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The next night Mr. Wesley was roused from his slumbers by nine loud and distinct knocks. Raps and thumps

"The Spiritualism of Nature." By  
Prof. W. M. Lockwood. Price 10 cents.  
For sale at this office.

her that since she had not the means to make extended tours for her health she should do as much as possible in the way of reading jolly books by way of

of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

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## The Progressive Thinker.

Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

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SATURDAY, SEPTEMBER 27, 1902.

Fortune Tellers Taxed.

Seers, soothsayers and fortune tellers are to augment the revenues of the city by \$800,000. An ordinance, it is said, will be presented to the Council, which proposes to tax fortune tellers and astrologers \$100 per year.—News Item in Chicago American.

Could those in authority discriminate between the common fortune teller and the Spiritualist medium such a law might have some effect for the good of Spiritualism, but as it is, this law would only bring litigation upon litigation and subject the genuine Spiritualist medium to the disgrace of arrest and prosecution.

The city seems to be on the hunt of revenue to supply the deficiency created by an unwise, uneconomical administration of its financial affairs, and instead of going after the larger game where they would have a fair fight, they are hunting for the small game of fortune tellers, astrologers, mediums, etc., to fill the city treasury from the purse of the poor, where there will be the least resistance.

The Progressive Thinker is not bound, by its love for obligation to Spiritualism, to defend the common fortune teller, but it is hard for even those of years of study and experience to discover who are mediums and who are not.

Many who in ignorance are advertising themselves as "fortune tellers," are real mediums, and yet are endorsed by no society of Spiritualists and know nothing of the Spiritual philosophy.

They will be driven by such a law to seek shelter and protection under the canopy of the "Church of Spiritualism." It has been the case in every city where such laws have been enacted, and Spiritualism has spread her broad wings over those who have disgraced her. In her great anxiety to protect her own.

Until Spiritualism can shake off these parasites and know her own, this will occur in every instance where such an ordinance prevails, and the law is attempted to be enforced, therefore we should take steps to prevent such legislation or have provisions attached to said ordinance for the protection of those who are genuine mediums and belong to the ranks of Spiritualism.

Here is work for the State Association. Here is an opportunity to show discretion upon a matter of importance to the cause of Spiritualism. Here is a chance for the various heads of local societies to get together and discuss this problem of license and no license.

"Seers, soothsayers and fortune tellers" in the eyes of the common law would include Spiritualist mediums, persons through whom the Spiritual phenomena are presented, and it might be easier to prevent than to fight such a law.

An Important Event.

A coming event of importance to Spiritualism and much interest to Spiritualists, is announced in the present issue of The Progressive Thinker. The opening of an institution of learning, under the auspices of Spiritualists, means much to the cause of Spiritualism. There are rich promises of good contained in this educational enterprise, which may become a potent factor in the future status of our Cause in the world.

To aid students to a liberal, generous education is of itself a good and worthy object; to educate with freedom from anti-Spiritualist prejudice, and with generous bias toward all truth, including the grand Truth of Spiritualism, is a marked advance beyond the spirit and mental attitude of the present.

The conductors of the Morris Pratt Institute have it within their power to make the Institute a great force in the future success of our Cause. That they will be equal to the work, we do not doubt. The measure of their success will depend on the generous appreciation and aid of Spiritualists.

May the brightest hope and faith of its founders and workers be grandly realized.

Knowledge Still Wanted.

The Jewish Year Book gives the number of Jews throughout the world at 11,210,415.

This is the reputed progeny of a small tribe of Semites inhabiting the Lebanon mountains, in Palestine, all of whom are represented to have been slaughtered by the Roman army under Titus, were sold into slavery.

The whole coast of Palestine bordering on the Great Sea, ranging from half a mile to fifteen miles in width, and filled with populous cities, belonged to the Phenicians. They were of the Semite race, like the Jews. Each used the same language and the same characters in writing. Each worshipped the same gods and practiced the same customs. The Phenicians had numerous and populous colonies, stretching along the entire southern coast of the Great Sea to Gibraltar, and into Spain. What has become of these people? That is a problem which ought to be solved. Who will do it?

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M.D., LL.D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the best books on the subject. Price, reduced to \$1.00 postpaid, 10 cents, cloth; paper, 50 cents. For sale at this office.

## Common Sense in Mediumship.

Instead of unquestioning obedience to whatever a spirit—any spirit—wishes or dictates, we take it that in these matters, as in matters emanating from persons in this present life, our best judgment and common sense should be applied.

