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# Consciousness In Its Biological Aspect.

ing article is the address of the Presi- gravity can not work as a law. Yet dent of the American Association for this President says: the Advancement of Science, Prof. "It would be a great contribution to Charles Sedgwick Minot, at the Annual science to kill off the hypothesis of matmeeting held in June at Pittsburg, Pa. | ter as distinct from force." This address is semi-official, being by Surely the world moves. Conscious-he chief officer of the association on ness, says science, can change the form what he esteems the theme of present of energy, but is not energy. Con-Importance in the scientific world. This sciongness can influence protoplasm, affect and the subject selected gives to the address more than ordinary interest. The topic for the paper was "The Problem of Convergence in the Biological Convergence in the Biological Convergence in the scientific world. This scientific is the biological convergence in the scientific world. The biological convergence is the scientific world. The biological convergence is the scientific world. The biological convergence is the biological convergence in the biological convergence is the biological convergence is the biological convergence in the biological convergence in the biological convergence is the biological convergence is the biological converg lem of Consciousness in its Biological of energy upon or within it.

ward it in these words: timate datum or concept of thought, science is hypothetical. Do with spirit examined. making the brief dictum cogito, ergum as with any other postulate. Try it, sum, the pivot about which the system give it hospitable treatment. See how

regard it as a real phenomenon. He when we postulate spirit or soul they rejects monism as "not so much the turn up their salaried noses at a hyporoduct of deep and original thinking as the result of a contemporary tend-\* rather an incidental result sclousness ought to be regarded as a biological phenomenon, which the bi-ologist has to investigate in order to increase the number of verifiable data concerning it." In other words, it declares that consciousness is peculiarly and primarily the work of biology, and philosophy that the problem is to be

It will well repay the thinking Spirit ualist to read this, in some respects re markable address. He will lay i down with both wonder and admiration at the dexterity with which the author has avoided the constantly obtruding idea that there could be any suggestion of spirit or soul in the manifestations of consciousness. To give president's position, the hypothesis with

of protoplasm." "The Universe conthis declaration: sists of force and consciousness. As initiate the change of the form of energy, it may be that without conclousness the universe would come to absolute rest."

Here is the inevitable travel in the circle - two consequent hypotheses based upon a third primary hypothesis, hypothetical speculations of this latest

The purpose of this notice of the plimentary to the reading public.

the remarkable things about the scientific cult is the seemingly studied ignoring of spirit or soul, as a the scientific cult is the seemingly ed into seven lectures—entirely inspira-studied ignoring of spirit or soul, as a hypothesis. They can postulate atoms, with Mr. Wright's lectures by personal gravity, ethers, energy, force, evolution and so on, for the one reason that some tract from his preface is given. The such concepts are needed to make their theories work, but not that the unseen me while in the trance state. This power is intelligent without a visible state, as seen in me, is a state of perpersonality. They will not even confect sleep, that is, the conscious, normal sider it a hypothetical possibility. for illustration the hypothesis of this ad- with a changed personality appears and dress, that consciousness has the power to change the form of energy, but is neither a form of energy nor a state of protoplasm. And yet the student of cience is advised to find out its nature by biologic investigation. And what, pray, is biology? (1) The science of life and living things \* \* the knowledge of vital phenomena; (2) physiology; (3) life history of an animal; (4) animal

magnetism: These are the four divisions in the dictionary, the scientific definition of biology, to which consciousness is relegated for solution. But Prof. Minot as any one. So that this book is as makes another startling declaration for a biologist. And it is that "there are two fundamentally different things in the universe—force and consciousness."
And then adds "that we do not have and never have had, any evidence what ever that matter exists. All our sensations are caused by force and force only. so that the biologist can say that our senses bring no evidence of matter." And again he quotes Faraday as saying that "nothing was gained and much lost rightful status among the thinkers of

by the hypothesis of material atoms." It is not polite nor is it always germane to be hyper-critical, but this scientific pronouncement is very tempting in that direction. How "two fundamentally different" things can produce other department of knowledge. We thing, but a function. The third-chapter the barmony of the universe sounds have the facts demonstrated over and is devoted to the Spirit Man in relation curious when we look at the definition over again, for more than half a cen- to the Psychic Man. It is enough here of the two words used. And how sel- tury, and when we guit begging the to state that by spirit man is meant the ence can sneer at Christian Science question, guit pandering to "respecta- man built after the death of the when we do not have and never have bility," with alphabetical appendages to body." This to Spiritualists in the

And again, how long and how persistent has been the protest of the Spiritualist Scientists against the atomic theory the columns of The Progressive Thinker can in part tostify. And yet our platforms are vocal with the iteration our prevalent religious are largely perjences maintain their relation to the of this oldest-and chiefest postulate of based upon barbaric concepts of what spirit man, and that perception of form materialism: And even the President of the American Association after this every beginning away of matter from the path of science will talk about "the law who rush into print on a two or three foreibly declared. They constitute of gravity," which is predicated upon

To the Editor:—In the Popular the primal existence of "particles of tion and have the courage of our knowl-Science Monthly for August, the lead- matter." Without matter as primal,

Aspect." He began by saying that Here we come to the parting. And "consciousness is at once the oldest to this travel in a circle we are limited problem of philosophy, and one of the youngest problems of science." He science refuses to even consider spirit then gives the attitude of science to- as a hypothesis in the solution. Why and we must fain content ourselves whole scheme of nature is purely hypothes with the decision of the metaphysician, who postulates consciousness as an ul- cal formulas the whole scheme of nature is purely hypothes. consider any and all sorts of hypotheses things not otherwise explained it will

answer, and then determine whether as It is not the purpose here to review answer, and then determine whether as physical induction or deduction, but a this paper from the official head of the a hypothesis it works out results that knowledge based on a series of well at-American Association, but to refer to it are mysteries by other methods. But tested occurrences, facts demonstrated that Spiritualists may see the position it is begging the question by science to by the highest methods of scientific exof science toward the subject. The rabe this objection. As has been said, annuation and proof. The proposition paper next notices the two philosophic gravity, ether, energy, polarity, atoms, divisions: (1) Monism which regards evolution and a host of other things are consciousness as an epiphenomenon-a all hypotheses by which science essays result, not a cause-and (2) those who to solve the problems of nature, yet exists after death, and is able to identi-

formulas, there is nothing in the doof an intellectual impulse." The post-tion of the address itself is that "con-evidence as the continuity of life. Crookes, Lodge and others more eminent in science than any members of the American Association, have proved it by scientific methods, and so general has the fact been demonstrated that that, or as to our belief in reference to hostile scientists have set themselves to account for these well-established facts they are emulating the priest and urgit is in that direction rather than by by some other agency than spirit. Even ing their own opinions. However able such a disjointed patchwork as Thom- or interesting all this may be, it is not And most opportunely comes this ponents of its foundation trulls. What book by J. Clegg Wright-an exposition are the facts: That spirit communicaof spirit and Spiritualism, by the most tion by sound is as well proven as teleg-exacting scientific methods, and it raphy; that writing by invisible agency might almost be said in deference to the on slates, wood, paper, etc., is as well the reader a clearer conception of the demands of the scientific cult. To authenticated as that this is hand writshow the contrast between the narrow- ten manuscript; that the voice from the which he closes is here given:

"Consciousness have the power to change the form of energy, and is neither a form of energy nor a state indebted for this discovery to science."

"Best of science and the generous temper invisible personality is as well established as telephonius; that what is neither a form of energy nor a state indebted for this discovery to science.

And concludes with Modern physiological and anatomic watched from beginning till complete science have demonstrated the existence of the apparatus through which consciousness by our hypothesis can spirits can communicate with mortals Never permit it again to be said by ignorant opponents of the phenomena of trance consciousness and the influence of spiritual power that such manifestations are not consistent with known physiological science. It is perfectly in harmony with physiological and anatomical science demonstrated as a fact in organization every day in your medi-

enl colleges." And this is from a spirit, explaining American Association address was to to an audience in Washington City how lead up to a notice of J. Clegg Wright's he was then controlling a medium in remarkable book, "Body and Soul," re- the presentation of these facts. And cently issued from the press, and al- this is but one illustration of the many ready in its second edition-a fact com- in this remarkable book. What is it like?

The book consists of 146 pages, dividattendance upon their delivery, this exlectures, he states, were "delivered by mind is suspended and the trance mind. becomes the possessor of the organismfor the time being."

The changed personality in this case was or is George Rushton, whose life is well authenticated-an Englishman, as is Mr. Wright; was a man of wide learning and evidently of great mental ability and accomplishments, contemporary with and acquainted with Lord Brough ham. Byron and other well known men of their time, and often refers to them and to himself. He always speaks of himself in the first person as if present and speaking-saying "I" as familiarly near of purely spirit authorship as any of its characteristics is definition. In that can be found-and in its idlomatic science Might be from even so distinguished a source as the President of the American Association bimself. In this respect it is exceptional and unique in

spiritual literature. to assert themselves and insist on their the world, for a philosophy, a theory, principles, a system of doctrine, or ly based on evidence and demonstration as any hypothesis or system in any

edge, the monotonous parentheses about "fraud" that has become so fushionable would ment may be made with absolute con-fidence that the major part of the "fraud" bugaboo comes from self-elected critics whose ignorance of the facts underlying Spiritualism is simply amazing, if not deserving a harsher word. People have been before the public as teachers who have never had more than an occasional spectator's experience in slate-writing or materialization or of the independent voice. is not mere assertion, but it is based upon long experience and observation Too many of our leaders are in this entegory, tinctured with the superstition annexed to phenomena. seem to forget that the nursery educa-

Spiritualism is not a religion in the sense of the churches—past or present. It is not a philosophy based upon metais very simple-that the individual human being, as to memory, intelligence, knowledge of the past and present, fy itself with the same personal idio syncrasies as when living among us That is the essential governing fact—the all general—of Spiritualism. It is this fact that is demonstrated by phenomena and should be kept paramount and clean. And this can only be done by experience and familiarity with mediumship and its manifestations.

But when our leaders attempt to lecture us about our duty as to this or theories growing out of these facts, son J. Hudson's book has been greedily basic teaching. It is this growing tendseized upon to help out entrenched ency in public work that is overshadow bigotry, when on any other question its ing phenomena, because those who crude absurdities would be laughed at practice it are too often ignorant of the by the most elementary efforts at logic, primal facts, and are the poorest exponents of its foundation trutils. What as plainly as a lady dressing her han, When our platforms are occupied by teachers who can say: "I know these things by actual experience and observation" we will hear less about fraud and have less to say about it. This book through Mr. Wright is in-

valuable, as there is not a medium before the public to-day that furnishes more complete evidence of spirit control, and the lectures are by a spirit of world-wide celebrity as an able and luminous teacher. They deal with consciousness, mind, soul and modes of expression through brain, nerves. ganglia, the blood, and the machinery of the body. The book is an exhaustive exposition of anatomical and physiological science as thoroughly and technic ally so as the text books. In addition to this it is an exposition of how conciousness, both automatic and intelligent, is reached, and the manner in which hypnotic power and spirit force s exercised through the brain, nerves and other divisions of the human organism.

