



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

VOL. 22

CHICAGO, ILLINOIS, SATURDAY, JULY 21, 1900.

NO. 556

SOME EXCELLENT THOUGHTS.

They Are Brilliant and Glowing with Divine Spirituality.

Spiritualists Can Gather Pearls of Wisdom Therefrom, and Extract Lessons Laden with That Which Enriches the Soul.

FOLLOWERS OF PRENTICE MULFORD FORM A SOCIETY—CHICAGO LEADS THE NEW MOVEMENT WITH 200 MEMBERS—BELIEVE IN SUPREMACY OF MIND OVER MATERIAL THINGS OF LIFE—BELIEVE PURE THOUGHT LEADS TO BETTER THINGS, HEALTH AND HAPPINESS.

As set forth in an admirable manner by the Chicago Chronicle, hardly a shorter, and certainly no better name than Auto Club have been found for the clubs which are in process of formation in this city by some followers of Prentice Mulford, for their master's doctrine was that self is capable of ruling absolutely the body and spirit—that self is the spirit, and may of itself shape its own career—that the body is fair or ugly, well or sick according as the spirit is pure or impure. This, of course, makes the body a mere instrument, which in Mulford's contention is not more the man than the hammer is the smith or the carpenter. Self-power, if this doctrine be true, is all sufficient to both the bodily and the spiritual well being of every man and woman who embraces it. The Greek prefix "auto," which the English language has borrowed and made extensive use of, in its new usage means just that; the Auto Club has for its members men and women who believe in educating the temperament, and by so doing overcome the evil and correct the non-success of each individual life.

The new movement starts in Chicago. So far there is but one Auto Club, but it is an incorporated body, with the principle of expansion in its constitution and by-laws. The one existing—the mother club—already has 200 members, who are mostly young men, but there are also young women among them. It has not yet a fixed place of meeting, but meets around in the different offices and stores or houses of individual members. But they have a location somewhere in the central part of the town. Then it is expected there will be formed one or more auxiliary clubs in each of the three divisions of the city, and their members will be extended the privilege of visiting daily, if they so choose, the central or mother club. There is to be a kitchen set up and a competent chef employed, who has been specially educated and will be required to produce meals composed of the best and freshest materials that can be found in the market. Incidentally it is one of the teachings of Mulford that purity of food is a prime help in the work of fashioning beautifully the human spirit. But it would be a mistake to impute to the Mulfordites the doctrines of the pure food advocates, who are otherwise known as vegetarians. The leaders in the new movement say and insist that they are not in any sense visionaries or cranks, but, on the contrary, claim to be quite level and practical. Certainly some among them are practical enough. John Walgren, a young attorney, who has the reputation of being devoted to his profession, is one of the leaders, and others are earnest and successful in various commercial pursuits. They think that by accepting the teachings of Prentice Mulford, and by conforming their lives to those teachings, they may become better and stronger men and women in whatever is lovely and of good report.

They hold, too, that it is only by associating together in clubs that the full benefit of the new doctrines can be appropriated by the individuals respectively. Hence a great and persistent effort will be made to organize numerous Auto Clubs in this city for the purpose mainly of bringing about good fellowship of all such as are like minded with Prentice Mulford. And if the projectors of these clubs in this city are overconfident the movement is destined to spread until the whole country is covered by similar clubs.

SUGGESTED BY MULFORD'S WRITINGS.

There are many parts in Mulford's teachings—in one place he seems to be a Christian Scientist, in another a quietist, in still another a Spiritualist, and now and then he almost declares himself a Theosophist. He evidently believes in spirit walking and thought transference. But he avoids committing himself wholly to any one of these doctrines. He was an honest thinker, though many will call him a self-deluded man, and no doubt he sought to create a new philosophy of life out of materials old and new, though some will think the newness in this case is only a new statement of things that are as old as imagination in the human race.

But, whatever his doctrines are or howsoever valuable or the reverse they may be, no doubt he entertained the hope that posterity would regard him as the founder of a sect. To this end he suggested the policy of association for his followers and indicated what he considered a true way to escape from social and spiritual ills. The thing to do is to get out of and forever keep distant from "the inferior thought current." It becomes important, then, to know where this inferior thought current most obtains. This he indicates as follows:

"Every low place of resort, every saloon filled with hangers-on more or less under the influence of stimulant, every and any place of deceit, of trickery in trade, is an actual spring of low thought. This thought flows from it, as real, though unseen, as water from a spring. In any great city all these are as so many thousands of springs of filthy thought—elements near together. It is not a live, rapid current. It is more like a slowly moving bed of filthy ooze, in which you are mixed and slowly borne along. Every tattling, gossiping, scandal-mongering group of people is an additional spring of such thought. So is every family where disorder, sour looks, cross words and peevishness and petulance reign. Good society, as well as that called inferior in the social scale, can contribute this inferior thought current. The purest spirit cannot live in this thought current without being unfavorably affected by it. It requires continual outlay of force to resist it. You become mixed and entangled in it, blinded by its obscurity, weighed down by the burden it brings."

ONE WAY OF ESCAPE.

One way of escaping from this inferior thought current as to love to meet is of a value you cannot overestimate.

is, according to Mulford, to go into a better physical environment. "You may have noticed," he says, "how much of inordinate desire you are freed from on getting in the open country, far beyond the city limits. Mountains are more free from this thought. It is an element which conforms to the law of gravitation. Low thought runs to the lowest places, as does anything heavy, crude and coarse. Trade, commerce and manufacture unfortunately demand cities to be built on low levels, either at the seaside or river bank. In the coming higher civilizations the making of the most perfect men and women and the discovery and making of real and permanent pleasure will be the chief pursuit. Cities will then be built on hills and mountains, so that all the cruder emanations, seen and unseen, shall readily drain away."

But while the world is waiting for cities built on hills much can be accomplished by forming superior thought currents, and the way to form these is to organize men and women with high ideals in groups and clubs. With so much of this injurious, unseen element about us, he says, there is an additional necessity for this. A quotation will make his reasons plain.

"There is necessity for forming groups of people who are naturally aspiring and more pure, who shall frequently come together and by conversation and silent communion generate a current of pure thought. The more of this they make through such co-operation, the power is given each individual of the group to keep himself, whether in the body by day out of it by night from being unfavorably affected and perhaps overwhelmed by these prevailing destructive tides. You are then forming a chain of connection with the higher, purer and more powerful region of thought. The more you earnestly seek to form such connection the stronger will be the chain. You do not realize the strength of these powers of darkness all about you or the odds against you in trying to stem this dark tide alone."

WILL LEAD TO BETTER LIFE.

"The thought brought to and made by a few persons who so meet in concert and who are so alive to its benefits is the more powerful thought. It is part the thought and with the thought the force of wise, powerful and beneficent spirits who will be attached to your group and who come with every desire to aid you. It will clear your brain, make stronger your body, drive out disease and give you new ideas and plans for every kind of legitimate business. You do not realize how much you are kept from success and on a lower level of life through unconsciously absorbing and being swayed or partly blinded or confused by the low thought current about you. You accept false views of life. You may absorb timidity from others. You may so absorb inertia and lack of courage. Your periods of lack of confidence and indecision may be results of absorption of this lower element. You may not know how blind you are and what a different man or woman you might be did you see more clearly what could injure and what could benefit you. Your generation of the more powerful thought, though meeting in a concert of pure motive, inquiry for truth and desire to benefit others as well as yourselves would clear your intellect, increase your energy, lead you away from errors and stumbling blocks, improve your health and build you up in a force which would bring to you every material good thing. It is a way for 'seeking first the kingdom of God, when all these things shall be added unto you.' They are added because the force you create in yourself through these meetings as a family and fraternity will be as an actual magnet, attracting all things which your wisdom says will benefit you."