There are some mediums who apparently relegate their judgment to a back seat, and abdicate common sense, in their yielding to the impulses of their "controls." If the spirit so moved, they would stand on their heads, or perform any other ridiculous acts. We have been told of some persons, who, "under control," in a seance, got down on their hands and knees (or feet) and enacted the role of dogs—performing such acts as dogs are wont to do.

Why not—if the proper thing for a medium to do, as a medium, is to yield one's self up entirely to the "control," to be used merely as an "instrument" for the spirits to play any tune they please?

It was, if true, a disgraceful and exceedingly vulgar exhibition—whether elicited by spirits or mortals—and equally without excuse in either case.

There is no safe or sensible way, save to exercise one's best judgment upon the thoughts and words of spirits in precisely the same manner and measure as we judge the words, thoughts and words of mortal men.

Man's mentality is not for the purpose of laying it aside in order to become the passive puppet of any person or being, spirit or mortal, high or low.

Mental power and spiritual growth are not acquired except by one's own thought and effort in the actual exercise of one's own faculties.

Another's requirements in mentality and spirituality can not become ours by transfusion while we are in a state of unconsciousness; we can not have such a quality of thought as we ourselves are poured into a "perfectly passive" pitcher or jug. Our own active mind must apprehend, weigh, judge, perceive the truth, or it is taught to our benefit, mentally or spiritually.

A person can receive inspirational thought when in his most positive, wide-awake, thoughtful state, and follow consciously and appreciatively, and with clear mental comprehension, the thoughts given to him by spirit personalities.

In such inspiration is mental and spiritual growth and development to the inspired one. His mind is thoroughly active, alert, and on the strongest wings mounting to the heights of thought given into the higher regions of mental elevation and outlook.

In all this far and high excursion, the "medium" is himself; his individuality is wholly his own, under his own control; he is in the normal possession of his normal mental faculties; and his mind is the passive control of spirit influence, should consider whether in so abdicating the control of their own personality, they do not in greater or less degree, approach a condition of insanity.

Receptivity to good influences and good thoughts, and not blind passivity to any and all "spirits," speckled, gray or whatsoever and whomever—is the ideal mediumship.

Christ in London.

He is there, according to cable dispatches—evidently to stay. He stands at the head of a body calling itself Agapemones, whose leader declared to a fully believing congregation that he was Christ.

His declaration was only intended for the faithful whose admission had been tested by secret masonic signs. Somebody from the outer world succeeded in passing the portals and gave the public this revelation.

The colony of Agapemones has been living for over a year at Clapton, a quiet suburb of London.

Their leader is J. H. Pigott. He refuses to see any interviewers or any articles in the newspapers, but his congregation has made the following declaration:

"We have found Christ. He has come, as we know it. We saw him on Sunday. We care not for the world or the public. We have known for some time of his coming, and our hopes have been realized."

The brethren number over 200. They are neither rich nor poor, but comfortable. They are all married, and have children. They are all of the same age, and have lived as brother and sister.

It is the personality of Pigott himself which chiefly excites the outer world. He is the son of a rich landowner, whose family resided on their own estates in the west of England for many generations. He was educated at Cambridge university and became a clergyman of the Church of England. Then, according to his own admission, he led a wild life in many parts of the world. He had been gold digging in California, coffee planting in Ceylon, and salmon fishing in northwest America. He had been a sailor before the mast, leading a life of the Salvoir army, which he quit to enter his present sect.

Pigott is a man 60 years of age, tall, dark, clean shaven, and ascetic looking. We have had several Christs in this country—good, bad and indifferent. They are announced periodically, and attract some weak minded or semi-idiot to their standard. We hope more will come and they will, and finally they will disappear under the influence of deep disgust they will cause.

The Evidence Multiplied.

Stonehenge, situated on Salisbury plain, near Amesbury, Eng., consists of two concentric circles of upright stones, inclosing two ellipses, the whole surrounded by a double mound and ditch circular in form. The vicinity abounds in tumuli, filled with ancient remains. The structure was credited to the ancient Druids, and was supposed to have something to do with sun worship.

A committee of antiquarians, for the purpose of strengthening the foundations, found several feet below the surface unmistakable evidence that Stonehenge was the product of the new stone age, antedating the discovery of iron, and that its true history, if it could be known, would carry us far back in the night of time. Instead of a survival of the old century, it was probably claimed to be 10,000 or more years ago. The work of 10,000 or more years ago. The

## Occult Forces.

Many Cures in a Remarkable Way. SPIRITS AND THE CATHOLICS. CLUSTERING AROUND AN OLD BOND AND SENDING DOWN ON SUPERSTITIONS, THEIR HEALING MAGNETISM.