The newness of the teaching, if this term may be used, is in regard to con-sciousness and mind. The definition of Mind as a function, not an entity, as the schools have taught, is at once original in philosophy and self-convincing vhen stated. In this brief sentence the whole question is expressed with that force of condensation and clearness characteristic of Mr. Wright's trance utterance: "Mind is not consciousness, but mind is the function of consciousness, and it is the measure of the un foldment of consciousness,

The temptation to quote in speaking of this unique book is very great; but it is just that sort of a book that com ment by quotation only confuses and lessens its force. Nowhere has condensation left so little to be said. One this respect no scientific exposition has greater claim to clearness-this relating to mind is one example. After reading you have a better idea than ever before of "cell," "nerve," "glands," "sensation," "idea," "law," as applied to native of the property o You may recall that in these talks ture, and many other terms used by with your readers, it has been urged science and in philosophy, which have that the time had come for Spiritualists almost a new rendering in the clearness of definition and their working in the

complicated economy of life. The chapters are seven in number: The first treats of "the Brain and the whatever name may be chosen, as firm- Trance State:", the second of "Mind" -"the" mind is not mentioned, and this fact reveals the core of the topic-not a had any evidence whatever that matter their names, and charge home the igno- general is a revelation almost as it is to rance that exists in the learned profes- the scientist, and in its exposition the sions as to the multitude of facts be same severe method is followed. The hind us, the sooner will the knowledge statement that the continued personal of immortality become the common pos- consciousness is verily of the nature session of civilization. Barbarism has and constitution of man, and that man always known and recognized it, and never vacates heredity, and that all exbased upon barbaric concepts of what spirit man, and that perception of form it means, or what it interprets, from a is never vacated, are momentous declar common world-wide phenomena.

status of man, in the spirit life. After reading this, where John Smith comes back and tells us it is really him, we can realize what he means—that it is the real John Smith. The whole chapter is so clear and so remarkable that it must expected. must exercise a controlling influence among thinkers in regard to this hereto-

Chapter IV is one of the most lucid, masterly expositions as to the soul theory to which philosophy has access. The Spirit-Rushton-speaking in the first person takes the following position, and the quotation is full because it is here that what we call consciousness is manifested. He says: "The soul I postulate, as a primal in-"telligence, a formative force co-related

"in all the conditions of phenomenal na-"ture. That is itself intelligence, and that is the ruling principle in form and "that is the ruling principle in form and "thought expression. This soul I hold to "be the architect of all ladily struct-"ares under an environment of standing "heredity. That the surroundings "under which a soul comes into body "determines capability to express itself. The nature of the embodiment, it is a soul conversation of the embodiment, which is a complete of the embodiment, "its simple or complex structure, fix"ing the order and power of its place in "nature and its intelligence. It seems "to me to be in harmony with the high-"est rational principle to believe that "the soul is a necessary intelligent en-"tity, simple and uncompounded, an element of thinking stuff that is in it-"self self-existent; that is, that is not a "derived or made entity, that it always "derived or made entity that it always wins existed, and that is always will exist. I believe this because if the soul "entity had been created it had been created it had been because the soul "entity had been created it had been created it had been because the soul statement of the sound that had been created it. "created either by something like itself, or something different from itself. "It could not have been created by "something different from itself been use "things which have nothing in common

"can not be the cause of one another; "if created at all it must have been "created by something like itself, which, "under those conditions would be the "same, and therefore but a continua"tion of the same stur, therefore I be"lieve that the soul is unergented; that the soul never began to be and will never have an end. "Under the present conditions of my conscious expression, I am not able to

give the eternal biography of a soul; "I expect at some period of my spirit"and consciousness to have a full view
"of all that my soul has realized or
"thought, or that it will have in the
"future, in its relative possibilities of 'expression."
With this concept of the soul, con-

sciousness becomes understandable as the functioning of the soul's knowing, la of nature, its phenomena and laws Law in nature is not the mandate of a maker of laws, but the uniform manner in which the phenomena of nature are manifested.

Your space will not allow all that should be included in a notice of this book. If we are to have colleges for students in Spiritualism, it should be a text-book. And the so-called chairs of sychology in our universities would be loing something real if they too were to use it. It is both aimusing and sad -as the mood may be-to see these travestles—the professorships of psy chology in our great institutions. They never touch the soul or spirit—the never touch the soul or spirit-that would be unscientific-but root about in the debris of "mental-science," as they call it, and physiology.

Turning now to the paper of President Minot with which this notice begins, and contrast his almost pathetic call for light on the most important question now before greene with the treatment of the subject in these lec-tures through Mr. Wright, and the wonder can only be why these learned men can so persistently shut2their eyes be fore the light. To rend the book is but o realize the blindness that seeks to solve an invisible intelligence and power by means of acide, alkalies and artificial motor agencies:

But it is to the intelligent Spiritualist especially those who assume to lead and teach the inquiring masses, that this appeal comes. They can not afford to be ignorant of what; this book contains. When it is read, studied and digested, the whole structure of false science and speculation about the objective, and subjective, vibration, througt-transference, telepathy, subconscious-self, and the swarm of pretentious platitudes, injected into the literature of the day and in the platform utterances of too many who get access to it, will disappear and a healthy, idiomatic nomenclature once more be heard from in the lecture

and the press. More than this: Science itself with this book before it, can no longer sneer at ghost stories, witch raticination, nor at nursery tales revamped to catch the credulous. It is here met on its own ground, with its own formulas explained and its own riccinical exposi-plained and its own riccinical exposi-tion reproduced by its own methods. Its vibrations, its wires, its correla-tions of force, its conservation of en-ergy, its office of the bundle, herves, ganglia and their finctions noted and recognized; the blood and its office, the foods, the stomach, the viggers, and the phenomena of chemical electrical, magnetic and polar powers all are recognized, admitted, and their action exnized, admitted, and their action explained in harmony, with recognized results. They must respect the learning and knowledge displayed, the logic and force of its attached and exposition—even if its resultance are not admitted. This will be included and that is officed them to do to encourage its circulation and readings among cultured culation and reading among cultured and thinking people because no such work appealing to the scholar and thinker has appeared in these later times. It comes when sorely needed to stem the tide of chartetainsy that is overrunning our entire literature. SAP 018: SAR'GIS:

A woman's will is mostly codicils. Many a woman's formue is kept busy

trying to get her out of the trouble it got her into.

If some people were to think twice before speaking their ramarks would be postponed indefinitely.

#### DR. PHELON'S LETTER.

Interest.

Some of the New York dallies, inspired, it is said, by the money of certain fushionable modistes, of which sex we know not, have opened their umns to the defamation of our San Francisco ladies. They have found fault with the styles and materials of dress which our ladies wear; as if they were not themselves the best judges of matters adapted to our climatic condiions and circumstances. Not only have these meddling one's shown their vicious ignorance of the peculiarities of this coast and climate, but they have dared to criticise the shape and carriage of the form divine belonging to their Western sisters to the detriment of the Western sisters, to the detriment of the easy, lithe, fawn-like movements of our growing and grown girls. It does not become the trainers of Mrs. Knicker bocker, who offer to the world, with self-satisfied content, that peculiarly malodorous bouquet, the "Four Hundred," to throw stones, especially at the active, aspiring, accomplishing women of this Coast, who are doing so much, even during the transition state of the fusing of many nations and tongues into a cosmopolitan whole. It is the ladles of the Pacific slope against the world, and they will win. They know their own desires, needs and business. They have no need of instructions nor criticlams from the lady of New York. I simply testify to that which I know. Somebody was saying that the deatl

rate of San Francisco was larger than rate of San Francisco was mirger than any other city of the Union. This comes very naturally, on account of the great number of invalids, who in the last stage of some consuming illness, come here, hoping and seeking, if perchance; they may, by the assistance of the cli mate, overcome their negative position and rise once more to the fullness of pristine health and strength. So, often they delay their coming too long. Thus is increased our death rate, and the mortuary returns, from sources that are foreign to us, and are in no sense a par of the conditions on this Slope.

It really seems as if the Elemental of the Automobile held some spite

against the people of means who are atempting to coerce him to their service: Hardly have the funeral rites of Charles Fair and his wife been completed when Senator Stewart's wife, of Nevada, is killed in a similar manner. A cursory comparison of the machine with the bleycle seems to show there is a peculiar condition common to both: If ve look steadily at something with which we desire to avoid contact, the guiding hand will follow the eye mechanically, and we will surely collide. This leads to the rule: "Look away from the thing you desire to avoid,' when handling any of the self-balancing, vitality-propelled machines. Be-

There are a great many professional men in this city. Perhaps the number of artists may be surprising to those the number who do not stop to reflect that within the State, in sight and hearing of each other, are more magnificent blts of scenery of ocean, mountain, forest and plain, than in any other of the United States. This was brought to my attention, a few days ago, while in the studio of C. A. Rogers, one of the industrious, self-sacrificing men, who, occasionally are drawn by their love of art into the profession. As a true artist should do, he believes in the fundament al truths of Spiritualism. And they whisper to him as the ego guides the hand, in the field or the studio. I wish that The Progressive Thinker family could have spent with me the hour I enjoyed in his studio. Its walls are lined with marine scenes; mountain views; groups of the wonderful redwood groves existing nowhere else save in this State; a number of scenes from the Chinese quarter of San Francisco;

and an occasional portrait.

They are all sketched and painted from Nature, with the utmost fidelity of detail and color. Each is a study of the peculiarities of this Coast and its people. Mr. Rogers' sketches are made with a faithful adherence to the realities of form and color. Nothing could more fully bring these scenes into one's home, in all their truthful likeness, than the brush he wields. It is a treat for us, who can go out under the sky, and see the things that he saw. How much more of a feast for those who have only been able to dream of the beauties of this El Dorado, with all that is still un-

Having resided in ten states of the Union, I feel competent to say that California is a synopsis of all. A picture of a portion of her out-doors is an addition o any library, parlor or office. Especially is this true, when from the hands of an artist, so faithful to his ideals of truth, in every respect, as Mr. Rogers. Then, as one of us, he deserves our consideration as one from whose brush flows no sloppy work.

Perhaps those who desire to remember their friends during the coming holidays, may have a new idea. If they would like any additional informaholidays, tion, they may address me at 500 Van Ness Ave.

Since my last letter, Buffalo Bill and ils "Wild West" have been in camp here. There, riders of all nations, made a satisfactory showing to men, who, born and reared in the saddle, have become now, too respectable as citizens, to ride even a bicycle.