Thus did Prentice Mulford outline a scheme for forming his followers into groups or clubs, but though this outline has been before the world now for twenty years, no such club or group was formed until last month, when John Walgren and associates, being provided with a charter from the State, organized the Auto Club in this city.

SAYS THOUGHTS ARE THINGS.

A very great man, Cardinal Newman, has in one of his books a wonderful passage, in which he declares that musical notes are living things. Mr. Mulford in one of his most ingenious essays says something similar to this. Thoughts are things, he declares. "Every thought, spoken or unspoken, is a thing, a substance, as real, though visible, as water or metal; every thought, though unspoken, which goes to that person, thing, or locality on which it is placed." Again: "Thought is a substance as much as air or any other unseen element of which chemistry makes us aware. It is of many and varying degrees of strength." It is the spirit, he says, that thinks and it is the spirit and not the body that overexertion makes tired. So many thoughts which are things go out of the spirit in a single busy day that the spirit is tired at night.

"The spirit is weak at night, because its forces have in thought been sent in so many different directions during the day that it cannot call them together. Every thought is one of these forces and a part of your spirit. Your spirit has during the day been sent in 1,000, perhaps 10,000 different directions. When you think, you work. Every thought represents an outlay of force. So sending out force for sixteen or eighteen hours, there is not at night sufficient left in or near the body to use it. The body therefore falls into the condition of insensibility we call sleep. The spirit collects its scattered forces, its thoughts, which have been sent out far and wide; it returns, with its powers so contracted, to the body and again possesses it with its full strength. It is when scattered as so many scattered rills of water trickling in many directions. Put all these things together in a single volume and you have the power that turns the mill wheel. Could you call all your spirit at once to its center and so collect its widely scattered forces, you could be fresh and strong in as many minutes as it now takes hours to rest you."

One duty, therefore of the Auto Club will be to cultivate in its members the faculty for taking rest. This will be done by readings from Mulford's works. He says that the power to take perfect rest can be acquired by all through a certain training.

"It is done by first placing the body in a state of as

complete rest as possible; stopping all involuntary physical motions, such as the swinging of limbs, tapping with the foot or drumming with the fingers. All such involuntary movements waste your force, and, worse, train you unconsciously to a habit hard to break, of wasting force. The involuntary working of the mind, the straying of thought in every direction—toward persons, things, plans, projects—the useless frettings over cares great and small—must be similarly stopped and the mind for a few minutes made as near a blank as possible. Concentration of thought on the word 'drawing,' or 'drawing into self,' or the vivid picture of your spirit with its fine electric filaments reaching to persons, places and things far from you, being all drawn back and massed in a focus, is a help to do this; because whatever you imagine in your mind is a spiritual reality. That is, what you imagine you are actually in spirit and by spirit doing."

The argument from this is that we should think only good and pure thought, and this he enforces on his followers in a dozen different and striking ways. If, he in one place says, one think hateful thoughts and fall asleep thinking them, no rest is had.

WHAT HAPPENS IN SLEEP.

Mr. Mulford's views of sleep and of what the spirit does during sleep correspond very nearly to some of the views of the Spiritualists. "You travel when your body is in the state called sleep. The real 'you' is not your body; it is an unseen organization—your spirit. It has senses like those of the body, but far superior. It can see forms and hear voices miles away from the body. Your spirit is not in your body. It is never wholly in it; it acts on it and uses it as an instrument. It is a power which makes itself felt miles from your body."

In this way he accounts for telepathy, transference of thought, and apparitions. He says: "Your spirit can, and does frequently, go from your body to other places during sleep. It is then still connected with it by a thread of exceedingly fine element. This can be drawn out to a great distance. It is an expanding or contracting wire, connecting your spirit with the instrument it operates, your body. This power of the spirit so to leave the body accounts for the phenomenon of persons being seen in two places at the same time. It is the spirit that is seen by the clairvoyant eye. It is the 'double,' the 'doppelganger' of the Germans, the 'wraith' of the Scotch. The spirit may even be far from the body just previous to the body's death. It is only the feeble supply of life sent to it through the connecting thread which causes the involuntary throes (so-called) of dissolution. These are not as painful as they seem. The real self, the spirit, even then may be unaware of the death-bed scene. It may go to some person, possibly at a distance, to whom it may be attracted, and thereby is solved the mystery of the apparitions, seen by distant friends, of persons whose deaths at or about the time of such appearances were not heard of until months after."

The Auto Clubs have a wide field of study before them. They will not only inquire into the problems of work-a-day existence, but will discuss the things of the spirit, present or temporarily absent, and the profound mystery of sleep. The members of Auto Clubs should have always refreshing sleep; if they obey their master. But their clubs will be much too lively to be mere sleeping stations.

SLEEPLESSNESS AND ITS CURE.

Mr. Mulford says the spirit may remain scattered all night and may never be able to bring its forces together at any time. But it is often out on frivolous or harmful errands. The spirit, when it frets sends out force to the things fretted about. These states of mind, acts of thought, and useless waste of force become at last so confirmed a habit that the spirit may lose all power of bringing all its strength together. In this state it gathers no strength by night or day. This, he says, is sleeplessness. He enlarges on the definition: "Sleeplessness comes of the difficulty of the spirit to bring itself to a center and collect its forces. Insanity comes of the total inability of the spirit to focus its thoughts. The permanent cure for sleeplessness must commence in the daytime. You must drill your mind to put its whole thought on the act you are now doing. If you tie your shoe, think shoe and nothing else. Then you bring yourself to a center and collect your forces. If you tie your shoe and think of what you are going to buy, the next hour you are sending needlessly half of your force from yourself. You are in reality trying to do two things at once. You do neither well. You are scattering your spirit on as many things as you think of while tying your shoe. You are cultivating the bad habit of scattering your force, until such habit becomes involuntary. You are making it more and more difficult for your spirit to collect itself together. By so doing you make it more difficult for the spirit to return with strength to its body in the morning, or to leave it at night. You can get no healthy sleep at night unless your spirit does withdraw from its body."

"Sleeplessness means simply that your spirit cannot leave its body. If you fall into the dangerous habit of fretting, your spirit may fret as much on going from its body at night as when using it in the daytime."

This is good doctrine; but it is not new. Something like it is in the Bible in the injunction "let not the sun go down on your wrath." As Mr. Mulford interprets this injunction, it is having in mind just before the body's eyes close in sleep, the recollection of the persons you dislike, and be then engaged in sending hating thought to them. The spirit will keep up the process after it leaves the body: To hate is simply to expend forces in tearing your self, your spirit, to pieces. Hate is a destructive force. Good will to all is constructive—it builds you up stronger and stronger. Hate tears you down. Good will to all draws to you healthy and constructive elements from all with whom you come in contact. As he prettily puts it: "Could you see the actual elements as they flow from them to you, in their liking for you, you would see them as fine rills of life feeding you. Could you see the contrary elements of hatred which you may excite in others, you would see them flowing toward you as dark rills of dangerous, poisonous substance. * * * Self-interest should prompt people to hate none. It weakens the body and causes disease. You never saw a healthy cynic, growler, or grumbler. Their soured thought poisons them. Their bodily disease originates in their minds. Their spirits are sick. That makes the body sick."

DISEASE AND ITS CURE.