To the Editor:—The following from the New York World, illustrates an important point:

"Good St. Anne, our good mother; pray for me; for thy glory and the honor of Jesus in the Blessed Sacrament."

Thousands of times this little prayer has gone up at the church of St. Anne, Seventy-sixth street, N. Y. On one occasion it went up hundreds of times, for it was the feast day of St. Anne, mother of the Blessed Virgin.

Those who love little children have wept many times during the days that have passed. The poor little ones—blind, deaf, paralyzed, limping with hip disease or stumbling along with one foot for shorter than the other; some bound to boards and others gibbering away because the light of reason had never flashed into their poor little brains—it was a continual procession of them every day.

RECORD OF THE NOVENA.

"I never dreamed there was so much suffering in the world," said one of the priests, who has only recently come to the church from a little country town where babies are born normally, because their mothers and fathers have never known the misery of the tenements and the lack of wholesome food.

The feast day marks the end of the Novena to St. Anne. During those nine days the relic of the Saint, a bit of the born of her forearm, two inches long, had been exposed for the veneration of the faithful. It is set in a plate of brass, protected by a disk of glass. Those who wanted to kiss the sacred relic and those who suffered could have it applied to whatever part of their bodies was afflicted.

It took a squad of police to keep the little church from being swamped. It scarcely holds 1,000, yet at times 3,000 souls have sought admission at the altar. Each side holds a blue cloth. He allows so many up and half the others. Every fifteen minutes the procession comes. Upstairs they worship at the altar; downstairs they venerate the relic.

Over and over again good Father Roy, the priest in charge of the relic, intones his prayers. The voices of the people follow him in a confused murmur. Up and down the aisle, the pious passers, presenting the relic in its little glass case to the line of kneeling faithful.

"Pray for me!" he bids the afflicted one say, and then "Good St. Anne!" rises again from the kneeling hundreds in the pews.

One of the most pitiful sights of the week was a little fellow strapped to a board. He was perhaps three years old, and some cruel disease of the spine had seized him for his own. It looked as if all his life had been concentrated in the great violet eyes that looked so wonderfully at the priest who bent over him. His tiny form was wasted; his pretty face was white with suffering.

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"I hope so," said the father kindly. About them were two great stands filled with crucifixes, braces, bandages and all the devices of surgery to help the crippled. Every one had been put there by one who had been cured, and by St. Anne alone.

The mothers bring their children, their faces brave with hope. Some are in plaster jackets, others are bound in steel. The babies' faces are apathetic, but the mother-love shines in the faces of those who bring them.

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Yes, indeed, "let the women keep silence in the churches," and when they do so, the churches will go down. The women are their main stay, and have been from time immemorial. If the church interests are left in the hands of the men, it will soon be a thing of the past. "Revivals of religion" are common, and they were sixty years ago, and demonstrate the fact that a continual agitation is necessary to keep the people warned to " flee from the wrath to come." The study of "theology," as at present, will soon be a thing of the past and sink into desuetude, as it ought.

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Louis Pigliuer. Translated from the French by S. R. Crooke. A very fascinating work. The fine volume might well have been entitled *Spiritualism Demonstrated by Science*. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author says: "There is a true and respectable idea in Spiritualism, and regards as proved 'the fact of communication between supermundane and the inhabitants of earth.'" Price, \$1.50.



## 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 compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby terse, 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.

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

**HUDSON TUTTLE.**

**Eddie Kusel:** Q. Does the press hold forth the right incentive to boys when it urges them to enlist in the army and navy?

A. It gives the most erroneous and ruinous. The glitter of war eclipses the glory of peace. I give you this one illustration from countless others, as telling the whole story.

The English press gave superlative praise to Col. Barnard and held him up as an example for imitation. "An honor to our nation," said the standard of morality, and human nature and source of inspiration to ardent and generous youths. Of all examples his should be the last to a right-thinking man. He scented the battle afar and hurried to the carnage. He volunteered for the purpose of fighting, and the love of carnage. He had no grievance to redress; he Arab people drew his sword to destroy, had done him no wrong. His nation complained of none. There was not the least excuse for the war; no necessity for a battle, and yet, this lauded hero put revolvers in his belt, snatched his sword to lead a band of red-headed robbers and assassins to kill a free people fighting for their homes.