· W. P. PHELON, M. D. San Francisco, Cal.

We ourselves possess the virtues our neighbors lack. Baby in his high chair is the real

autocrat of the breakfast table. 323 Don't lessen your chances of success by brooding over the past. Sometlines the course of true love

falls to run smooth because it ends in A man may succeed in becoming a marriage. here to his valet, but to his mother in-

law, never. Human science is an uncertain guess.

#### OF POETS.

Brief Notes on Various Matters of | Why They Are So Much Behind | The Forgery of Church Literature. the Times.

> Why, asks with great carnestness and spirit a certain reviewer, why do not modern poets yield themselves to modern conditions? Why do they coninue to sing upon worn-out themes? Why do they not celebrate the real inerests of to-day? Why does not some man appear capable of singing in joyous strains the glorious triumphs of the trolley car, the elevated railroad, the steam engine, the coal mine and the steel trust? Why, he asks, are there no poems about the advances of medical science, the discoveries of chemistry, the marvels of the x-ray and the devices for exterminating microbes? Why are the poor feeble-minded poets still twanging their useless lyres about brooks and sunsets, and flowers and such things, when they might sing about pile drivers and channel dredgers, the stock ex-change and the wheat pit, the skyscraping building and the electric light's Why, in other words, have we no poetry truly representative of modern life.

These questions, in their spirit at least, are propounded in the greatest possible seriousness and obviously in good faith. As they come from a re-spectable and even eminent source and represent a new phase of an artistic problem it may be worth while to consider them with some gravity.

We do not have poetry about the material aspects of modern life because the subject is not capable of poetry. You might just as well ask why we don't have paintings of microbes and sewers and statuary about rolling mills. It is perfectly true that poetry must have some relation to human life and some appeal to human interest. So must painting, so must sculpture, so must music. Like the other arts, poetry is an appeal through the human senses to human imagination and sympathy. But like the other arts, also, it is very sternly limited by the requirements of moment, to the kindred realm of music. You might as well ask why do not the composers reproduce in their composi-tions the actual sounds of actual life? Why do they not give us the steam whistle and the boiler factory, the trolley car bell and the newsboys' shrieking extras? These are the typical sounds of modern life, but we should not care to hear an orchestra try to reproduce them, and we should not imaging for a moment that any such reproduction was related to music, however accurate might be the imitation or however characteristic of modern-life might be the sound initated.

In the same way it would be no doubt perfectly feasible to compose verses about microbes and armor plate. But the reason that no modern poet has this eminent reviewer seems to think, such verses, when composed, would be no more poetry than the revised statutes of the State of Illinois. It is quite possible to appeal to the human reason about microbes, but not to the human sense of beauty, and that is the appeal

that is alone the essence of poetry. As a matter of fact we do not need poetic or other literature designed to perease our interest in the material aspects of modern life. The world is too much with us in a sense far other than that contemplated by the maker of that familiar phrase. The real province of poetry, like the sister arts of music, painting and sculpture, is to draw our ttention away from the material things of life toward the things that are worth while, toward the beauty of the world. toward the sweet and kindly things of nature and life that alone make tolerable the wretched state of man. You might as well question the utility of roses, sunrise and sunset, stars and seas and mountains, shadows and sunlight, as to question the utility of trying to reproduce and express the feelings pertaining to these things. The Gradgrinds of criticism would have done with all this. Nothing is worth while, they say, but the literature that deals with material conditions and material aspects. Does the study of roses help a man in any way to accumulate a fortune or manage a trust? To perdition, then, with roses. Clouds, of course, you may deal with as producing rain and affecting the wheat crop. Brooks have their uses, for they sometimes turn mills, but on the whole are to be discouraged because the milling industry of the country is now in the hands of a trust which uses only steam, Sunlight may be treated as affecting public health and destroying bacteria, but to sing idle songs about the sunlight on a mountain and the blue shadows

beneath—what nonsense!
But praised be nature for ordering things wisely. There be others in this world than Gradgrinds, and so long as fields are green and roses red there are likely to be those that love them and those that sing about them, and those that, seeing them and reading of them. feel that there are some things in life worth at least as much as grubbing for money or inventing car couplers .-Charles E. Russell in Chicago American.

#### NOBILITY.

It is not that the mountains make the

In solitary grandeur, but apart-The towering hilltops can but serve to

A sleeping nobleness to life again. The great-souled natures find their province when They join the toller in the street, the Their honest, rugged sturdiness of heart Kindling responsiveness unstirred till

For such is not the narrow, binding creed, Nor struggle to excel at others' cost-

The bickering selfish strife to win who enn.

On them the Pharisale cult is lost: Theirs is to seek and help the crying need.

-Frederick William Memmott.

To stir in all the majesty of man.

conviction that none of our church literature antedates the revival of learning. The Protestant church is not yet four hundred years old; how much older is the Catholic hierarchy? Eusebius, the first and only historian of the church bordering on primitive times, begins his "Ecclesiastical History" with the birth of Jesus and ends

CLINCHING EVIDENCE.

For more than a quarter of a cen-

tury I have devoted much time to the problem of the origin of Christianity, and the result of my investigations is

it about the year 325. In that year the famous council of Nicaea is alleged to known as Iznek, some seventy miles south of Constantinople, a ruined city containing about 150 houses.

Eusebius is said to have taken a prominent part in that ecclesiastical council, being selected by its presiding officer, the Emperor Constantine, to deliver the opening address. But though our first church historian is said to have lived many years longer, during which time, as his biographers and commentators concede, he not only continued to write, but must have completed his "Ecclesiastical History," he makes no allusion to the council of Nicaea in that

work. This omission, as the annotator Valeslus remarks, is very singular, and he

might have added unaccountable. A like omission is noticed by Valesius in Euseblus' "Chronological Canons." another work which also comes down to A.D. 325. And though in the same "Chronicon" there is a suspicious pas-sage concerning the Nicene council, Valesius says: "It is sufficiently evi-dent diat these words were not written by Eusebius, but by St. Jerome, who in the Chronicle inserted many passages

The "Chronicon" was first published in a complete state at Milan in 1818, from an Armenian version discovered at Constantinople in that year. Other works of Eusebius appeared as

follows: "Preparatio Evangelica," Latin, in 1480, Greek text in 1544. "Demonstratio Evangelica." Latin, in 1498; Greek text in 1544.

"Ecclesiastical History," Latin in 1474, purporting to be a translation from the Greek by Ruffnus, who is supposed to have been born about A.D. 350; Greek text in 1549.

The above dates are authoritative, but long after printed books began to appear, the conjectural dates are not reliable. Prof. Johnson says that no date in the fifteenth century can be trusted, and he assigns the composition of the "Ecclesiastical History" to the

sixteenth century. The leadned Jesuit Hardonin (A D ever essayed such subjects is not, as 1646-1729) says in his posthumous book that the earliest of the succession of because the modern poets are a lot of Benedictine forgerles were in Latin, bedull dreamers and idiots, but because cause it was some time after the revival of learning before the scholars mastered the Greek; and he believes that most of the Greek books were first written

in Latin, pretending to be early trans-

lations.

Such is undoubtedly the fact as regards the first church history by Euse-bius. The Latin is tolerably good, but the Greek text, which was a later find, is most wretched. The English translator of the "accurate Greek text published by Valesius," apologized for the ambiguous and otherwise defective style of Eusebius, being very different from that which prevailed three con-turies before. Father Hardouin would have said, fifteen hundred years before. "Why is it," says Hardouin, "that not one of the Greek fathers wrote good Greek? In the Gallic language there have been many changes in five hundred years; in the Greek no change appears in fifteen hundred years; all the pretended fathers and historians use the same dialect and the same syntax." And Prof. Johnson, after pointing out the blunders of the Greek text of Eusebius, concluded by saying that it reminds one of "English as she is spoke." I would rather say, "as she is wrote." Euseblus attempts to disprove the date of the crucifixion alleged in what he calls the "Spurious Acts against our Savior," to-wit, in the seventh year of the reign of Tiberius, which would be A.D. 22, some three or four years before Pilate was appointed procurator of Judea thook i, chap. ix). He quotes Josephus for the date of the appointment of Pilate. His reference to the "Spurious Acts against our Savior" appears to point to the apocryphal "Acts of Pilate." Eusebius himself fixes the year of the crucifixion A.D. 29; hence

date. , Pseudo-Euseblus died many before pseudo-Jerome wrote the lives of "Illustrious Men," and the later forger, when he spoke of "the passion of the Lord in the year XXV," did not seem to know that his mythical predecessor had fixed the date of the passion four years later.

the necessity of disputing an earlier

This discovery, communicated privately to the editor of The Progressive Thinker, has been ventilated in an editorial as a "clinch of evidence," and I am inrited to discuss it further. There ls much more evidence of the forgery—but for the present, let this suffice.

WM. HENRY BURR.

HOSPITALITY.

Blest be the spot, where cheerful guests To pause from toll, and trim their even-

Blest that abode, where want and pain despair, And every stranger finds a ready chair; Blest be those foasts with simple plenty crowned,

Where all the ruddy family around Laugh at the jests or pranks that never

Or sigh with pity at some mournful tale, Or press the bashful stranger to his food, And learn the luxury of doing good.

-Goldsmith.

It is but a single step from the divorce court to the stage.

# OGGULT MYSTERIES.

# WESLEY AND THE GHOSTS OF EPWORTH

Methodist churches all over the world were heard all over the house, except are making elaborate preparations to in the study.

celebrate next June the two hundredth anniversary of the birth of John Wes- thor of the noises, asked what it was, penetrated, a watch night service will The next night the noises were as There will be special communion and praise meetings, where the most gifted prators in the denomination will pay dribute to the great reformer.

Epworth leaguers are to hold song al you can not hurt it by firing your pis-services, and the many Methodist insti-tol, but you may give it power to hurt tutions of learning, such as the Northwestern, Ohio, and Connecticut Wesleyan universities, will observe the day with fitting exercises, speeches, and a holiday.