Next come a few sentences that make one think Mr. Mulford was a Christian Scientist. "All disease originates in this way. Cure the spirit, change the state of the mind, replace the desire to make others feel disagreeably by that of making them feel agreeably, and you are on the

road to cure disease." He was a Christian Scientist, but did not object to the employment of material remedies. He says: "That is a spiritual gift which finds out healing properties in plants, roots and herbs. All nature expressed in substance, seen by the physical eye, is an expression also of mind or force; and every plant has its peculiar kind of quality of that force, and this, when applied, can help the individual spirit to drive out disease. But all seen things are expressions of the lower or relatively cruder form of mind or spirit, and therefore have a limited power; and, when any material remedy is applied, the main dependence should not be on the remedy, but on the power of mind, and, above all things, one's own mind or force, to put the body above the reach of disease. I apply clothing to my body as an external application of wool or cotton to protect that body from cold. But I believe in the power of mind to resist cold and be comfortable, with much less clothing than the average wearer. Your spirit can by degrees attain such power. That is no reason why I should lessen the amount of clothing in cold weather before I have grown to or gathered that amount of force which shall so resist cold. If I think a medicine will aid what force I have to cure the body, or, in other words, to add to its peculiar spiritual strength my own spiritual strength, to act on the body, I think it better to take it. But for that reason I should not fly to a pill or a stimulant at the first sign of pain or weakness, but turn on my first spiritual or mental force, and in any case rely first and last on that."

"The gift of thought healing is a spiritual gift. It belongs to all in proportion as their permanent flow of thought is pure, cheerful, determined, vigorous, decided and abounding in good will to others. * * * Your own healthy thought, aided by the healthy thought of others, is real substance, and has the power to build up any organ which is sore or inflamed, and wasting away through lack of some element necessary to it."

Now it is seen how the Auto Clubs are to be of benefit to the health of their members. A better kind of sympathy is to exist between the members. There is to be nothing but good will in those clubs. The rule there will be that of spirit, and what lovely spirits will there not be among the Autos in time if Mr. Mulford's doctrines prove in practice what they are in theory.

DON'T TAKE TO SPECTACLES.

If there is an oculist in the Auto Club he will not like one thing in Mulford's teaching. The oculist will say every time, "Let me prescribe spectacles for you." But Mulford says if your eyesight is weak make up your mind firmly that it must be as good as ever it was. "In taking immediately to spectacles," he says, "thousands unconsciously make up their mind that because the natural sight has failed it has failed for the remainder of their lives. When you take to glasses you take to crutches for the eye. Then of course you use eye crutches for the rest of your life. You do not reason or act in this way with a strained leg or foot. If you do seek the help of a crutch or cane you are continually in mind wishing to do without that cane and trying from time to time to walk without crutch or cane. The eye can be made weak by some weakness of the body, and this weakness of the body was caused by some kind of trouble of the mind—either grief or worry or anxiety—about something, for all these states of the mind exhaust the force of the body. Rest enables an overtaxed stomach to recuperate itself. Rest enables an overtaxed muscle or limb to become as strong as ever. Why should not rest restore an overtaxed eye? It is the same unseen force that gives strength to all the body organs. You do not rest the eye in wearing glasses. You do overstimulate it through putting on artificial lenses for concentrating the light to make you see, which the natural lens has failed to do."

The ear doctor also gets a scoring. "If you have a slight deafness, keep your thought always against deafness. Can your mind, you ask, throw out an obstruction in the ear, an accumulation of the secretion peculiar to the ear? Your force or spirit throws off in time the outer covering or scab of a sore. It throws off continually the dead outer skin. When the mind can no longer use the body, or the body, as we say, dies, there is no longer such casting off of dead matter from different portions and organs. If you are educated to think a disease must increase it will increase, because then your mind is working its force not to help its body, but to encourage the idea that the body is falling to pieces. Your mind then feeds the disease."

AUTO CLUB A CONFESSORIAL.

The Auto Club a kind of confessorial, is it? Prentice Mulford in one place says: "It is very injurious both to mind and body to live with the knowledge of our sins, or rather our immature tendencies, confided to no one and locked up in our own breasts. These thoughts (or things) if not talked out to some trusted friend, in full sympathy with us and in our vein of thought, will remain and generate more evil. The mind then fastens itself steadily upon them. We might say that it endeavors to draw nutriment from a food which it has eaten over and over again. This will eventually bring some form of disease. "The real food for both spirit and body is new ideas, new and newer conceptions of life, new and newer interpretations and meanings for all material things about us. We shall see things with a new eye every day. The thought, the plan, the opinion, the view we had yesterday are to be succeeded the next by newer thought, plan, opinion. When the mind grows to this state it is receiving its 'daily bread' of life, and this is new life for the body also. This constantly changing mental condition is constantly changing for the better the character and quality of the elements composing the body, and will prolong indefinitely the life of the body."

New ideas are to be found by associating with genial and sympathetic spirits. Such persons are to tell the mental and heart experiences to one another—they are to confess. This is for the groups and clubs, for Mr. Mulford says: "The only persons who can talk safely with each other and serve as mutual confessors each to the other must be in the same current of thought. They must see things with the same eye. They must understand each other. They must divine or interpret each other's motives and character through that intuition or unspoken communion which always exists between kindred minds and by which a few words tell more than can be explained in an hour of spoken conversation."

PRENTICE MULFORD'S CAREER.

It will be seen from the foregoing that Prentice Mulford had a singular turn of mind for things both philosophical and practical. Besides, he was something of a mystic. He had little in his thought that was new, but he combined a number of mental and spiritual things

in a manner that gave newness of effect to them. The body of his writings is not large—the "White Cross Library" is one of the smallest of libraries. It consists of twenty-five essays. To name a few of the titles is to indicate the nature of these essays: "You Travel When You Sleep," "How Thoughts Are Born," "The Law of Success," "The Slavery of Fear," "Profit and Loss in Associates," "What Are Spiritual Gifts," "Mental Medicine," "Cultivate Repose," "The Power of Honesty," "Woman's Real Power," etc., etc. All of Mr. Mulford's writing is good. His doctrines cannot possibly harm and his literary style may find admirers. He began writing on a newspaper published near a great mining camp in California, and when he had had enough of both gold mining and a country newspaper he went to San Francisco and took a position on the leading literary weekly paper there. It was many years ago, when the present San Francisco Chronicle was called the Democratic Chronicle, and when Bret Harte, Mark Twain, Charles Warren Stoddard, Ralph Keeler and other men who later became famous were making copy for any who would buy, and found it hard enough to live. Mr. Mulford, in a way, held his own with them. But after a time he removed to Stockton and edited a paper there. Next he was sent by some rich men of San Francisco to England "to advocate by writing and talking the good and healthy of California." While abroad he served also as correspondent for a number of papers in the United States. He returned in 1873 and became connected editorially with the New York Graphic. In another year or two he was back again on the other side of the Atlantic, and after reporting the Paris Fair of 1878 for the San Francisco Bulletin, he tired of foreign civilization and decided to try that of New York once more. "I again took a position on the Graphic," he has written, "as head boiler down and condenser of news. I filled that position for six years and left it in 1883 because of being thoroughly tired and sick of chronicling in short meter day after day the eternal round of murders, scandals, burglaries, fires, accidents and other events which people deem it indispensable to know and swallow after breakfast. I became so thoroughly saturated with the horrors consequent on civilization as to feel some mornings after I had stewed the preceding day's misdeeds down into a small mess that I wanted to go for a dose of arsenic or paris green myself." Soon he retired from that position and built with his own hands a ramshackle shanty in a New Jersey wood near the shore, and lived there from New York. "It cost \$40," he told a friend, "and was not an elegant piece of architecture. But it filled the bill. There I commenced writing my 'White Cross Library' series."