He was found after the terrible battle, on the burning plains, "his hand grasping the throat of the Arab whose spear had given him his death wound." Can a more noble and heroic deed be imagined than this of two men, one reared in Europe in the concentrated light of nineteenth centuries of Christianity, the other in Asia under the rule of another faith, meeting in the hell of battle, and like furious beasts, pushing at each other with bloodshot eyes and demoniac curses on their distorted lips, thrusting with spear, gashing with sword, at last clenching in final death-throes and choking the life out of each other? There they lie on the reeking sand, under the burning sun, glaring in its light with protruding eyes, lips drawn from gloaming teeth, and ghastly features purple with hate, which death intensifies!

The hero, champion of Christian against Moslem faith! Such unthinking adulation is the cause of immeasurable harm. It lowers the standard of morality and presents a vicious example. His courage was that of the brigand, for heroism he had not. The hero immolates himself for a great and noble cause. Byron enlisting for the liberty of Greece in contrast to Barnard volunteering to butcher the Arabs contesting for the freedom of the desert.

Let me add the example of the laudation of Kitchener, and as a background for his "valiant" decorations for "valor," the dark "veldt" of Africa, with a hundred thousand English sons and fathers stretched dead, staring at the sky, and half as many more Africans keeping their silent company. Half as many more, and a brave nation enslaved because they desired freedom! Noble war! brave generals! Butchers of mankind, who should receive execration instead of praise. How long before mankind will be ruled by intelligence and love, and not by brutal instinct?

**F. G. Lowry:** Q. What of obsession, as illustrated in the following instance of a young man sentenced for three years for burning a barn. He says he hears voices which ordered him to set the building on fire. They constantly tell him to kill himself. How can such cases be cured?

A. No one can be obsessed by the powers of evil, unless he is first in sympathy by his organization. An angel cannot be influenced by a being of a lower order. This has the force of an unchanging law, and may be taken as the basis of all attempts at the solution of this subject. It is that the plan of obsession should not be an excuse for the acts of the obsessed. They should be held responsible. No hypnotist can hold such perfect control over a subject as to be able to compel him to a crime he would not do of his own impulse under urgent circumstances. The mental tendency is only quickened. In this particular case, and it may not be wide of the mark to say that of hundreds of similar criminals, plenty of sane are the cause. The indulgence of passion leaving them at the mercy of every passing suggestion, whether from their own unbalanced minds, their companions or spirits, as they invariably select as associates the bad, the same order of spiritual beings came to them, and they are accessible to no other. It is a case of the mind being influenced by a person endowed with un-

solish desire to bend their thoughts from self-indulgence to higher objects, could be excited, there might be hope of success.

Imprisonment is a necessity, for the safety of the community, but so far as the criminal is concerned only indulgence, the causes which lead to crime. The criminal usually is beyond hope when he again is free. It is childish folly to imprison such perverts for a stated term. They have shown that it is dangerous to allow them liberty, and should be confined, and every effort made for their advancement, and not allowed their freedom until reclaimed.

**Mrs. Abbie Ryerson:** Q. My mother, 98 years old, is disturbed by hearing talking, jabbering in different languages which she does not understand. She is made unhappy by the noise. She has been, and is, a good woman, and she ought not to be thus haunted. She sees also unpleasant things, as wild and horrible animals in procession. What can be done to improve her condition?

A. It is inferred by the correspondent that this more than octogenarian is obsessed, but the disturbance of the brain produced by the rapid waste in the declining years of life fully explain these mental phenomena. It is not unusual in the declining years of life, and as it is caused by disorganization of nerve tissue and deficiency of blood supply, from the hardening and contraction of the arteries which supply the brain with nourishment, nothing is left on this side in the way of cure or alleviation. The spirit must submit to the infirmities of the worn-out earthly body until it casts it aside, and changes the worn-out garment for the raiment of immortality.

**Pensioner:** Q. Was there every law prohibiting pensions to soldiers not claim numbers?

A. The Pilgrims in 1639, in order to encourage the soldiers who went out to fight the Indians, enacted that all who returned maimed should be maintained by the colony. But there was this proviso: Every soldier before the march began was examined as to his religious faith, and the ranks "purged," to use the word of an historian of that period, of those who were not orthodox. This prethought not only prevented doubts of the rigid faith of the Puritans from becoming pensioners, it excluded them from the army. Whatever success or honor gained in the massacre of the native owners of the coast was to be given by the colony.

### HER LAST RECEPTION.

This is her last reception. Dressed with care,  
Adorned with blossoms, smiling in repose,  
The precious lady welcomes us.

To do her honor ere her body, used  
By her sweet spirit, serving it so long,  
Is laid away. Its use is ended here.

A beauteous temple for a royal soul,  
It will not be forgotten.