In anticipation of this two hundredth anniversary celebration the Northwestern Christian Advocate is publishing an extensive biography of the reformer, written by its editor. David D. Thompson. In an editorial note Mr. Thompson says: "While we do not expect to present many new facts concerning the life and work of Wesley, we hope to present old facts in a new form that may render them of interest to those who have not rend all the biographies of the founders of Methodism,'

#### WESLEY'S BELIEF IN GHOSTS.

One of the most interesting features of Mr. Thompson's work is a long disquisition upon John Wesley's belief in ghosts. Other writers have touched upon this side of the great evangelist's character, among them being Isaac Taylor, James II. Rigg, Tyerman, and Overton, the present rector of Enworth. All of Wesley's biographers, Mr. Thompson included, have treated the subject with greaf seriousness, until now the "Old Jeffrey Ghost Noises" have come to be looked upon as opening one of the most important epochs in Wesley's

Dr. Rigg, in his character sketch of John Wesley, says: "No single man uplifted, etc. for centuries has moved the world as Wesley has moved it; since Luther, no Mr. Thompson says: "The four men

who have made the deepest impression Mrs. Wesley wrote to one of her sons upon the religious history of the world to have him explain the mysterious have been Moses, St. Paul, Martin Lu- movements. He wrote thus: "My ther, and John Wesley; and of these, as mother sends me to know my thoughts a social reformer, Wesley was excelled of it, and I cannot think at all of any only by Moses and St. Paul,"

in the rectory of Epworth, England, June 17, 1703. Owing to the setting aside of the old English calendar and the adoption of the Gregorian calendar in 1751, the analyersary of Wesley's birth since 1752 has been observed June 28. He was the fifteenth child of his parents, and was christened John Benjamin, being so named after his two brothers who died in infancy. The second name was never used by Wesley.

The Epworth parsonage, at the time of Wesley's birth, was a three-story building of timber and plaster, thatched with straw, and had seven principal rooms—a kitchen, hall, parlor, buttery, with three large upper rooms and some others for common use. A small garden, a dovecot, and other outside premises were attached. The whole covered about three acres.

The whole covered about three acres.

The whole covered about three acres.

The servature and some of the correct explanation, for "Old Jeffrey" was evidently a strong partisan and seldom permitted where the chief aim is to divert attention from allments. The whole covered about three acres.

The servature and some of God, love and good will may derive as a speaking dial.

It will require at least three months' book, which would sult many cases which would sult many cases where attached. The whole covered about three acres.

The whole covered about three acres. The whole covered about three acres.

John Wesley was well born. His the world is greatly indebted for what-ever John Wesley accomplished.

RESCUED FROM FLAMES.

Very early in his life Wesley had an experience so thrilling that its memories remained with him until his old age. Feb. 9, 1709, when he was about 5½ years old, a fire broke out in the rectory, near midnight. The alarm was given by Hettle Wesley, who was awakened by burning pieces of wood falling on her bed. She called her father, who roused his family, and all escaped in their apparitions \* night clothes except little John. He, with three sisters and his brother

was no answer. The room was filled He jumped out of bed and rushed to the of his course this weakness ruled him? door. He dared not pass it, for all be-Other opportunities will occur of testchest near the window.

to rescue his boy, but could not succeed, At last the boy was seen at the window, rational. Some one suggested that a light man he set on his shoulders and lift the boy out of the window. On the first attempt the man fell, but the second was suc-cessful. Just as little John was being pretend to 'catch in the Epworth ghost taken down the whole roof of the recttory fell in.

escape as providential. In one of his and which, by some 'mischance, was early prints a house in flames is repretitively and obtained sented below his own portrait with the leave to disport itself among things words: "It not this a brand plucked palpable, and went to the extent of its out of the fire?".

-While John was a student at Charterhouse, London, there occurred those mysterious noises in the Epworth rectory which made profound impression Overton, "to some extent nuswerable for a marked feature of Wesley's charhis intense belief in the reality of appartitions and of witcheraft?

The noises were first heard one winter's day in 1715 by Mrs. Susanna Wesley, John Wesley's mother. She was in her bedroom and was startled suddenly by a clattering of the windows and fully increased Wesley's convictions of doors, followed by several distinct knocks, three by three. At the same in this way, exercised an important in-time her maid servant, Nancy Marshall, fluence on the whole of his future life. heard, in the dining-room something that sounded like the grouns of a dying

The young women of the family be-came greatly alarmed. Mrs. Wesley informed her husband, Samuel Wesley, of unfounded, but the impressions it prothe circumstances and insinuated her duced, or rather strengthened, respectbelief in their supernatural character. ing invisible realities, were of the ut-He was greatly displeased and said:

boys and girls frighten one another, but most earnest preachers, of the Chrisyou are a woman of sense, and should tian's creed that ever lived."-Interknow better. Let me hear no more of Ocean.

The next pight Mr. Wesley was roused from his slumbers by nine loud Prof. W. M. Lockwood. Price is cents and distinct knocks. Raps and thumps For sale at this office.

ley. In every country under the sun and why it disturbed innocent children, where the apostles of Methodism have and did not come to him in his study. be held to usher in the day on which bolsterous as ever. Mr. Wesley pulled the founder of the church was born out a pistol and was about to fire at the place whence the sounds proceeded, when the Rev. Mr. Hoole caught him by the hair and said:

"Sir, if this is something preternatural you can not hurt it by firing your pis-

thrust back with such violence that he was almost thrown down. Then there followed a knocking, first on one side, then on the other. He went into an adjoining room, where was his daughter Anne, and the noises still continued. He said to her:

ADVENTURED WITH A SPOOK. "Spirits love darkness. Put out the

candle, and perhaps it will speak."

She did so, and he asked the mysterious personage to speak. No answer came, but the knocking continued. He the said: "Nancy, two Christians are an over-

match for the devil. Go down stairs, and it may be when I am left alone it will have courage enough to speak." He then thought something might

have happened to his son Samuel, and he said: "If thou art the spirit of my son Samuel, I pray thee knock three knocks and no more." No answer came, and all was quiet for the night. Nothing more was heard for about a

month, when, while at family prayer, the usual knocks were heard when he prayed for King George, and a thundering thump at the amen. Nolses continued, latches were uplifted, doors flew onen, the house shook from top to bottom, the rector's trencher danced upon the table at a Sunday dinner, beds were

Several clergymen and others advised Mr. Wesley to leave the old parsonage. His answer was: "No; let the devil fice from me. I will not flee from him."

nly by Moses and St. Paul."

The founder of Methodism was born in the rectory of Epworth, England, The attic from which these noises

came was by Emilia Wesley called "Jeffrey's chamber," and the supposed ghost was nicknamed "Old Jeffrey," after an old man who had died there. The mysterious noises have never been explained, though it is believed by some that whoever or whatever caused them came through the dormer window of the attle, which was easily accessible form the outside, and that the gypsum floor, which reverbrates through the house in a remarkable way, had something to do with them. Dr. Priestly supposes these noises were a trick of the servants, assisted by neighbors.

the family prayers.

Concerning the influence of this singfather, Samuel Wesley, was a minister ular and unexplained, though not inexof the Church of England. His mother, plicable incident of Jeffrey's ghost up-Susanna Wesley, was the daughter of on John Wesley, Tyerman writes: Dr. Samuel Annesley. To his parents "There can be no question that its influence upon himself was powerful and important. He took the trouble of obtaining minute particulars from his mother, from his four sisters-Emily, Mary, Susannah, and Anne-and from

Robin Brown. "He likewise transcribed his father's diary, containing an account of the disturbances, thereby showing the intense interest he felt in the affair. In fact, it would seem that, from this period. Wesley was a firm believer in ghosts and

Isanc Taylor thinks that the strange Epworth episode so laid open Wesley's Charles, was sleeping in the nursery. faculty of belief that ever after a right The nurse snatched, up Charles, the of way for the supernatural was opened baby, and called to the others to follow, through his mind; and, to the end of The sisters did so, but John remained life, there was nothing so marvelous finst asleep. When he awoke, shortly that it could not freely pass where 'Old afterward, he called the maid. There Jeffrey' had passed before it.

"Taylor adds: 'Wesley's most promiwith light, and putting his head out of nent infirmity was his wonder-loving the curtains he saw the celling afire, credulity; from the beginning to the end youd was in a blaze. He climbed on a ing the truthfulness of Taylor's statement; but here it may be observed that In the meantime his father had made for young Wesley to have regarded the two efforts to rush through the flames noises at Epworth with indifference would have been irreligious and ir-

"A metaphysician, vain of his philosophic powers, like Isaac Taylor, 'deal with occult folk, such as Jeffrey, pretend to 'catch in the Epworth ghost a glimpse of an idiotic creature' belonging to some order of invisible beings John Wesley always looked upon his 'not more intelligent than apes or pigs,' tether in freaks of bootless mischief' THE FAMOUS EPWORTH GHOSTS. but, in broaching such a theory, Isaac Taylor, wishing to be witty, makes him-self ridiculous.

"John Wesley believed the noises to be supernatural; and Southey, as great upon the young man, and were, says an authority as Taylor, defends his belief, and argues that such occurrences have a tendency to explode the fine acter-his love of the marvelous and spun theories of men who deny another state of being, and to bring them to the conclusion that there are more things in heaven and earth than are dreamt of in their philosophy.

"We have little doubt that the Epworth noises deepened and most powerthe existence of an unseen world; and, His notion that the disturbance was oc, casioned by a messenger of Satan, sent to buffet his father for a rash vow alleged to have been made fifteen years before, has been shown to be utterly most consequence in molding his char-"Sukey, I am ashamed of you. These acter and in making him one of the

### HOW TO GET WELL.

The Curative Properties of Lit- As a Means of Communicating

There is a big lot of sound philosophy, and whole chunks of good common it, let it that hot stove? Weigh it again, and you that hot stove? nuggets of gold, embodied in the following, from the columns of the Chicago

No powders, no pills, no medicine bottles, no druggist bills, just an armful of your pet books-that is the new way

to get well,
The doctors know the new poyels as they know materia medica. The nurses know them still better and make luventories of their contents as precisely as they bandage aching foreheads, or measure half teaspoonfuls of ipecac.

"A book is medicine for the soul."

erudite travelers report, is the inscription above the door of the library at Thebes; very good, the moderns say it is medicine for the body. The trained nurses and the trained doctors prescribe them as the ancients prescribed salts, save that there being more sorts of books at their command than there were salts at the command of the oldentlmers, they can and do prescribe books with greater discrimination.

It is this funny book for this melancholy convalescent, that thrilling book The next evening, as Mr. Wesley for that listless convalescent, the other opened the door of his study, it was peaceful tale for the other serene convalescent, always a convalescent to be sure. Books have not thus far plerced the mysteries of tuberculosis nor acquired the therapeutle strength needed to combat typhoid fever germs. They are contented to dedicate their medical efforts to the prosperous progress of the invalid, who has been diagnosed by the doctors, pilled and powdered out of peril, and given into the keeping of a trained nurse in a striped blue and white frock and cap to stay out of dan-

ger and hurry to recovery. Dr. Eckels of the Cook County hospital is a firm believer in the assistance given the physician by good books. He places them, when properly selected, in the some category as musle, which, by common consent, has long been reputed a potent influence with patients susceplible to suggestion.

"So far as I know," he says, "there has never been any systematic attempt to determine the value of books as a therapeutic agent. Hence we have no statistics to draw upon. Indeed, it would be difficult to carry out such a ine of investigation on this subject in a way that would make our results con-clusive. Still we may fairly conclude that there have been numerous instances in which judiciously selected books read aloud by a companionable nurse or friend have materially hastened convalescence. Especially does this seem true of those patients who, by temperament, are highly susceptible to suggestion."