He lived seven years after that and continued to write and lecture. In 1891 he died. One who knew him well has said of the event: "If Prentice Mulford could have chosen the manner of his own death I think he would have elected to go as he did, and die alone in his boat on a Long Island bay, wafted back to the Infinite on the bosom of the sweet, green, restful sea."

THE LAND OF SILENCE.

There's a restful land called Silence,
Where our souls for peace may find,
Where the faces that meet us and glance
Are bright, unshadowed by woe.
And the valleys and hills are cradled
In images of beauty and love,
That the Gods of our fathers have fabled
And pictured in visions above.

Sweet are the dreams that there gather,
As the taper of day burns low,
And breaths of beauty and pleasure,
Unmingled with sorrow and woe.

There the domes and pillars are
glinted
In rays of the brightness of gold,
And the star-beams of heaven imprinted
In beautiful colors untold.

And there are the loved ones of days,
The playmates of youth's brief hour,
They meet us with the same glad ways
Awakened from death's grim power.

They glide to our side with caresses
As fond and gentle as of old,
With the incense of their love that
blesses,
And warm arms our spirits unfold.

And the sad days of our loss and sor-
row,
With its sombre pall and death,
Is rich in the light that we borrow
Of God's soul-kindling breath.

BISHOP A. BEALS.

Bankson Lake, Mich.

Bankson Lake Camp commenced June 3 and closed June 17. Mrs. Jennie Hagan-Brown, of Fort Worth, Texas, being the first speaker after the address of welcome by the Chair, Mrs. Lucy J. Williams, of Paw Paw, Mrs. Brown's lectures were good and poems expressive. She stayed with us until Friday, the 8th, Mrs. Amanda Coffman, of Grand Rapids, then occupied the rostrum, and in her sweet way lectured, and gave descriptions after each lecture. Mrs. Marion Carpenter came June 12, and remained until the close of camp. In her usual interesting way she held the audience spellbound, and with the aid of her genial husband many descriptions were given which were recognized. Mrs. Kinney of Grand Rapids, and Mrs. Worthington of Texas, and Mrs. O'Neil of Paw Paw, and Miss Bernice Quick of Paw Paw, assisted in the way of music. Our earnest and much loved Sister Mattie Woodbury, of Lansing, was there during the entire camp, and many availed themselves of her clear-cut mediumship. Bro. Chapman, of Marcellus, gave us many of his inspirational poems. It is hoped much good was accomplished. Certainly all enjoyed the spiritual feast, and also the shady grove and the lake, with hopes to meet there again.

MRS. LUCY J. WILLIAMS.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing would be impossible. In the most condensed form, and often clearness is perhaps sacrificed to this forced 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 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 can, the courtesy of correspondents is expected.

HUDSON TUTTLE.

Dr. G. F. Dougherty: Q. How can spirits manifest to us in our normal condition?

A. The mediumistic or sensitive state, is strictly normal, and is possessed because man is a spiritual being, clad in a physical body, and is not changed by severance therefrom. The same fundamental spiritual laws control him in one sphere as in the other.

Back of this question, however, is the belief that the reception of spirit communications depends on an abnormal state in the recipient. If this correspondent takes that view, then communion with spirits in the normal state would be impossible, for there must be conditions of receptivity or mediumship. As all possess this in greater or less degree, it is very difficult to draw the line between what would be considered the normal and abnormal states. France, clairvoyance, impressibility, depend on the independence of the spirit of physical life, and are as normal as seeing or hearing through the eye and ear.

Fair Play: Q. In your charges against Christianity you must admit that it has elevated the condition of woman from that of a slave and made her the equal of man.

A. Most decidedly I do not admit this statement. The direct contrary is the truth. Before Christianity strangled the glorious civilization of the Augustan Age, woman was man's equal and helper. The women of Greece modeled their lives after that of Ceres, the Mother Goddess, who was the highest ideal of excellence. Women of Rome sat in the portico of philosophy, ministered in the sacred precincts of the temple, and sat on the throne of the empire.

It was the myth of the creation; the fall of man and bringing thereby sin into the world by her temptation, that became the prolific cause of woman's degradation. From her high place where she received the reverence and respect of man, she became the hated paragon of the serpent-devil and as such received the abuse heaped upon her as just punishment.

The earliest church writers began this deplorable trade, which only brutes crazed by religion would have indulged in, and woman has ever since, until the dawn of modern liberal thought, been a helpless martyr. The sanctified St. Bernard wrote: "Woman is the organ of the devil," and the oft-quoted Father Tertullian: "Woman the devil's gateway, the unsealer of the forbidden tree, the first deserter of divine law, and destroyer of God's image in man." St. Chrysostom declared that "Woman is a necessary evil, a natural temptation, a desirable calamity, a domestic peril of dreadfully fascinating character and a painted mischief." But St. John of Damascus is most severe. He says: "Woman is the daughter of falsehood, a sentinel of hell, the enemy of peace and through her Adam lost Paradise."

A number of quotations of like character might be made, all showing the hatred the Christian theology fostered against woman. The dreadful myth came from the Jews and it had so perverted their minds, that woman, the most of her life was so unclean that man was defiled by her touch. Some zealous theologians denied that she had a soul. During the sixteenth century, fifty-six bishops met in France to decide this question, whether she had or had not a soul. They admitted that the evidence was against, but they retained, amid the blighting clouds of their superstition enough manliness to refrain from voting.

Under the rule of the church, she was a slave owned by her husband, who had a legal right to chastise her with horse-whip or ox-goad if he so pleased. When chloroform was first introduced, and it was stated in its favor, that it would be a blessing to woman, relieving her of the dreaded pains of the curse of motherhood, to such a depth of unfeeling and shameless depravity had the church doctrines reduced its preachers, that they stood up in their pulpits and denounced the blessed anesthetic as of the devil. Woman's pain was the just punishment inflicted by God for her tempting Adam, and it was opposing God's will to seek to avert his vengeance.

The equal! After a long and persistent struggle, the Methodists, most liberal of the sects, only at their last conference, voted for woman's equality!

How many times the saying of Paul has been quoted, and thrown as a club at every woman who cherished a thought beyond and above her seven-by-nine husband! Yet Paul's command is the same, the Bible the same, the creeds the same as they were fifty years ago. What has wrought the mighty change in ideas and sentiments, made it a crime for a husband even to abuse, not to mention horsewhipping his wife, opened the colleges, the professions, and all avenues of preferment to women? Not Christianity. It has been in the face of Christianity; in direct-opposition and with constant battle. It is the result of the propagation of liberal thought, of the scientific methods of thought as opposed to the theological. Eve in the myth, she did not accept by faith. She must be convinced by actual experience. She must know, and by knowing brought light, knowledge into the world. Had we not ought to bless her for it? Great and glorious

mother! the first martyr to science! truly the objects and the results were worth the sacrifice, for after all, what a life it would have been to have passed eternally in that garden, eating fruit and lying in the shade, with no aspiration except to gaze on the glowing apples on the tree of life, and wonder what the result would be if one was eaten! True to the brutal instinct with which his descendants have ever treated the subservient woman, instead of defending her, Adam sought his peace with God, by despicable cowardice, betraying her.

That theology has made a thorny path for woman for two thousand years, but now with the breaking of the light of knowledge, the acceptance of true views of nature, the purposes of life, and destinies of man, she is escaping from the bondage of religion which held her as its slave, and by her degradation brutalized man.