Life can go on without it. She has found  
Joy of joys.

Must be the confirmation of this dream—  
Cherished so tenderly by every heart  
Beating around me in this house to-day!

We can go on, unfettered, in fuller life  
Than we have joined in here!

That is the last white hope, which  
brightens death,  
And lights the Lethian waters!

Upon Heaven's heights, safe across,  
The golden truth of immortality.

We meet, her honor at her victory,  
O'er suffering and death. To miss her  
much.

Remember her with love, and gratitude,  
Try to grow gentler and more saintly,  
From her example—that will be our  
wise.

Now she is veiled behind the gauze of  
death,  
And we may praise without offending  
her.

Rare modesty. Let us in love bestow  
The subtle flowers we saw bloom in her  
life.

The while she walked among us in the  
flesh.

Truth, was her life; she was true as  
truth!

Rosy her darlings—she was warm as  
they;

Pauses her adoration; like to them,  
Unostentatious, sweet, and beautiful,  
She won us silently. Plucks charmed  
her too;

Their spiky sweetness seemed a part  
of her!

So, while her body lies amidst earth's  
flesh,

Let us believe her gentle soul is here,  
And bends to take our garlands on her  
brow—

Our wreath of honest praise.

Good-bye! God speed,  
Our sister into Heaven's completed  
rest.

**EMMA ROOD TUTTLE.**

(Written for the funeral of Mrs. Jas. Fitch, Milan, O., Sept. 2, 1902.)

"So live that when thy summons comes  
to join  
The innumerable caravan that moves  
To that mysterious realm, where each  
shall take

His chamber in the silent halls of death,  
Thou go not like the quarry slave at  
dawn,  
Scourged to his dungeon, but sustained  
and soothed  
By an unfaltering trust, approach thy  
grave.

Like one who wraps the drapery of his  
soul  
About him and lies down to pleasant  
dreams."

"The Pantheism of Modern Science,"  
By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. 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.

## "How Shall I Become a Medium," Fully Answered

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation."

Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address **HUDSON TUTTLE,** Berlin Heights, Ohio.

## THE BREAKERS AHEAD!

The Restfulness of Perfect Love and Trust.

Two classes of minds always have existed and always must exist, they seem as necessary as are the centrifugal and centripetal forces in the world. The weak mind is the one that is said to be "in the breakers." And this mental distinction applies as truly to the minds of modern times.

Some have no power to stand alone. They seek an authority to lean upon. The weak mind is the one that is said to be "in the breakers." And this mental distinction applies as truly to the minds of modern times.

The same law that forms a dewdrop is seen to be the law that rounds the earth and all other globes. They are unable to see that any human dicta can possibly be unchangeable and suited to all times and conditions. They regard all seeming miracles as the effects of universal laws, and as such, they have a settled conviction that any departure from the established laws of the universe, for temporary purposes, would involve chaos. If these laws, it is apt to be the case, they err, they are not laws, but mere conceptions of nature's laws is correct, adequate and entirely sufficient.

These two classes of people can not well take permanent delight in each other's society. But still let us be patient and courteous, and not jump at a conclusion that a man who views problems in some other way than ours, is on that account, a bad man.

In the absence of such charity many good men have been deemed irreligious. It was so with Socrates, with Jesus, with Luther, and is so with A. J. Davis and many another. The learned and saintly Spinoza was a prominent instance of this sort of injustice. Pre-eminently pure and good and charitable, he saw the presence of God in the inner life of every insect, every bird, every living creature. He could not conceive it as true that the cosmic creative power, was a glorified man—Jews and Christians united in denouncing him as an atheist. He was rather intoxicated with the idea of the presence of God, everywhere, permeating life and matter as its inner consciousness. Without a subject or mind (i.e. spirit) there could be no objectivity or seeming outwardness in Nature, to arrest the attention. A perceiving mind is certainly indispensable to any sort of knowledge.

The summer sun does not shine for a few trees and flowers, but for joy of the whole wide world. The sombre pine on the mountain waves its boughs and rejoices in the light. The little meadow violet lifts its blue cup to heaven and whispers "Thou, oh sun, art my God." The waving wheat in a thousand fields rustles in the wind and says "Thou art my sun." So, the Father Lighteneth the world, not for a favored few but for the whole universe of life. There is no creature so poor or so lowly that it may not look up with a child-like confidence and say: "Holy Light! Thou art my life, my love, my all!"