One of the head nurses at the Illinois training school for nurses says that the subject of reading to the sick is always of supreme interest to her profession, and that the choice of valuable literature receives constant attention from the trained nurses. In their professional journals lists of new books found to be helpful are published from time to time as guides to those on the alert for

such assistance. In the hospitals, where patients are treated largely en masse and opportunity for the inspection of individual idio-syncrasies is slight, there is not the fine discrimination to special adaptation as there is in private families, where one nurse has but a single case to study and work for. The hospitals look for cheery, light, wholesome literature. which predisposes the patient to gladsomeness of thought and thereby to healthful functioning throughout the body. "Elizabeth and Her German Gar-

In a recently published autobiography of a nurse the author relates her experience with "Three Men in a Boat." She says that she went to the physician in charge of a patient who was improving, if at all, with discouraging slowness, and told him that she was going to try Jerome K. Jerome's "Three Men in a Boat"; that she knew that if that would not cure him nothing would. The experiment was successful, the patient convalesced with rapidity under the hilarious nutriment of the comic volume.

Nearer home was the Kansas farmer who was a dyspeptic, hence a growler. Every expedient thought of was experimented by physician and family to induce him to assume a peaceable frame of mind toward his associates, and a peaceable frame of body toward his food. In despair a trained nurse was sent for who should devote her entire time to his recovery. She tried with-out avail the ordinary methods for curing. When she turned to the family religious weekly for cheery reading and to the daily news for lively gossip she

found a deaf listener.
She was extremely found of fairy tales. One evening she took a cozy seat beside him near the stove, and, in most subtle fashion, launched herself into a story of "Alice's Adventures in Wonderland." Her white-pated patient did not believe in the right of fairy tales to exist, much less did he ever read them. He knew nothing about the wonderful Alice. Not knowing her to be a "fairy tale" he was fascinated with her and her hare and duchess quite unaware. The stories were continued. From Alice they went to Grimm and Hans Anderson. The old man was eat-

effects of an operation. His chief peril came from the fact that he did not attempt enough. He was listless, with absolutely not a vestige of his pristing ambition in life. He refused food, did not care whether he got well or not, and gave himself up to melancholia. His nurse was reading him the Henty books. "I believe," she remarked one afternoon to the doctor, as that gentleman

noon to the doctor, as that gentleman looked with some concern at the paratient's daily report, "I believe we're not giving him the right reading. To morrow I am going to try 'Sherlock Holmes."

Here was a happy thought. The deeds of the renowned detective were an inspiration to the laddic. There was sufficient excitement in them to keep his mind in a turmoil of expectancy and wonder. "Gee whizz, but that's fine!" he exclaimed one day, his first day with several propping pillows rendering his posture erect. He could secreed wait from day to day for the scarcely wait from day to day for the reading hour to arrive. He said nothing about dying in early youth, nor about recovery either, but he had received the invigoration which stimulated his system to recovery.

An intelligent young girl who sufassociates. She had for a friend a Chicago trained nurse, who wisely advised 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

### **VIBRATIONS**

With the Dead.

bot than when cold, and why? Because heal overcomes gravity, which leads to (He question of What is heat? Ask the Everage person what heat is and he will promptly reply atomic vibration, but that does not explain it. Drop a bebble in the water and the wavelets recede at first, but soon come charging Back will the water is deeper at the spot where the pebble was

dropped than before. Place a piece of iron on an anvil and strike it. The blow forces the molecules of Iron together and at the same time drives out the ether, which permeates all matter. The molecules rebound and the ether comes charging back, separating the molecules and expanding the metal at each blow and generating what we call heat. Hence heat is really a fluid, which takes the form known to us as heat when the other reaches thirty trillion vibrations per second or more. Take a glass partially filled with water and place in a dry sponge and the sponge absorbs all the water. HEAT IS A FLUID.

Fill a tank that is surrounded with coils of gas pine with water, then let compressed ammonia gas gradually run into the pipe, and the expanding ammonia gas will draw all the heat from the tank of water, and you have a cake of ice, showing that heat is a fluid that can be absorbed as a sponge absorbs

Whether that fluid is ether or some other I will not at this time attempt to

The planet Jupiter, 85,000 miles in diameter, is hot. Being hot, and as heat, which means vibration, overcomes gravity or centripetal force, is one of the reasons wiry he is permitted to swing at a distance of 485,000,000 miles from the sun; and as he cools centripetal force will increase, and finally, with all planets, he will be drawn into the

You ask what all this has to do with spirits, good, bad and indifferent? Let us carry the thought further and see. All things in nature are grouped into

species and families, whether animate or inanimate, and so it is with the occult forces in nature, but all become manifest only through the mediumship of vibration, and it is a knowledge of the law of vibration that enables us to communicate with the so-called dead. In the effort of the positive to reach the negative through a carbonized bamboo wire a vibration of about 600 trillions per secondels generated which we

WONDER IS APPLIED.

Take apprelingly card table and let

call electric light:

two persons set upon opposite sides with their bare hands resting upon the table. The table like the carbonized bamboo, is a poor conductor, and soon a vibratory forceds generated known as akas, which overcomes gravity and obeys the will of spirit.

If a spirit, who is in vibratory harmony with either of the sitters, is present, the typle will soon commence to move, and intelligent communications can be obtained from the spirit world. Now, reader, do not go off on an idotic tangent exclaiming table tipping, because herein is a problem worthy of a sage or philosopher, and if there were more philosophers, the world would be

wiser and better.

After a movement has been secured, hold a half-hour's sitting at least once a week until the force comes clear and steady, then tack upon the table what is known as a speaking dial,

When once developed, a stenographer can be employed, and long interviews can be held with the spirit world upon almost any subject.

DOLLAR ENSLAYES MAN.

If you ask why this has not more often been accomplished, I reply, because the average man loves the dollar more than he loves knowledge. Very time and thought necessary to success. I have been using one of these dials for several years and derive not only a great deal of instruction, but also amusement from it.

.The amusing features about it is that many persons upon seeing it work for the first time will not believe their own eyes and senses, even when it responds

to their own touch.
'It is said that man always goes to a distance for his gods and his heroes.

The Jews believed in Moses and the prophets, but did not believe in Christ, while man to-day believes in biblical miracles, but will not trust his own senses in studying the phenomena of today.-E. D. Titus in Chicago Record-Herald.

supplementing the out-of-door life she was cultivating:
"Helen's Bables" was the first book.
"Eben Holden" followed. Mark Twain, tome after tome, came next. She subscribed for several funny papers. When at last improvement developed she declared it was not exercise in the open air but jokes that made her well. "I couldn't be thinking about the queer feeling in the upper right hand nans Anderson. The old man was eating, sleeping, and in his right mind before the fairy tale series had been exhausted.

A young boy lay in a small Chicago hospital attempting to recover from the effects of an operation. His chief peritame from the fact that he did not attempt enough. He was listless, with absolutely not a vestige of his pristine ambition in life. He refused food, did sight of good," with the decement of Erin to a smudgy faced descendant of Erin to his nurse, it he made his departure from one of the city's hospitals. It was all he remembered of the three week of paints aking care which had been tendered him,

Hammond, Ind.

"Secial Upbuilding, Including Co-operative Systems and the happiness and Enachlement of Humanlty." By E. D. Babilit, LL. D., M. D. This comprises the last part of Himan Culture and Cure. Paper cover, 15 cents. For sulo

## BOLD ANNOUNCEMENT.

The New Movement with God as an Organizer.

an organizer. He says:

Thomas Cook, medium, is a hold innovator, and with God as "organizer," success ought to be certain. It is far better to read his "Bold Announcement" than to go to a circus or witnes farce at the fheatre. Thomas being Spiritualist and medium it may be interesting to note his claim to God as

"The beginning of the end; as the signs of the times tell of in more than thunder tones, is most clearly at hand; in the which will be gathered together the great armies of love, peace and in heaven, to redeem man from condemnation, hate, selfishness and war.
"One branch of which is now being

organized at Hot Springs, by the God of heaven; who is the great and Silent Generalisimo, Guide and Leader of this wondrous Spiritual army and ment; without whom man is nothing and can do nothing. Half a century of preparation enables the congresses of the spirit world to now make this flual announcement to their brethren and friends of earth; that they, by being forewarned may be forearmed. "Since the Lord God of heaven is its

invisible leader, it can have no personal or visible leadership of individual men or angels; the Shibboleth, Slogan or war cry of each Spiritual soldier being: "I am in the Father, and the Father in me, the words I speak unto you I speak not of myself; but the father

works "Therefore I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of Ilim that

that dwelleth in me, He doeth the

"To be worn as a breast plate by each soldier of this Spiritual and heavenly army, as a talisman of devotion to God and his cause on earth "This embodiment of truth and prin ciple constitutes each person or soldier.

male or female, "the Son of Man or Second Christ' that Jesus foretold was to come down from heaven to complete and finish his work on the earth, so inauspiciously began by him, many long ages ago. This band army and Spiritual forlorn hope who shall revive this cause, and work of Jesus and heaven, are a chosen, selected or "elected" few, who must literally fight their way into this Kingdom of Heaven and heaven's God-must fight, subdue and overcome self-must become right-seeing, meek and humble unto God, the Father; as a little child. As a soldier of war has to be drilled, even so must a soldier of love, peace and good will also be drilled into perfect obedience. Years may be required to effect even a tangible showing or beginning of this grand army, for it must necessarily have a very small beginning - like unterplanting a grain of mustard seed, or biding leaven away in meal; but sufficient is known, seen and done to warrant the foregoing announcement. A hint is therefore sufficient unto the wise. They who are for us, for peace and good will on earth, as in heaven, can not be against us; and they who are against us can not in any way or sense be for us; and woe be unto such; for it will be the fulfillment of the figure of the sheep and goats. Hence, it will literally be "depart ye cursed" who willfully seek to take matters into their own hands and run things according to their own selfish will or liking.

"Soldiers of this new and divine order of love, pence and good will, can address the editor of The Spirit of Truth; or better join the army here or elsewhere, anywhere the sons and daughters of God, love and good will may rendezvous. This announcement is sanctioned by all the angels of heaven-is a

It is gratifying to know that the above movement is sanctioned by all "angels of heaven." not be otherwise, God being the organizer. This being a free country, the right to be foolish or wise is inalienable. In fact, to act the part of a semi-idiot, if one so desire, is not denied to him. The Spirit of Truth, however, represents one segment of Spiritualism-one of the numerous differentiations that are raising their heads everywhere. We extend to Thomas Cook, the editor, our hearty, long, deep and widespread congratulations! Blessed art thou, Thom-as: with God and the angels back of

Philadelphia, Pa.