Noble men are not born of slave-mothers, and the development of a nation, the perfection and success of civilization, depends on the intellectual and moral attainments of its women.

J. H. Lucas: Q. What is meant by eternal life?

A. In a theological sense eternal life is a gift from God to those who accept the Christian scheme of salvation. It means oneness with God. Primarily the word eternity and its derivatives imply infinite duration in the past as well as future, but in the common use of the word it relates only to the future. The word when used by Spiritualists has no such significance. It simply means the life which is regarded as everlasting. It must be ever held in mind that all words which attempt to express eternity of time, infinite duration, are limited by the narrow bounds of human understanding. If life or time is prolonged beyond our horizon we say it is eternal. If space extends beyond our conception of distance we say it is infinite. We might as correctly say that a bird that flies into the horizon beyond our sight has started on an eternal flight.

Yet there are evidences beyond that of the senses, that of the life of a spirit, conclusions are not to be drawn from the limitations of the human mind. Thus if two lines extend into space converging angles at however slight degree, we know that they somewhere meet, but if they go out diverging, then it is demonstrably impossible. The spirit is evolved and goes forward in increasing individuality and energy corresponding to the diverging lines, and hence more than a comparative eternity may be predicated for its duration.

"Subscriber": Q. Can you inform me where I can procure a book entitled "Our Eternal Homes," by a Bible Student and what is its character? A. This book is not catalogued, and we presume is out of print. It was written and published in London, Eng., and republished by Carter & Son, Boston, in 1897. Although a Spiritualist can read between the lines that the author was of that belief, the book draws its evidences from the Bible, and presents the best support that book can give of spirit existence.

BOOK REVIEWS.

Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy. By Hudson Tuttle.

This volume, of which a beautiful edition has recently been published, will take rank as a classic of Spiritualism. It is a thorough text-book pertaining to the "underlying" philosophy and the basic facts of the great Spiritualist movement. It is fairly encyclopedic in the amount of information concerning important questions of decided interest to Spiritualists and honest investigators. It is a book of questions and answers that arise in the minds of thoughtful students of the phenomena and philosophy of Spiritualism. One who thoroughly studies this book will be well equipped in spiritual lore and so well grounded in the knowledge of spiritual facts and principles that he will be largely prepared to instruct others in the truth.

The subjects treated in this book include: The Nature of Spiritualism; Matter and Force; Their Relation to Spirit; Spiritual Atmosphere of the Universe; Animal Magnetism, Hypnotism, Mesmerism; Spirit—Its Phenomena and Laws; Philosophy of Death; Mediumship—Its Phenomena, Laws and Cultivation; Mediumship During Sleep; Heaven and Hell, the Supposed Abodes of the Departed; The Spirit's Home; A General Survey of Spiritualism; The Old Religion of Pagan; Spiritualism the Religion of Joy.

The student of this rich work of inspired thought will find answers to a multitude of the ever-recurring questions that arise in a thoughtful, careful investigator's mind during his researches. The reader will not find it tiresome or tedious; it is written in entertaining style, eminently readable even in its most abstruse discussions. As a spiritual vade mecum, a manual of reference, for the convenience of the inquirer and student who wishes light on any point pertaining to the philosophy of Spiritualism or its data, the work is invaluable, and every one who desires to be well instructed in these matters should possess it, because of its full and rich fund of information.

The book contains 320 pages, is handsomely bound in scarlet and gold. Price \$1.50. For sale at the office of The Progressive Thinker.

THE MAN ON THE SEAT.

"The rich," he cried, "are heaping on The loads we have to bear; We starve—our fairest hopes are gone, But curse them! They don't care!"

And then he climbed upon his load His poor old horses drew; The long lash of his ugly goad Out at their bruised ears flew.

They struggled under load, weary-eyed, O'erloaded, galled and spare— He sat up on his seat and piled The lash, and didn't care.

—S. E. Kiser.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is \$1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library. One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for \$1.25.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of Martin Luther. By Miss Alda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, \$1.50. For sale at this office.

THE CAMP-MEETINGS.



Ashley Camp, O.

This camp begins July 29, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

Maple Dell Camp, O.

The National Spiritualist and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 139, N. Cleveland avenue, Columbus, Ohio.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas, or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 19 and closes August 26. Write the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 28 to August 26, 1900. All wishing circulars should write to the secretary, Stella A. Flisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive, will be held at Mt. Pleasant Park, Clinton, Iowa, from July 28 to August 26, 1900. For programmes, write to M. F. Phares or Geo. H. Sheets, Grand Lodge, Mich.

Briggs Park Camp, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. Program cheerfully mailed to any address received on postal card to Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1 1/2 miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 19 and closing September 1. Those wishing to camp with us please let us know in time that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

Island Lake Camp, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. For further information address the secretary, Ella B. Brown, 208 Twenty-first street, Detroit, Mich.

Verona Park Camp.

Opens June 15 and closes August 26. For programmes address Albert F. Smith, president, Bangor, Maine.

Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic, commencing Niantic, Conn.; season of 1900, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

Los Angeles, Cal., Camp.

Arrangements have been made to hold a camp-meeting at Sycamore Grove, Los Angeles, Cal., September 20 to 24, inclusive. Address Elton T. Brown, secretary, 341 1/2 So. Spring street, Los Angeles, Cal.

Franklin (Neb.) Camp.

The Northwest Kansas and South-west Nebraska Spiritualists' Association will hold their fifth annual camp-meeting at Franklin, Neb., from July 20 to August 6 inclusive. No plans will be spared to make it a success. For announcement, circulars and other information, address the secretary, C. H. Simpson, Franklin, Neb.

Colorado Camp.

Canyon Camp, open in South Boulder Canyon, July and continues through July, August, and possibly September. Any information desired in regard to this new and interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

Lake Sunapee, N. H.

The twenty-third annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 29, and closing Sunday, August 26, 1900. For programmes address the secretary, W. H. Wilkins, Claremont, N. H.

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will hold its annual camp at Marshalltown, Iowa, September 2 to September 10 inclusive. Grounds open to campers after August 27. For information or programs address W. H. Wilson, 301 N. Center street, Marshalltown, Iowa.

Haslett Park, Mich.

Eighteenth annual assembly of Spiritualists at Haslett Park, Mich., August 2 to September 4, 1900, inclusive. For programmes address J. D. Richmond, secretary, St. Johns, Mich., or G. F. Ottmar, Riley, Mich.

Durrant Was Innocent.

One of the saddest and most atrocious legal murders so far recorded is that of Theodore Durrant, who was hanged in California a few years since, for the murder of Blanche Lamont and Minnie Williams, a most diabolical crime, its very fendishness hardly having a parallel in the annals of vice, and its perpetrator was sought high and low for several days, the whole world wishing for his capture and punishment. In the meantime the so-called astute detectives and police authorities concluded a victim was needed, and after fastening their clutches on young Durrant proceeded to collect what they termed evidence, the whole mass of stuff in all probability being manufactured for the purpose of conviction, and all of a circumstantial nature. Durrant stoutly maintained from his arrest to the moment of his execution that he was innocent of the horrible charge, but forsooth because he could not explain every moment of his presence at the scene, he was convicted and hanged, and once more the majesty of law, along with the thick-skulled theory of these police wretches, was duly vindicated. Now the true sequel. A few days ago, on his death-bed, Rev. Gibson, who at the time was pastor of Emmanuel church where one of the murders was committed, confessed that he killed both of the victims. "He was an active and important witness at the trial of poor Durrant, the reason of which is now quite plain, and also in view of the fact that suspicion was strongly directed to him at the time—Salt Lake Tribune."