This too is a spiritual perception—an insight of the Spirit. But there are many manifestations nowadays, passing under the name of "spiritual" that do not give evidence of individual disordered human intelligence, but are the result of some of the "breakers," which is a branch of human knowledge, sometimes of psychometry, which is a gift of the human mind, perhaps stimulated or assisted by outside spiritual influence, but also capable of culture and use without direct individual control. Sometimes the works might be those of actual magic, such as are performed by modern chemists, and are not directed by any individual disembodied soul.

To account for these, which are not really spiritual and yet do away with the supposition that they are fraud and sheer imposition, would be a great discovery for science, and if proved would help many sincere minds into a better way for investigation than that they have pursued.

In ancient times, "Black Magic" or "Witchcraft" was prohibited. Living by it as a profession was illegal. This was undoubtedly a separate order of practice from spiritual or inspirational gifts. Whatever else it did or did not mean, it meant the exercise of some mental power prejudicial to the moral and spiritual interests of the people and harmful of genuine spiritual gifts, as much so as hypnotic snuff-steering is usually injurious to the mind.

To such a class belonged a great deal of the sorcery and magic and other practices in the East and to such some so-called spiritual manifestations must be attributed.

That there is some relation between the old practices of magic, sorcery, or witchcraft and the other various secret sciences, and Spiritualism, is just as apparent as that there is a relation between ancient alchemy and modern chemistry. But modern chemistry is an immense advance on the groupings of the old alchemy. So, by analogy, is modern spiritual philosophy a great advance when it is worthily entertained.

"Of the many thoughts, the peculiar illustrations and the every-varying conceptions of the philosophy, none more so than the several and various words need be perused by way of definition and of amplification. Nor is it necessary to urge the old-repeated proposition that these "thoughts" are not infallible, but explanatory and suggestive to other minds only; bearing as they unquestionably do, the inevitable impress of the writer's individual inspiration and characteristics."

But the great central ideal, the Living Heart of the Spiritual Philosophy is, I believe, inherent in all spirit. In its central integrity, and will be ultimately congenial to all varieties or grades of mind. And in the great opening future of mind on this planet, it will pervade, shape, away and regulate all the vital interests of humanity, its trust and peace, its victory over every form of fear. "Perfect love casteth out fear."

When the central spirit, life is first awakened to affection, it is disturbed and agitated. It fluctuates with every shade of hope and fear alternately. It rushes from one extreme of confidence to the opposite of doubt. But this is only while the definition of love nature is filling. The heart beginning to love is like the New England spring into which the Atlantic is rushing. The waters sweep in with violence, stirring up the sand and sediment. They dash and murmur on the edges of the shore. They break upon the jutting rocks, throwing up the spray in wild laughter. They whirl and dash among the rocks and the whole bay is, agitated with strife and confusion. The swirling waters, until they have reached the shore, are full of life, and the shipping from its mooring, when great depths are gained, the shores are full, and no more room is to be found for the great tide. The great tide begins to tranquilize itself to clear its surface; effacing every wrinkle, blowing out every bubble and hushing every ripple along the shore, then it looks up with an open and tranquil face into the smiling sky and reflects the glory of the sun or moon and stars that have drawn it thither.

So, too, does the soul, while filling with love, whirl with disquiet and fret its edges with wrinkles and eddies and bubbles; but when it is filled and bursting with love, it rests and looks calmly up discerning the Great Love of the over-soul whence it came.

**J. P. COOKE.**

## SPIRITS TALK TO FRIENDS.

Messages Sent Back to the Living by Those Dead Many Years.

The State Spiritualists' Association began its session at 10:30, with an open conference, at which several prominent Spiritualists made remarks upon subjects in which they were interested.

Next the compilation of resolutions made their report, presenting a long list of resolutions setting forth the principles and rules which seemed favorable to the promulgation of Spiritualism.

There was some criticism offered on a portion of the resolutions, which expressed the hope that there would be a proper adjustment of the interests involved between capital and labor, and that a universal peace should be looked forward to with the ultimate result of a universal disarmament. It was maintained that this was getting too far beyond the purposes of the Spiritualists, that it was of a political nature and ought not to be incorporated as a part of the resolutions.

The champions of the resolutions explained that the matter was not of a political nature and that it was not proposed to agitate in favor of any laws, but it was simply an expression of hopes for those things which were essentially the essence of Spiritualism. The resolution prevailed.

At a later meeting there was a program given by scholars of the different legions which were very interesting.

Mrs. M. S. Skog and Mrs. E. A. Sauer were the conductors of the program. The most interesting part of the afternoon's session was the test given by Elia, a spirit in psychic reading. Articles such as rings worn by persons in the audience were taken by her, and the image of which she became conscious was imparted while she was in an entirely conscious state.