Sycamore Grove Camp, Cal. As the closing days of our Southern California camp meeting are approaching, it seems appropriate to give an account of it to your valuable paper, that its many readers may know the Spiritualists of Los Angeles are not dead but have held one of the most harmonious and successful camps ever held here. We have had some of the best talent procurable; among whom were Mrs. Lowe Watson, whose soul-stirring lec-tures attracted large audiences during her two-weeks' engagement with the camp; also our dear Mrs. Lillie, whose work is so grand and uplifting and which added such a power for good during her engagement here. The Lillies are a host within themselves, Mrs. Lillie's work together with Mr. Lillie's beautiful songs, makes them

very desirable. We have Moses Hull with us now for one week; to say he is attracting large, appreciative audiences by his eloquent lectures, but half expresses it. Several have become interested in the Morris Pratt Institute in Wisconsin and are going from here to attend. Mrs. Cowells, of Oakland, has given

excellent satisfaction to large audiences through her tests, each one clear-cut and always recognized. Mrs. Cowells is a lady and has endeared herself to all. There are many faithful home workers, among whom are Mrs. Maud Freitag, one of the best mediums in the world today, and as sweet and unpretentions as a little child; Mrs. Julia Knox, Mrs. Mary Vlasek, Mrs. Morrell, of San Dlego; Mr. Parsons and Mrs. Foster, all are faithful, honest mediums. There has been good attendance from

the city and we feel much good has been accomplished, and it is with a feeling of sadness that we see the days go by, knowing how soon it will all have faded into the innumerable yesterdays. Saturday, Sept. 6, was election of officers for the ensuing year; Mrs. Essie Ashby who has worked faithfully as vice-president, having been elected president; Mrs. Julia Knox, vice-president; Mrs. Helen Gardner, treasurer; Mr. W. G. Black financial secretary;

and Mr. N. F. Vose, secretary. Taken all in all it has been a month

Very happily and profitably spent and we know there will be better and larger camps in Southern California, as the years go by, for there is a concentration of spirit forces here and a beautiful climate for development. Yours for Spirit for development. Yours for Spirit for the page.

MAE B. R. HUND MAD B. R. HUNT.

W. P. Phelon, M. D. Price 60 cents, Special Section of the Chicago tarian Society. By J. Howard Moore.

# HYPNOTISM.

GESTION.

HYPNOTISM AND SUGGESTION, WHEN RIGHTLY APPLIED BE-COME POTENT AGENTS FOR

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ARY ORGANS-EVOLUTION:

The standard argument which has been in use for ages to prove the existence of a God who planned and made the universe, is what Archbishop Paley called the "argument from design." It is an appeal, not to the Bible to prove there is a God, but to nature. The gist of his argument is this: Pirst, that every organized body in the animal kingdom and every part of that body, even the minutest part, is designed for the place which it fills, and, secondly where there is manifest design, there

must be a designer. His use of a watch to illustrate this idea became famous in his day among all theological students in Europe and America. A watch is made to measure time. It was in the mind of the maker before it was made. Every wheel and pivot and minutest part was planned beforehand for the place it occupies. Not the least change in the parts is possible. Not a cog but has a use and it is worthless in any other place. If

perfectly made, it keeps perfect time. This illustration he applies to nature. First, to the human body, which God while on the earth. He made the eye with which to see, the ear to hear, the man, attached to the alimentary canal, nose to smell, the sense of touch to feel, is a small sack called vermiform ap-

The wing of the bird is proof that it was designed and made for flying; the feet and legs, for walking; the lungs, for breathing; the stomach, for digestaing food; the feathers, for protection; having this useless and injurious part instinct, for propagating and sustaining

When God made cattle he gave to them horns, for self defence, to the lion and tiger claws to take life for if planned and produced by special defood; to the deer fleetness to escape from its pursuers; to the fox, cunning every appearance of having been detected to cheat and get away from the hounds, signed for the food of man. It is value to serve as food for their support. If debted to the improvements made upon He made cattle and norses and sheep live on vegetation. He was careful to native of America. It was not known make vegetation in order that the delin Europe when America was discovmands of their nature might not go ungills, He did not neglect to make water. World, just as nature made it. He In this way he went through all the kingdoms of nature and showed that forethought was everywhere to be seen. He said utility was the universal law; that not an animal lived but had Its use; that in no animal form, large or small, was there a bone or muscle or nerve or organ or tissue or ought elsehowever obscure and seemingly unimportant-but was of use and served its purpose in the economy of God.

This argument seemed impregnable It bid defiance to all attacks, The keenest thinkers, even the most violent atheists and infidels stood bewildered and dumfounded before this solid and seemingly irrefutable evidence. And Christians and Deists rejoiced that at last the existence of God and the infallibility of Genesis had both been put upon a foundation that could not be slaken even by Hell itself.

shaken even by Hell itself.

This was the condition of the theological world half a century ago When evolution came into existence. It was greeted with jeers and laughter. "Man came from a monkey" was the name applied to this new idea and was used as a text for ridicule, not only in pulpits, but in political, social, and literary cir-

By and by thoughtful men began to found in them no attack on God, nor on detionity was mentioned abuse, no ridicule, no epithets, no concelt, no dogmatism, no authority set up, no clams for infallible truth were made; nothing but the utmost modesty. almost diffidence, was manifest. What full of solid facts, gathered from nature through thirty years of observation and research in various parts of the world, with their interpretation of the facts.

were of such a nature that no reflecting, unbiased mind could read them and not feel that if what was written were facts, it would revolutionize religious thought, discredit the reliability and correctness of the record of creation in Genesis, and utterly demolish Paley's great "argument from design" to prove there is a God.

The object of these articles is to put before the reader the facts, or the main facts in evolution, that he may be the judge and decide for himself whether a God outside of nature planned and made all things, or whether they have come into their present form through natural changes by inward forces under the operation of nature's laws; or, 1 might say, by the one law of cause and effect. .

of Paley's argument is that as in a watch there is not even one cog that is useless, so in organized life there is not up from primal life germs, in the slime a bone, nor tissue, nor structure but of the sea, by natural changes, under serves a purpose. Paley was an Archbishop and a learned man, but what animal conditions and forms below him, would he say to the following facts to one by one, till he became human. It which our attention is called by evolution?

which suckle their young, on the front of the chest of the males, are to be seen miniature breasts, empty and flat. possible that they serve any purpose result of previous evolution. Evolution whatever, useful or otherwise.

hairs, thinly on some, less thinly on others. Who believes that these serve any purpose? That they do not is proved by the fact that if every one of done the body. For what purpose is evolution to some of the things in nathe beard on man's face designed? Is it ture which I have mentioned, and let her throat and lungs need protection? The theory of evolution is that man in Or does God regard her of too little his long journey up through the animal consequence to be cared for as he cares forms below him has outgrown the need for man? In some of the Asiatic tribes of many things now in his body; but men never have beards but are smooth faced like the women. How about their throat and lungs? No race of men has throat and lungs? No race of men has such large beards as the white race. Do its men have more tender lungs? Some white men have very little beard. Do they therefore have strong lungs? manhood. Do not the three Aungs This useless bone is a bone which was of boys need protecting? I do not deny connected with a sixth finger which but often the beard serves a good pur- man possessed at some period in his puse. That is not the question. Is it a past history and which in his upward

cattle and sheep and some other animals never break thro the gums—never frequently reported in newspapers—where children have been born with any their not coming to full growth, cattle are not able to crop grass as closely as the horses whose upper front teeth are larger. This is the cropping out of an ancient habit or trend which is characteristic of the law of heredity and is called reversion.

I referred to remnants of muscles in I referred to remnants of muscles in the human body which now are not Western plains in great numbers, when the human body which now are not the human body which now are not the from Matter Through Organic Prohorses keep in good flesh.

SPECIAL CREATION-RUDIMENT- or the long hair on the fetlock of horse? Of what use is a tail to a mouse, to a plg, to a dog, to a cat, to a squirrel, a rat, sheep, or lizard, any more than to a rabbit, a louse, a frog, a toad, a gorilla or a man, all of whom have no talls: Certain beetles have wings, hidden under covers of the skin which are never developed, and so are never of use. There is in the wrist a small bone, found by the anatomist, which serves no purpose whatever, and in the head and other parts of the body have been discovered remnants of mus cles, which are useless; so if removed,

no harm is done. Not only are there parts in organisms which are useless, but parts which are positively injurious. All cows have have extra teats which are of no use. They are generally smaller and are just back of the useful ones. They serve no purpose and are sometimes in the way of the hands in milking. My father had a cow which I used to milk when a boy whose value as a milker was much lessened by this defect.

In the throat of man is located what is called the thyroid gland (Adam's which often becomes diseased and proplanned and made for man to occupy duces what is known as goitre. In Switzerland it is very common. In pendix which serves no purpose whatever. Stray seeds often lodge in this sack, causing inflammation which very frequently produces death. In these days the patient's life is often saved by removed by the surgeon's knife. It has no business in the body at all. Furthermore there are some things in

If He made birds, he also made worms able food but for its value we are in-He made cattle and horses and sheep to It by the hand of man. The potato is a ered. Sir Walter Raleigh found it growsatisfied. If He made fish with fins and ing wild in the mountains of the New sent some samples to his friends in England, but no one considered them fit to eat. The same thing is true of the apple. As made by nature it is a small, hard, bitter fruit, unfit for human use. The same is true of the peach and pear. Nearly all cereals in their natural state are imperfect. The sting of the honey

bee is a good example of the imperfect work which nature often does. It has been considered a most effective means of defence for the bee. But when examined under a microscope the sting is seen to have a row of teeth on each side like a saw, and it has been found by experimenting that when it is thrust into the flesh of an enemy, it is withdrawn with so much difficulty that it is often torn out by the roots from the body of the bee, and the bee dies from the efthe bee, what kind of a musket would that he for self defence which killed the man behind it while only wounding the man before it? To make the sting of the bee a valuable weapon, the teeth would need to be filed off so it could be

employed with safety by the user. Still further, there are things in na ture which seem designed for one purpose, but which nature uses for another. It was one of Paley's arguments tha the web-foot of the goose was unanread calmly and dispassionately the books of Darwin and Wallace. They designed for swimming. It certainly seems like a good argument. But it is religion, nor on Jesus. Neither the now discovered that "There are upland progenitors than man, or she did not geese with webbed feet which rarely go There were no threats, no boasting, no near the water," and there is a bird called the frigate bird which lives wholy in the air and on the land and

which has webbed feet. On the other hand there are animals did these books contain? They were grebes and coots, whose feet are female, searcely webbed at all. The water hen is almost wholly a water animal, yet it has long separate toes not webbed at

> But I need go no further. I have given examples enough to show, I. think, that nature abounds in proofs Which overthrow the doctrine everything is designed for use in the place it fills-a doctrine which is known as "special creation."

