate a practical plan by which not
only the payment of interest on money
can be stopped, but the debts them-
selves can be wiped out, and this with-
out anything like repudiation, but
strictly in the course of a natural evo-
lution of mankind to a higher and bet-
ter form of society.

"No matter what the law is," he says,
"the law is as good as dead, the money
power can be utterly destroyed in a
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expensive agitation, or the use of
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prietism."

As he says in the preface, "This solu-
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applied by them in the conduct of their
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the careful study of all interested in
the material and spiritual welfare of hu-
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important subject.

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A BIT OF LIFE.

He knows no creed,
Nor golden chalice wet from chilly lip,
In cold communion passed in joyless
feast,
Nor cares to stand where soulless ser-
mons drip
In doleful cadence from the surplised
priest.

He cannot think that plea of puny man
Will mitigate the universal laws,
Or change in detail an unerring plan,
Through sounding supplication in a
selfish cause.

To him no sacred nail or saintly bone
Has magic power to soothe or drive
away
The pains and grief that cause the
world to moan,
Though holy coffers bulge with pious
pay

He has no creed,
He has a faith—
A faith that leaps the narrow walls of
creed,
And gains its strength from lessons
planet brings.

He has no favor for the eager greed
With which the penny-grabbers' plea
is fraught;
But he with charity walks hand in
hand,
And brings the light of hope to joy-
ous lives.

Where over-pious creedlings fear to
stand,
And hope is dead, and only horror
thrives,
Across the narrow chasm dug by pride,
The thoughtless vicious taught in
hardship's school,

He leads, to walk upon the other side,
Within the precepts of the Golden
Rule.

Has he sore need of creed?
—Will Harrell.

PASSED TO SPIRIT-LIFE.

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

At Rushing, L. I., October 11, 1899,
Ward W. Thome passed to spirit life, in
the 76th year of his life, of cancer of
the throat. He leaves a wife, his chil-
dren having passed on before. Dr.
Street, of New York, conducted the
funeral rites from his late residence.
MRS. WARD W. THOME.

Mrs. C. H. Mullins writes: "I wish to
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Society feel quite encouraged. The enter-
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23, at my home, was a success financial-
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Clinton, Iowa.

TESTIMONIAL.

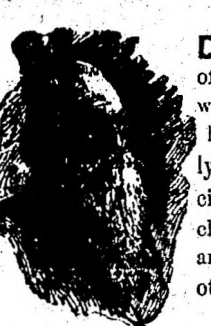
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have done for me I will gladly do. Your grateful patient,
SARAH P. PIERCE.

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streets. Mrs. E. N. Warne will lecture
in the evening.

The Christian Spiritual Society hold
meetings in Hygieia Hall, 404 Ogden
avenue, at 2:30 and 7:30 p. m. Miss Sarah
Thomas conducts.

Search-Light Spiritual Church meets
at 2:30 and 7:30 p. m. each Sunday, at
1003 West Madison street, corner of
Western avenue. Conducted by Mrs.
Squire.

The Englewood Spiritual Union So-
ciety holds meetings at Neuman's Hall,
633 street and Stewart avenue, at 2:30
and 8 p. m. Lecture and tests by Irene
M. Dobson.

The Church of the Soul holds regular
services every Sunday at 11 a. m., in
Kimball Hall, 243 Wabash avenue. Mrs.
Gore L. V. Richmond, president. Sunday-
school in the same place every Sat-
urday at 9:45 a. m. School of Psychophy-
es established in connection with the
church.

Humanitarian Spiritual Society will
meet in Room 200 Athenaeum Building,
20 Van Buren street, every Sunday
evening at 8 o'clock. Lectures by Wm.
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Psychometric readings and messages by
Mrs. Bonney.

The Spiritualistic church Students of
Nature, will hold services every Sun-
day at 7:30 p. m., at Nathan's Hall, 1565
Milwaukee avenue, corner Western av-
enue.

Church of the Star of Truth, Wicker
Park Hall, No. 501 West North avenue.
Services at 7:45 p. m., conducted by
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The Progressive Spiritual Church, G.
V. Cordingley, pastor, room 409 Handel
Hall, 40 Randolph street. Services at
2:30 and 7:30 p. m.

Baud of Harmony, auxiliary to the
Church of the Soul, meets at Room 608
Handel Hall Building, 40 Randolph St.,
every first and third Thursday of the
month, beginning afterwards at 8
o'clock. Ladies bring refreshments.
Supper served at six o'clock. Evening
session commences at a quarter to
eight. Questions invited from the au-
dience, and answered by the guides of
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programme. All are welcome.

The Gross Park Spiritual Society
holds meetings every Sunday afternoon
at 2 o'clock at 1785 N. Hoyne avenue.

Forty-third Street Christian Spiritual
meetings will be held in Kenwood Hall,
4308 Cottage Grove avenue, each Sun-
day, 3 p. m., conference and tests;
8 p. m., lecture by Dr. A. Houghton;
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South Side holds services every Sunday
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Cooley, pastor.

The First Spiritualists Alliance holds
meetings at Union Park Hall, 517 West
Madison street, at 2:30 and 7:30 p. m.
Mrs. Hamilton Gill and other mediums
will lecture and give spirit messages.

The Beacon Light Spiritual Church
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Randolph street (Handel Hall), the
third Sunday of September, at 7:30 p.
m.; also weekly meetings Thursday
evening the 14th, at Schiller Hall, Wells
street, near North avenue.

The Spiritual Freedom Society holds
regular meetings every Sunday at 8 p.
m., in East Lodge Hall, People's Insti-
tute, corner Van Buren and Leavitt
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