The dead gave messages to the living and the living heard them and went to the platform as though addressed by spirits. The friends in the audience at the Spiritualist church last evening with messages of comfort or warning. Mrs. J. C. Kates was the medium through which the spirits spoke to their friends. She interpreted the messages through a language of influence.

Mrs. Kates walked up and down before the platform as though addressed by mighty influences, and her voice rose now in passionate utterance and again softened almost to a whisper, as she conveyed to one old lady the message that her husband was waiting beyond the grave to welcome her with open arms and to another that her baby sister, now a woman greeted her.

To one old lady who sat in the third row of seats, her silver hair crowned by a small black bonnet and her glittering glasses shining in the light, she said: "I feel the influence of a spirit. I have a strong sense of the presence of a gentleman. He seems to bring so much power, great strength combined with tenderness. He must have passed away quickly for I have a feeling that I could close my eyes and wake in a moment in another world. He is above the usual height, broad-shouldered, with a clear cut face and his hair is a little silvered. He honored truth more than anything else. He leaves me and walks down the aisle to you." (Mrs. Kates walked down the aisle to the old lady and took her hand). "When you sit in that little chair in the twilight he met the hand on your forehead and told me to say to you that he will be the first to meet you when you pass into the spirit world. Tell me, am I correct, he is your husband is he not?"

The old lady nodded assent, and pressed her handkerchief to her eyes. Mrs. Kates turned to a young man sitting next to the old lady and placing his hand on her shoulder said: "He tells me that you are his daughter. Is that correct?"

The medium then turned again to the old lady and asked: "Do you know John, Elizabeth and Jane and Jo? They all come to you." The old lady and her daughter said that they recognized the names as those of departed friends.

A moment later Mrs. Kates placed the name of Owen. There were two or three here who will place him. Now he gives me the name William Owen. He lives in the mental world more than in the physical. He passed away some distance from this place. He was broad-shouldered, above medium height, and of magnificent physique. He had clear, dark gray eyes, dark hair, brushed off his forehead. I can not go to the friend in the audience he wishes to speak to. Will he come forward a few moments and elapsing, and then the medium had an influence which directed her to a young man in the second row of seats.

He professed to recognize the spirit as a friend of his father and acknowledged him as a messenger relative to him being.

The medium asked: "Did he ever try to give you a spirit picture?" The young man replied that he had.

Under the influence of another spirit, Mrs. Kates exclaimed that she saw a lady, but that the name was not clear, but finally she gave it as Mrs. E. S. Hall. A voice in the audience claimed acquaintance with the spirit and was given a pleasant little message in return.

These were the messages passing into the spirit world it was more astonished at finding that it was itself than at anything else.

Mrs. Armstrong, in the spirit world, field communication with an old lady dressed in black who sat in one of the front seats. She gave the old lady a prophecy that when Indian summer came peace would come to her. She was a woman who had died in an operation, and in the spirit world she held up a handkerchief, which Mrs. Armstrong had given to her friend. The

old lady in the black gown said that she recognized her friend.

"There comes to me the influence of a spirit and I see the form of a gentleman, neither elderly, and I suppose he had decided mannerisms. He has a clean cut face, gray hair and beard and carries a cane of peculiar design. He comes to you." With this preliminary, Mrs. Kates walked to the center of the church and reached out her hand to an elderly man in the second seat. Mrs. Kates described the disease of which the man died, and other of his characteristics and said, finally: "Let me ask you, is this your father?" The man addressed said "Yes."

The medium then asked: "Do you recognize the names Jennie, Mary, Sarah?" and to this question the answer was "Yes."

A child in the spirit land influenced the medium to walk up to a very old and very thin woman, and ask: "Do you remember the date, April, 1873, and the great change you made then?" The old lady did not remember the change or the date, but recognized the names. The medium continued: "You will find a small black bead under a black shawl in a small trunk that you have at home, and on the fifth page of that book you will find that date."

Mrs. Kates gave several other messages that were communicated to her, and those who received them seemed to be fortunate enough to recall friends who answered the descriptions given.

Will J. Erwood also gave tests at last evening's meeting, and addresses were given by Mrs. C. D. Pruden and G. W. Kates. Mrs. Anna Elmer Jones gave a number of local solos. Today's session will open at 2 o'clock and will consist of music, addresses and tests.—Minneapolis Tribune.