### EVOLUTION.

Let us now turn to evolution, and by a study of its principles see if it is any more successful in explaining nature and accounting for her varied phenomena. No candld mind will deny that there are objections to both the theories-special creation and evolu-tion. What we want, as seekers of truth, is to find the theory to which there are the fewer objections, and which will account in a reasonable way We must not forget that the essence for the greater number of nature's

nenomena. . Evolution teaches that man has come the fixed laws of nature, through all the teaches that the propelling power was within and that personal will or design In man and in the lower animals or intelligent planning by any outside power took no part in the work. It does not say anything about where the life germs which were in the sen, came from whether there was a God who crewhat use are these? It is seemingly im- ated them or whether they too were the therefore is not atheistic. It neither de-The human body is covered with stray nies nor asserts the existence of a God.

"RUDIMENTARY ORGANS" AC-

COUNTED FOR. I wish now in the remainder of this them were extracted, no harm would be article to apply one of the principles of to protect his throat and lungs? If so, the render draw his own conclusion as why is it not given to woman? Do not to which theory is the more reasonable, which became useless when he became

a man.

I referred to a useless bone in the human wrist. Every finger has a bone in special creation designed for a purpose. Journey he lost. The finger is gone, but The front teeth in the upper jaws of the hone in the wrist remains. Incattle and sheep and some other animals stances are not uncommon-they are

cles which exist in lower animals and By Michael Faraday. Price 10 cents, Of what use is the dew-lap on the ox which are used for erecting the ears, | For sale at this office.

twitching the skin, and moving the scalp. Darwin gives numerous examples of people who could still use these muscles as well as can animals. in man are remnants of muscles, similar to those in the horse or dog, for moving the tall. Nature outgrew the tall, but has not yet got rid of the muscle at tached to it. I referred to the vermiform appendix. The time was, when man was in the lower animal condition, that this little sack was an ald to digestion, but that time passed away when man rose to a higher form and this little sack remains as a relic of what once was; now a positive lujury which will probably be transmitted by heredity less and less till at some dis tant day it will cease to be.

I referred to talls on many animals as being useless and often an injury. Take the lizard for example: his tail is his most yulnerable part and he would make a better fight without it. Evelution teaches that the progenitors of all animals were once inhabitants of the water-not true fishes but yet water animals. Every water annual needs and has a tall with which to swim. One of the far back progenitors of the lizard, ages upon ages ago, crept out of the water and little by little began to live on the dry land. Nature brought about changes in his organization to adapt llim to his new life as nature always does. He has at the present time in his history got rid of all his water characteristics but his tall. It seems in all animals that this is the last thing to go. But age by age will probably shorten it and lessen it in size, till at last it will be missing, as it is in the higher apes and in man.

I referred to the useless teats on some cows, whence did they come? Those animals which give birth to their young in litters have a row of teats on each side. Possibly the far back progenitor of the cow was an animal of this kind. On account of changes produced by nature she grew less prolific and gave birth to but two and then to but one a a time. Not having use for so many tents some of them ceased to be reproduced. The useless teats which now exist in some cows are possibly those not yet outgrown but which in time will cease to exist. They are rudiments or relics of a former state.

I referred to the stray hairs scattered over the human body as being utterly inexplicable, if everything is made by special creation for a definite purpose. But if evolution is true, man was once on a level with the ape and was covered with hair like other lower animals. As he grew out of the ape condition, because of reasons not yet fully known, he became denuded of hair and the stray hairs are relics left behind. There are examples of human beings in existence who are covered with hair. In Slam two children, twins, were born in this condition. Their photograph was seen by Darwin and I think by Mr. Wallace, who visited them. When I was a boy I used to visit another boy who lived a few miles away and with whom I frequently slept. I never shall forget the surprise I felt when I found which seemed to me at that time as hick as that of an ordinary pug dog. When he was dressed of course no hair was in sight, as his hands, face, and neck were nearly as free from hair as these parts were with other boys.

The remembrance of my experience with this boy leads me to think that men, and perhaps women, covered more or less thickly with hair, are living actually among us and this peculiarity not known even to their Intimat friends; for most of persons would be slightly ashamed to have such a fact known concerning themselves and would keep it a secret. There are stray hairs covering a woman's body, as there is a man's, but they are very much thin ner and shorter. It seems either that woman has made greater progress in outgrowing the hairy condition of her ave so much hair covering her as did her male partner.

May it not be that man's beard is the relic of the thick, heavy, shaggy hair which belongs to the throat, neck, and face of the male lion and of some other which are eminently water animals, like animals, but which is not found on the

#### (To be continued.)

A Tribute to a Good Man. I arrived at Reed City, Mich., the 15th of Sentember, and am booked for six weeks in Dr. Spinney's sanitarium, to rejuvenate and prepare for 15 years more work on this lower plane. A wirecall took me to New York and Mt. Veryon the 9th, to assist in commemorative expressions to the life and spiritual birth of Milton Rathbun, one of the noblest men I ever knew: a representative Spiritualist and a typical illustra-

tion of the ideal man. The service was in a public hall, on Wednesday, Sept. 11. The Milton Rathbun stock company, of New York, s there in a body. All who knew him loved him. When the news of his death reached New York, the flag on the Hay Exchange was lowered at halfmast, for the first time in its history. When the body was carried into the hall, the whole audience, as one man, arose to their feet, and stood in reverent stlence until it was deposited on the table prepared for it, amidst an enchanting Eden of flowers. Rev. Charles H. Pennoyer and Mrs. Helen L. Russegue participated in the services with eloquent and tender tributes and rare

words of wisdom on the significance of death, and the reality and nearness of the spiritual world.

Miss Annie Horton sang sweetly and attingly, and the whole was an illustri-

ous presentation of the beauty and valuse of Spiritualism in life and death, and a sweet comforter to the bereaved. Mr. Rathbun's last words, or nearly the last, as his breath grew shorter and speech difficult, were addressed to his two sons, and were printed in a large floral book that adorned his casket, presented by the Milton Rathbun Stock Company of New York; and these were his words: "Remember, boys, there is no death. The kernel of this world blossoms out into the glorious flower of eternity," and after a brief pause he added, "How beautiful!" and fell asleep. Mis wife, Mrs. Harriet Rathbun, writer and speaker of wide reputation, hore her cross bravely, while the heartnche, concealed by philosophical calm, was evident to all who saw hel'.

A great good man has gone, where we all shall follow soon. Let us work while the day lasts, and be ready when the LYMAN C. HOWE. call comes. Reed City, Mich.

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From," "The Evolution of the Spirit

### TEXAS.

Near the end of the vertebral column Annual Meeting of State National Association of Spiritualists.

> September 5, 6, 7, and 8, 1902.S. E. 55, the annual meeting of the Texas State National Association of Spiritualists was held in the Spiritualist Temple, Galveston, Teas. Of the thirteen chartered societies eight were represented by seventeen delegates. The convention was formed and committees ap-pointed Priday, Sept. 5th, and the report of the officers for the Year were read. Pres. John W. Ring urged a contrend. Pres. John W. Bing urged a con-tinuance of the missionary work which had been done during the year by Mr. and Mrs. Geo. W. Kates, Mrs. Georgia Gladys Cooley and Mrs. Laura B. Payne, saying that to encourage the already chartered societies that are not strong enough to keep a regular speaker, by the visits of able missionaries, is the proper thing to do, and that on these tours of the state other societies can be formed,

Secretary Mrs. Nettle M. Wood like wise dwelt upon the importance of this orderly missionary work, reminding the convention that in a very short time Spiritualism will be so organized that national missionaries will go all over the United States under the auspices of the different state associations with much less expense than now when for want of thorough organization they are compelled to travel hundreds of miles to reach the field in which they desire to work. The finances for the year were, receipts \$804.24, of which \$689.15 was collected by missionary work. Of this amount \$621.15 has been spent in missionary work over the state. There remains after all expenses, including an indebtedness which has hung over the Association for some years, are paid, a balance of \$30.05.

Friday night a city official made an address of welcome which was responded to by Mrs. Laura B. Payne. Saturday the revision of the Constitution and By-Laws occupied some time; regarding missionaries and ministers the Constitution now reads. "We recognize mediumship as the channel of imspiraton, progress and power of Spiritualism, and is furnishing evidence of the truth of the same. To insure the best results, mediums need protection, encourage ment and assistance in the exercise of their gifts,

"The Board of Trustees may grant 'Missionary Certificates' to such persons as they deem worthy to represent this Association by teaching the philsophy or demonstrating the phenomena of Spiritualism. Any person who may have thus served this Association for six consecutive months and who makes application bearing the recommendation of a local chartered auxiliary society, certified to by the secretary of such local society and attested by the president of the same, accompanied by of five dollars (\$5.00) and approved by a majority vote of some annual meeting, shall receive a 'Certificate of Ordination to the Office of Minister of the Gospel of Spiritualism' stamped with our official seal and signed by the president. This certificate shall be our permission to preach, to perform the marriage ceremony, to conduct funerals, to discharge all other functions of the clergy and receive all of the privileges usually accorded to the clergy.

"Each person holding a 'Missionary Certificate' shall report at least every three months to the secretary. Each person holding a 'Certificate of Ordination' shall give written report of official duties performed during the year, to the secretary at least thirty days prior to each annual meeting.
"Each person failing to comply with

above prescribed duty or for any other cause that is adjudged sufficient by a majority of the official board, after due consideration, shall have his or her papers revoked."

ed: Whereas Modern Spiritualism is the recognition of universal principles operative in Nature, immortality a fact in Nature, and spirit communion the avenue through which continuity of life s demonstrated, we submit the following resolutions as touching topics now uppermost in progressive thought; Resolved, 1st. That Spiritualism teaches that there is a spiritual world of varying grades in co-relation with this world, which is as tangible and real to

is to us.
2nd. That Spiritualism teaches that the event called death is not disastrous nor a penalty for sin, but an event as natural as birth and calculated to let us into a world of unlimited possibilities.

3rd. That there is a higher system of ethics than has yet been recognized by State or Church; that when we look as carefully after those who bake our children's bread and wash and iron their clothes as we do on the system of ethics we teach them, the oncoming generation will rise to a higher standard of health, morality and intellectual attainments than the world has yet

4th. That as temperance consists in a moderate use of things beneficial and total abstinence from everything injurlous, physical, mental and moral, is essential to our well being, we declare that intoxicating liquors, opiates, tobacco and all unnecessary stimulants should be avoided. That we are opposed to any law or laws in our Constitution, National or State, recognizing any system of faith under the guise of

religion.
5th. That all wars at this stage of human progress are brutal and morally injurious to the welfare of society and that all international disputes should be settled by boards of arbitration, thus ushering in the era of universal peace on earth, good will to men.