The above has appeared in some of the Spiritualist papers. The whole statement is undoubtedly false. Dr. John A. Miller, 1018 1/2 Valencia street, San Francisco, Cal., writes: "They [the Spiritualist papers] stated that Rev. J. Gibson was a man and confessed that he was the murderer of Blanche Lamont and Minnie Williams. The truth is that Mr. Gibson is very much alive and respected in this community, and resides at 43 Hill street. There is no excuse for publishing to the world such dastardly falsehoods. The Examiner, Chronicle or Call each publish the names and subjects of the preaching, and any one having the least respect for truth would carefully investigate such an important matter as a man's death-bed confession (declaration) even if he had made one."

Maple Dell Camp and School.

The outlook at Maple Dell is so encouraging that I would like to have your readers know something of it. Our new school building is about completed, and the prospect for a goodly number of students is very encouraging. The corps of teachers will consist of the ablest and best, and the scientific apparatus at hand will assist the inquiring students to better understand the subjects they are trying to master. We are pretty well up to date in the art of object teaching. Our science laboratories are furnished with fine microscopes and a powerful telescope, and the most perfect and powerful projecting microscope in this country, also the best of calcium light dissolving stereopticons, thus affording our students an extra opportunity in the fields of modern research.

The Maple Dell summer school will begin July 15 and continue during the camp session. The dedicatory services of the new school building will take place on this day, also there will be an interesting literary programme presented. The enjoyment of the day will be greatly enhanced by the excellent music of the Troy Cornet Band, which will give an outdoor concert from 12:15 to 1:30 p. m. The entire satisfaction given by this company of musicians is guarantee enough for the quality of their music for this season.

The regular camp session opens July 22 and closes on the 3rd of September. The programme which will be presented by the able teachers, professors, mediums, psychics, etc., will be of the highest order and excellence. The talent engaged for this season is of the ablest, and most experienced character. The variety of instruction and amusement presented during this session is unparalleled.

The school and camp are mutual. They are both under the management of the association, and since we now have the new, commodious school building, there will be no conflict between these two departments.

W. M. J. KERSTETTER.

LIFE.

The assure of the bending skies; The earth, the sea, and wondrous air, And every ray of light that dyes.

And glorifies this world so fair; And all of nature's wondrous ways Inspires the themes of poets' lays.

Life has been likened to a stream, Swift is the stream of human fate, Although we vain would float and dream.

"And harmonize the world by rhyme 'Tis full of breakers; full of woes And is portrayed the best in prose."

LOUISA B. REED.

"Nature Cure" By Drs. M. E. and Rosa C. Oonger. Excellent for every ailment. Cloth, \$1.50 and \$2.00. "Plea for the New Woman." By May Gollins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

NEW YORK NOTES.

A Prominent Hindoo and an Ex-Roman Catholic.

THEY MAKE SOME INTERESTING REMARKS TOUCHING THE PRESENT SITUATION.

I think it a great mistake that all liberal meetings and churches have their doors closed during the summer months, so that in this large metropolis of New York City, there is no liberal service where the stay-at-homes and those whose business compels them to remain in the city can go. How much better to have a union service during the hot months where spiritual lecturers and liberal clergymen would be delighted to take part.

Several Sundays back I had the great pleasure of hearing Blair Protop Chunder Mozoomdar, a priest of the Brahma Somaj of India, who occupied Dr. Savage's pulpit at the Church of the Messiah. To say I was delighted at his discourse would be placing it very mild, and after hearing him I could not help saying to myself, do these (so-called) Christians send missionaries to the country this gentleman comes from, when he can teach us more of the real truth in fifteen minutes than these missionaries could in years, of what I call of the real true religion. I will quote a few remarks of Mr. Mozoomdar for the readers of The Progressive Thinker, as follows:

"I do not call myself a Christian, nor am I a Unitarian. I told them in Boston the other day that if Christ were alive today I did not believe that he would be a Christian. Christianity is all right, but the Son of God came to establish freedom, though at the same time submission, and to make a balance among mind, motion and conscience. Man's mind was not capable of judging the infinity of the mind and purpose of God. I do not believe that when Christ declared that he and the Father were one that this was meant for himself alone, but that every man was included.

"If Christ and God are one, and we are all, it would avail us nothing that he came into the world, but he and the Father are one in order that we and the Father may be one also.

"Every religion puts forth some method for bridging the immeasurable gulf between God and man. I came from a land where there are many gods, many creeds and many scriptures, and I can assure you that every one of these professes to establish a oneness between God and man, a oneness of spirit or a oneness of the soul, or a oneness of emotion. All have the same aim. Emotions lead some astray, but this is natural for man. It is of the utmost necessity that God should point our path. Hence sacred books say that the son is nothing more than the son re-born. He has the father's flesh and the father's form. This is what you call heredity.

"If you say that a man or woman is God re-born I do not think that you could better define the religion of Christ. But nature is often degenerate and the spirit of God re-born in man becomes debased. The truth of the theory of the transmigration of souls is often substantiated by the serpents found in men. The question is to know how to cultivate the spirit of God in man."

I considered this address one of the best I have heard from one of our Brahma visitors.

The other evening I had the great pleasure of hearing a priest that has just forsaken the Roman Catholic church. He is a young man of 27 years, of fine personal appearance; his name is Anthony Hanabery. Born in a House Nassau, Germany, known to the Catholic church as Father Alphonsus, he has now severed his connection with the priesthood and the Franciscan Order, and has withdrawn from his work at St. Anthony's church, at Butler, N. J.

He gave his discourse at Christ's Mission, 142 West Twenty-first street, this city. I would like to give his address in full, but I know the editor of The Progressive Thinker will spare the space to spare, but will give just a few quotations, and if some followers of the Roman Catholic faith had only heard it, it would have opened their eyes. Father Alphonsus discussed freely his change of faith, and while acknowledging that his step is the result of a general disbelief in the doctrines of the Roman Catholic church as a whole, lays particular stress on his objection to the practice of the confession.

"My reason for rejecting it," he said, "is that it seems ridiculous to me that one sinful man should have the power to forgive the sins of others. I believe in confessing my sins to my God and to God alone, and not to man."

In his letter to his Father Superior in Rome, Father Alphonsus said: "There is much that I could say regarding the policy and administration of the church in general, and in particular cases, but I will not enter upon details such as came within my personal knowledge in connection with the scandal of the Shrine of St. Anthony in the church at Butler. The payment of money for masses for the living and the dead, and for the administration of sacraments, the traffic in jubilees, pilgrimages, shrines and relics were a scandal to me."

I met Father Alphonsus personally after his lecture and shook hands with him, and I told him I was so glad he had discovered the beacon light ahead. His English was the most perfect I have heard from a platform for some time. He told me it was his intention to ultimately enter the Protestant ministry. He also stated that his relatives were greatly incensed at his change of faith, but I am glad that so young a man can stand so nobly by his convictions, and I shake his hand with friendship.

New York. J. OSBORNE LUNT.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"Wedding Chimes." By Dolph Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale at this office.

"Death Deferred, or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1. For sale at this office.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 60 cents. For sale at this office.

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

Great Work by a Great Author.

"THE UNKNOWN"

—BY—

GAMILLE FLAMMARION.

"The Unknown" created a marked sensation in France when first published. It treats on incredulity, credulity and can scarcely fail to arouse the greatest interest in this country. It mind upon another, transmission of an eminent scientist's study of the phenomena of the spirit world. In dreams, cerebral physiology, psychic manifestations the author cites many facts, preliminary dreams and divinations, absolutely authenticated instances, and of the future, etc. 487 pages, cloth chapters of his book are as weirdly fascinating. Price \$2.00.