## CALIFORNIA.

### State Spiritualist Association Convention.

The recent convention of the California State Spiritualists' Association was in many ways a notable one in the history of the Spiritualist movement. The attendance was good—nearly one hundred—and those present were united for the singular purpose of devotion to the cause and the ascendancy of the spiritual attributes. Harmony and good will prevailed from the instant Vice-President C. H. Wadsworth called the convention to order at 10 a.m., Friday, September 5th, to the moment when Mr. J. Shaw Gillespie, the new president, declared it adjourned at 10:30 p.m. on Sunday evening, September 7th.

The first day of the convention was devoted to the roll call of officers, the seating of delegates, reading the minutes of the last preceding convention, appointment of various committees and the transaction of general routine business, interspersed with addresses by San Francisco Editor Thomas G. Newman of the Philosophical Journal, Mrs. R. S. Lillie and others on timely questions. In the evening an entertainment was given by the various societies of San Francisco, the Sun Flower League, Ladies' First Spiritual Union Aid Society, and Mediums' Protective Association, to the delegates assembled and their friends, after which there followed a dance and banquet in honor of the same, about 125 sitting down to plentifully laden tables.

On the following day, Saturday, the routine business was completed, resolutions were adopted, urging that the board be elected should consist of one field one or more active organizers, hold mass conventions, and carry out similar movements tending to strengthen the State organization, spread knowledge of the true faith and harmonize all interests in Spiritualism.

The election of the new Board of Directors, which passed off without an unpleasant nature, though attended with the keenest interest on the part of all present. The board as elected and subsequently organized is composed as follows: J. Shaw Gillespie, president; J. Munsell Chase, vice-president; W. T. Jones, secretary; Chas. J. Hasman, assistant secretary; Mrs. A. E. Wade, treasurer; W. M. Crocker, all of San Francisco; and Mrs. Emma E. Shaw, of Oakland, H. H. Nichols, of San Jose, and F. H. Parker of Santa Cruz.

The evening was given over to the rendition of a varied and delightful program of songs, psychic readings, and addresses, among the participants being Allen Franklin Brown, and Mme. E. Young, the popular local medium.

In some respects the great day of the convention was Sunday, morning, afternoon and evening. It was one continual succession of good things, literary, musical and spiritual, and held the interest of the spectators to the very last moment. The morning was devoted to conference work, Mrs. Sarah Seal presiding, and directing the proceedings with that rare tact and judgment which make her pre-eminent among conference leaders here. The state board before the convention in debt, and the morning conference the work of raising a fund to pay it off was begun with excellent results, and was continued afternoon and evening with such success that when the convention closed the board was not only out of debt, but had a neat balance to its credit—over \$200 having been raised during the convention, much of the credit for this being due to the energetic and tactful work of Mrs. Anna B. Gillespie.

The new board have lost no time in getting down to work. Before the convention adjourned they met and began in earnest their work by commissioning Allen Franklin Brown as missionary and organizer and mapping out as far as possible a line of work for him. This he has begun in earnest, having held two meetings already, one in Oakland and one here, and he goes to Oakland again on Sunday. A call for a mass convention has come in from Berkeley. In closing, as a member of the State Board and its president, I wish to return thanks to the old board for their many courtesies and friendly and timely suggestions; to Mrs. Lillie, Mrs. Gillespie and Mr. Brown for their admirable addresses; to the sympathetic attendance and elsewhere, which did so much to foster and sustain the feeling of unity which universally prevailed; and to the many mediums present, whose untiring zeal achieved for themselves the esteem of all present, and potentially assisted in extending good will throughout the assemblage.

**J. MUNSELL CHASE.**  
San Francisco, Cal.

"After Her Death. The Story of a Summer." By Mrs. W. M. Lockwood. No mind that loves spiritual things can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth \$1.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

## Are You Under Some One Else's Thumb?

**BE A MASTER YOURSELF.**

Do you wish to be a master of your own destiny? Do you wish to be a master of your own mind? Do you wish to be a master of your own body? Do you wish to be a master of your own fate? Do you wish to be a master of your own life? Do you wish to be a master of your own soul? Do you wish to be a master of your own destiny? Do you wish to be a master of your own mind? Do you wish to be a master of your own body? Do you wish to be a master of your own fate? Do you wish to be a master of your own life? Do you wish to be a master of your own soul? Do you wish to be a master of your own destiny? Do you wish to be a master of your own mind? Do you wish to be a master of your own body? Do you wish to be a master of your own fate? Do you wish to be a master of your own life? Do you wish to be a master of your own soul? Do you wish to be a master of your own destiny? Do you wish to be a master of your own mind? Do you wish to be a master of your own body? 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