For Sale at the Office of The Progressive Thinker.

DEATH DEFEATED,

—OR—

The Psychic Secret of How to Keep Young,

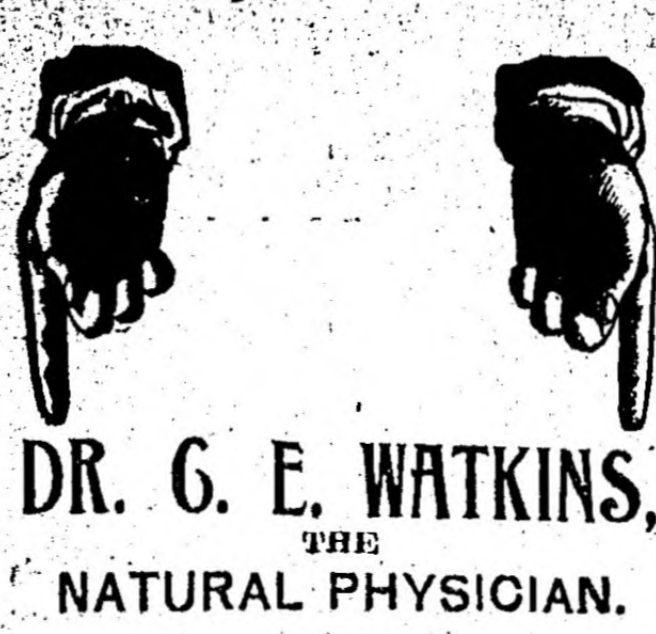
BY J. M. PEEBLES, M. D., M. A., Ph. D.

It certainly is just what is needed as here always, they should know how to a book of good suggestions and instructions, live right and enjoy the life that nations along the line of health. He longs to them. This is undoubtedly the treatise the subject in his own matter-of-most useful book for the masses the fact style. The book comprises a practical doctor has ever published, for it strikes a practical subject handled in a practical at the root or cause of disease, and tells in a manner by a practical man. Even if how to avoid it. 212 pages, cloth people do not wish or expect to live bound. Price, \$1. For sale at this office.

Three Remarkable Books!

"The Divine Pedigree of Man."

"The Law of Psychic Phenomena."



DR. G. E. WATKINS,
THE
NATURAL PHYSICIAN.

The Physician can only be the servant
or handmaid of Nature in the cure of
Disease.

In reality we can do nothing; we can
only remove the offending cause while
Nature

Performs the cure, and therefore we
lay it down as a fundamental maxim in
medicine that all a Physician can do
is to act as a

Servant to Nature.

If you believe that the above state-
ment is true, and believe that this meth-
od is the right one, then write to-day to
DR. G. E. WATKINS,

Sending age, sex and leading symptom.
DR. C. E. WATKINS, Ayer, Mass.



TRUTH

The only way to find out who is the
"Greatest Psychic Physician Living" is
to read what their patients say.

DR. C. E. WATKINS

never claims that he is the greatest phys-
ician living, or that he is the

GREATEST PSYCHIC.

He believes that there are hundreds of
healers who are just as successful as
he is, and he never yet has claimed that
he is or was the best psychic, although
twenty years before the public as the
independent state-writer with the rec-
ord of not one person who ever accused
him of fraud, ought to make the public
THINK when they compare his claims
to other so-called psychics.

DR. C. E. WATKINS

only desires those who are sick to re-
member that for over twenty years he
has been before the public as a psychic,
and over twelve years as a physician,
and he never claims greater powers
than others, but we believe he has a
right to think he has as great gifts as
those who claim so much.

Kindly read the following
TESTIMONIALS:

Dear Dr. Watkins—I received your
diagnosis, and consider it a very good
description of my case. I appreciate
and thank you for the attention you
have given my case. Yours truly,
Rutland, Pa. MRS. IDA FROST.

My Dear Friend—Your welcome let-
ter of recent date is received, and would
like very much to join your Psychic
Circle; am sure it will benefit my
health greatly and be a great comfort to
me. Kindly yours,
LOUISA SMITH.
Day street, Providence, R. I.

Dear Doctor—I have to report progress
and improvement. The catarrhal
condition seems to be greatly mitigated;
as far as the piles are concerned, there
is a marked improvement. My appet-
ite is good, and my general health ex-
cellent. Very respectfully,
W. P. WILLIAMS.
Salem, Oregon.

Dear Doctor—Inclosed find money
order for another month's treatment.
And feeling very good, I know your
medicine is helping me, and expect to
see more improvement this month.
Yours respectfully,
GEORGIA MERRIFIELD.
Willimantic, Conn.

Dear Dr. Watkins—Medicine just re-
ceived. Thanks for same. Doctor, I
think your healing influences came with
the diagnosis, for I have been improv-
ing ever since; and I would also like to
have the psychic treatment. Yours truly,
MRS. N. REID.
Schoolcraft, Mich.

Dear Doctor—Yours of recent date is
received, and I think your diagnosis was
correct, and I should like very much to
take your treatment. Truly yours,
DAVID WINKLER.
Burlingame, Kans.

Dear Doctor—I received your letter
Saturday evening, and you described
my feelings better than I could myself;
I will send the money with this letter,
because I want your medicine soon as
possible. Well, I will close, hoping to
hear from you soon.
MRS. ALMA FISK.
Avilla, Ind.

Dr. Watkins—Dear Sir—I received your
diagnosis of my case; the explanation
is correct in every particular, and I
agrees with the one I received recently
from a medium in this state. Thank-
ing you very kindly for your information,
and wishing you success, I remain
yours,
CHARLES DUNTON.
Boston, Mass.

TESTIMONIAL.

R. F. Poole—
43 Evanston Ave., Chicago, Ill.

Your melted pebble spectacles are
wonderful. I can see to thread a fine
needle and can read with comfort, and
my eyes are getting stronger. Your
clairvoyant system of fitting is perfect-
ion. I am, your friend,
MRS. L. E. MARTIN.
Blairsville, Pa.

For ten cents we will send by mail, a
4-oz package of my Magnetized Com-
pound, for sore or weak eyes. Once
used you will not be without it. Ad-
dress
MRS. F. POOLE & CO.
43 Evanston Avenue, Chicago, Ill.

"Heliocentric Astrology or Essentials
of Astronomy and Solar Mentality,
with Tables of Ephemeris from 1850 to
1950." By Yarmie Vedra. For sale at
this office. Price, \$1.50.

AN INQUIRY

Regarding Certain "Wandering
Mediums."

During the early part of March there
arrived in Galveston, Texas, a trio of
"wandering mediums" from Montreal,
Quebec, by way of New York—Messrs.
Geo. W. Banner and Frederick C. Bran-
dan and Mrs. Emma Banner, wife of
the former and sister of the latter (so
they said). G. W. B. is a nice-looking,
smooth-faced man, weighing about 200
pounds, a soft innocent voice, blue eyes
and a frank, hearty manner. He gives
light cabinet séances (materialization of
hands, writing on sealed slates, pic-
tures, etc.) on a damaged and ancient
chests which gave strong evidence of
psychic manifestations.

F. C. B. is a tall, sandy complexioned
young man, weighing about 187 pounds.
He gives readings private and public. In
Galveston he offered magnetized belts
for sale to develop mediumship and in
some instances in public. The tests (?)
were known to be prearranged. Mrs.
Banner is a quite nice-looking, plump
woman of refined manners. She gave
full-form materialization with her cabi-
net in one room and the sisters in an-
other, with folding doors between. This
was far from satisfactory.

Now to the point of inquiry: They
claimed to know nearly all of the
prominent workers of the north and
east, having worked nearly every-
where (Lily Dale and Northwestern
pimps, New York, Brooklyn, Boston,
etc.) but when these workers of the
north and east were communicated with
not a single one had ever heard the
names and failed to recognize the
"wandering mediums." They jour-
neyed from Galveston to Houston;
thence to El Paso, Texas, saying that
they intended to continue to California.

Spiritualism is beautiful; its philo-
sophy is sound; its phenomena are in-
spiring, but the impostors who infect its
phenomenal field, making merchandise
of the most hallowed communication
with our departed loved ones, are a
menace to our growth and must be up-
rooted by educating the investigators
(and Spiritualists, too), in the law of
spirit communication; that the re-
mand of the public will be more re-
sponsible on the medium than the
temptation to "fake" will be less; and
then put the lash to those who depart
from legitimate work. We need not
wonder that laws are enacted to repulse
clairvoyance and kindred psychological
work when the Spiritualists in a great
many instances say: "Oh, let them
alone; it is a free country." So it is,
but it will not be long if "wandering
mediums" are permitted unmolested to
commit such sacrilege as claiming to
communicate with departed souls, sell
belts so saturated with magnetism as
to develop mediumship. The phenom-
ena of Spiritualism substantiates the
grandest philosophy the world has
ever known; and is far too sacred to
be used promiscuously by the dollar-
wielders as the merchant does sugar.

PASSED TO SPIRIT LIFE.

(Obituaries to the extent of ten lines
only will be inserted free. All in excess
of ten lines will be charged at the rate
of fifteen cents per line. About seven
words constitute one line.)

Entered the higher life, June 18, 1900,
from Waterbury Vt., Mrs. Helen Eddy
Amber, aged 67 years and 9 months.

To pleasing manners, personal beauty,
and high moral and intellectual attain-
ment were added spiritual gifts. She
was an earnest and devoted Spiritualist
and an excellent medium; delicate
health prevented her public espousal of
the cause she so dearly loved, but in her
own home and among her nearest rela-
tives and friends, she has for many
years been a ministering spirit, and to
many honest seekers she has brought
unmistakable proof of spirit com-
munion. She leaves a husband who
loved and revered her to an unusual
degree, dear relatives and numer-
ous friends to regret her departure, and
their bereaved hearts are soothed by the
memory of her pure life and the blessed
assurance of her angelic ministrations.
Services were conducted by the writer.
MRS. EMMA L. PAUL.

Passed to spirit life, our dear sister,
Sarah M. Sanford, at the age of 58.
She was the wife of James R. Sanford
and the mother of Mabel and Emma-
lisse Blake, the platform test medium
384 South Division street, Grand
Rapids, Mich. Mrs. Marion Carpenter,
Frank T. Ripley and the writer officiated
at their home on Saturday, July 7,
1900. The home was beautifully de-
corated with costly flowers brought by
ladies of which she was a member. The
home was packed, and the ground ad-
joining, by members of four different
orders, of which she was an honored
member. She was a devoted Spiritualist,
and was contemplating a good time at
Briggs Park camp, just opened.

DR. W. O. KNOWLES.
Grand Rapids, Mich.

Departed to a higher life, from his
home in Berlin, O., Mr. Joel Fox in the
80th year of his age. He was born and
always remained at the homestead, and
was among the earliest pioneers in the
wilderness of the Western Reserve.
He lived a quiet, honest life, and was
thoroughly respected by all in the com-
munity, although he was outspoken in
his absolute freedom from superstition
of any kind. He was a generous and
largely attended. Hudson, N. Y.
The following discourse by special re-
quest of the deceased.

Mrs. M. J. Bundy passed to the spirit
life, June 21, 1900. She was born
September 9, 1813, in the state of
Vermont. At an early age she came to
California where she has since resided.
During the last few years she has been
a resident of the Old Ladies' Home at
Pittsburg, Cal., where she was dearly be-
loved by all connected with the institu-
tion. As a Spiritualist she was one of
the brightest and best I ever saw.
Her influence was so pure and good it
left its impress on every one with whom
she came in contact.
A. VAN HANN.

"The Gospel of Buddha, According to
Old Records." Told by Paul Carus.
This book is heartily commended to stu-
dents of the science of religions, and to
all who would gain a fair conception of
Buddhism in its spirit and living prin-
ciples. Spiritualists, or Christians can
scarcely read it without spiritual profit.
Price \$1. For sale at this office.

"The Priest, the Woman and the Con-
fessional." This book, by the well
known Father Chiquy, reveals the de-
grading, impure influences and results
of the Romish confessional, as proved
by the and extensions of the Romish
rites. Price, by mail, \$1. For sale at
this office.

"Harmonies of Evolution. The Philo-
sophy of Individual Life, Based Upon
Natural Science, as Taught by Modern
Masters of the Law." By Florence
Huntley. A work of deep thought, car-
rying the principles of evolution into
the fields. Cloth, \$2. For sale at this
office.

A GREAT HEALER

Dr. Peebles' Wonderful Cures Have
Made His Name Famous the
World Over.

Read His Generous Offer to
the Sick.

There is probably no physician or healer living who is
curing more cases of chronic and obstinate disease
than Dr. Peebles. During an experience of over thirty
years the **FREE AND GREAT HEALER** has
cured thousands of those who had been pronounced "in-
curable" by the medical profession. Mrs. Alfonso Dick,
of Natchez, Miss., says: "I am now about three
months past my treatment and I am happy to
say that I am free from all my troubles and have
gained 15 pounds and am still gaining rapidly. My doc-
tor had given me up as 'incurable.' Delaying sure that I
was not, I went to Dr. Peebles and he cured me. I
owe my life to your skill. I was clearly and heartily
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me."

Remember that Dr. Peebles does not heal by Christian Science, Hypnotism,
or any other "ism" but employs MILD and POTENT medicines, combined with
his PSYCHIC POWERS. These Psychic treatments are the greatest power
known for relieving pain and suffering and curing disease. One of his patients
recently said, "these treatments seem as a breath of higher life. It seems as if
they alone would almost raise the dead." Besides being the greatest Psycho-
Physician living he is an authority in Europe and America on Psycho-Phenom-
ena and the Psychic Science. He has written an essay "The Psychic Gifts in
the Cure of Disease," which he will send free to any sincere seeker for it. The
Doctor's diagnoses are equally as astonishing as his cures. His Psychic Gifts en-
able him to accurately locate the diseased and weakened tissues, thus he never
has to experiment for weeks to discover the real trouble. No disease is really
incurable if perfectly understood, for every effect or diseased condition has its
cause, and if this is seen and removed by the aid of natural forces, health will be
restored. What is your condition and its cause? It is within your power to know.
No two cases are exactly alike so do not spend precious time in taking patent
medicines which are prepared a "text-book" case, or risk your life in the hands
of a physician who does not understand your condition. Write to-day for a FREE
DIAGNOSIS and special advice in your case. This will cost you nothing. The
Doctor will also send you his essay on this wonderful science and other valuable
literature FREE. Thousands of so-called "incurable" cases are cured by this
method. So do not despair, if your physician has failed to cure you. Just write
the doctor a plain, truthful letter, giving him your name, age, sex and leading
symptom, in your own handwriting and receive a complete diagnosis of your case
by return mail.

J. M. PEEBLES, A. M., M. D., PH.D.

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