6th. That capital punishment is a relic of barbarism wholly inimical to

not only unwise, unconstitutional, and unto me and forbid them not for of un-American, but dangerous to health, causing eczema, erysipelas, cancer, tumors, syphilis and often death. 8th. That we view with gratification

the awakening interest in the higher in-spiration and guidance of the spiritual world which under the name of Altruism has taken such thorough hold upon numbers of the workers in our cause and we feel that continual attention directed toward the working forces of Altruism is deserved, looking to the amelloration of suffering everywhere.
We urge special meetings be devoted to his purpose among our societies and the proceeds thereof be given to the

100f. Resolved, That we hereby extend the thanks of the Texas State National Association of Spiritualists to the Galveston News and Tribune for their courteous reports of our meetings; to Mr. Chas. Steding and Mr. J. D. Pruesser Control of the Steding and Mr. J. D. Pruesser Control of the Steding and Mr. J. D. ner for the palms and ferns which so beautifully decorated the Temple during our meetings,

B. Jennings, Hillsboro; Mrs. C. W. Wat-klus, Dallas; Mrs. F. M. Overman, San Antonio. The president and secretary both residing in Galveston the head-

quarters for the year will be The Spir-itualist Temple, Galveston, Texas. Saturday night the Progressive Ly ceum of Galveston presented the musi-cal cantata by John W. Ring, "A Price for Beauty," and although it had been presented four times before the Lyceum room was crowded.

Lyceum was conducted. At 11:00 o'clock the ceremony of ordination was performed, whereby Mr. M. D. Tenney, of League City, was made a "Minister of the Gospel of Spiritualism." Rev. Tenney is a man of seventy-seven years of age and has been a minister in the Methodist and Congregational churches for over fifty years. "I consider," he said, "that I have grown into Spiritualism as naturally as a child grows to manhood, and I am filled with vigor and strength when I think of the wondrous. yet natural revelation, which has come to me now." He was attended to the rostrum by little Helen Bock and Maxie Obitz, two wee tots clad in pure white and in contrast to the aged condidate, was a touching sight which reminded one of the prophecy, "a little child shall lead them." At 8:15 p.m. the anditorium of the Temple was filled with peo-ple for the lecture of Mrs. Laura B. Payne, "The World's Cry Heard by Spiritualism." The following is a synopsis: "To every age, to every clime and to all peoples comes the answer to each urgent demand. It is the law of life, and we see it manifest everywhere, that out of the great store-house of Nature is furnished the answer to every cry, the supply for every need. This is true in every phase of existence, from the worm that crawls at our feet to the highest intelligence, from the ant-hill with its hurrying, industrious community, to the most exalted planes of intellectual and spiritual oper ation. Glancing along down the past ages we find that out of the aspiration

of the soul and the desire to know something of the life unseen, have arisen those creeds upon which the religious of the world have been based and every religion has been peculiarly fitted to the age in which it flourished and to the intellectual and spiritual condition of the people of that time. In the very nature of things it could not be otherwise, for man can no more formulate a creed or create for himself a God beyond his mental capacity, than he can construct a boat or ship beyond his mental capacity to construct. The reason man formerly navigated the streams with a log raft was because he did not know of a better means nor did his necessities demand better at that time. The reason why he first used the ox cart for transportation instead of the railroad train was because he knew how to make a cart and did not know how to make a railroad train. Then at that lime the cart answered his needs as to transportation better than would the train. And thus it is with everything concerning human progress, religiously, politically and socially. "But it is of religion that I wish paricularly to speak to-night. Some urge

that Spiritualism is not a religion. It is not in the sense that its adherents must be bound by creeds and dogmas or that they shall worship some personal delty, but lnasmuch as it meets the requirements of mankind at the present, morally and spiritually it may be termed a religion. In my opinion it is the religion which corresponds to this wonderful age in which it was born and to man's present intellectual and spiritual development. As in the religions of the past mankind sought and found that which satisfied his soul; so to-day a questioning, critical world no longer contented with faith alone, looks to claims of the church that the soul of man exists after the change called death. Spiritualism is in a sense a re-The committee on resolutions report- ligion, and never in history has any religion or any teaching filled a greater demand, answering in so many ways the world's cry as does Spiritualism. It demonstrates through its phenomena that much of the teaching of the popular church is erroneous, consoles the mourner in her hour of grief and proves to the materialist the fullacy of his doctrine.

"Theology has long taught the doctrine of an angry God, a scheming devil and a burning hell. It has refuted that and made happy many a poor soul who conthose living in that world as the earth stantly stood in fear of those creatures of ignorance. Amid the sound of weeping, when the whirlwind of destruction robs us of home and loved ones, by fireside where stands the vacant chair and at the grave's side, mingled with the thud of falling clods, its voice sweet assurance that there is no death, drives back the demon of despair and bids the sorrowing ones look up. The world was fast approaching materialism. Thousands had like the great Ingersoll come to the conclusion that "life is a narrow rale between the cold and barren peaks of two eternities," when Spiritualism came controverting their theories and proving to them beyond a doubt that fust beyond the cloud rift lay the fadeless fields of beauty, and that beyond the veil they should clasp again their loved ones.

"Then Spiritualism touches and answers every vital question concerning humanity to-day. We believe that reform should come from within, that every man is his own savior, that the highest code of ethics is the purification and spiritual unfoldment of self, and the best religion that which makes pracical the Golden Rule. Spiritualism seeks to prepare the world for the inauguration of a social system whereby every man, woman and child may have a home, and where all may be enabled to earn an honest living. It hears the cry of want and suffering that comes from the poor and distressed the world over, and specially does it hear and list unlist paper than The Progressive to the cry of the thousands of children modern ideas concerning crime, causes and their cure. We favor abolition of the death penalty.

The compulsory vaccination is of bread, remembering what Jesus said of such, "Suffer little children to come of the death penalty. of such, "Suffer little children to come to live and to answer the cry that con-tinually rises from the grief and poverty-stricken world."

At the close of the address the ceremony of "Naming the Baby" was performed; Mr. Ring approached the rost rum hearing a floral star of pure white as the choir was singing from his composition for such occasions. Soon "Hall, hall, all hall the little child" sounded and Miss Lillie Pither entered with the infant candidate comfortably in her arms; closely followed the parents, Mr. and Mrs. Albert Neidermann. "God's sweetest flowers are human children, said Mr. Ring, and we revelve here one of the innocent and pure blossoms that in your presence she may receive a name. We believe that by the concentration of the parents, of you, as witnesses, and of the society, that good influences will be attracted to this child, The election of officers resulted as and we pray for such." He then placed lecturer, and these three addresses on Galveston; vice-president, W. Lenox and as a profusion of loose petals fell Jubilee of Modern Spiritualism, are

Comanche; Geo. A. Wilson, Houston; J. touchingly reminded of the responsibility of motherhood; then the child was placed in the father's arms and he was admonished as to his pledge of protecasked to within their hearts renew the rows of love and constancy that in per feet harmony of thought and act they might form a character of rare worth to the world. The choir burst into an Invocation chart, "Heavenly Father and Angels pure and holy, we named thy gift for this station so lowly." Con-tinuing, "Oh may thy watchful tender Sunday morning at 9:30 Progressive care be over her; oh, guide thou her aright," it resolved into a bright vocal march, "Joy. oh, joy attend thee, though thy life short or long, and may grace and patience be thy virtue and

> Mrs. Neldermann and Miss Alva. Monday evening at sundown some four hundred people assembled on the beach, near Lucas Terrace ruins, for memorial service of those who passed away in the Great Galveston Disaster

thy song," and the party passed out.
Mrs. Payne pronounced the benediction

and the large assemblage passed out

many stopping to congratulate Mr. and

Appropriate addresses were made by Mr. John W. Ring and Mrs. Laura B. Payne, the entire crowd joined in singing, "Nearer My God, To Thee," which seemed to blend with the murmuring waves in solemn requiem, and each person present received a flower from the society to throw upon the waves. "Let every hand," said Mr. Ring, "receive a flower and lovingly cast it upon the waves, for we are commemorating the dead of the world, for which the heart of the entire world has throbbed." Impressive to the extreme it was to see hundreds of people go down to the water's edge and cast a single flower or a garland upon the waves, just as the sun was sinking to remind one of the thousands who had sunken into the arms of the death angel on that eventful night of two years ago. ,

At 8:15 p.m. the convention was formally closed by President John W. Ring, after addresses by Mrs. Laura B. Payne and Rev. M. D. Tenney, Mrs. Payne sald in part: "Spiritualism may never be organized, but the people who have been made glad by the comfort found in the knowledge which Spiritualism affords will soon grow into such complete organization that it will be a wellequiped ship to sail the seas of human existence and dispense the sacred cargo of love manifest in life's realitles, of truth in life's every way and knowledge, peace and power to each child of earth. Texas is starting right with a thorough organization, and with directed missionary work such as has been done during the past year, local speakers will soon be in every city and the country fed on the manna of Spiritunlism for which it is already hungry." Rev. Tenney said during his address: I am so glad that after all these years of ministering faith to the people, I am blessed with this knowledge that I may add it to the faith of many as I have added it to my own. The world craves knowledge and comfort which was promised by the great teacher of Gallee, and in Spiritualism it is found. She occupies the minds of thinkers the world over and will eventually, and much quicker than we sometimes think, be the thought of the people

everywhere." The music during the convention by the Quartet Choir of Galveston, with Mr. J. J. Blood as organist, was a pleasing feature, and the members of the cholr are worthy of mention. The misslonary work is to be continued as best we may and we do hope for the time when adjoining states will be so organized that they can use the missionaries up to our boundary and then let us have their rather than have to pay railroad fare from far distant places for them to come to our State. With best Spiritualism for a demonstration of its wishes to the work and friends of the cause everywhere we are, respectfully, JOHN W. RING, Pres.

THEO. SCHIRMER, Sec. Galveston, Texas.

The thirteenth annual camp meeting

# Ashley Camp, O.

held at Ashley, O., closed last Sunday Sept. 7th, after a month of most har monlous and enjoyable meetings. The attendance was not so large as in other years, but all were in good spirits and pleased with the month's results. The last Sunday was all that could be desired. Old Sol burst forth in all his spleudor after the earth had been moistened and the air cooled by recent words of wisdom that fell from the lips Price, 10 cents.

His Infinite and Divine Relations. Intuition—
The Light Within. By Giles B. Stebbins. of E. W. Sprague at the afternoon and evening sessions, the morning being a conference meeting which was interest-ing to all. We had with us through the camp E. W. Sprague and wife, Frank T. Ripley and Mrs. A. E. Klbbey, each one doing their very best. Mr. and Mrs Sprague have been engaged for the nex camp meeting.

Already plans for the next meeting are in progress with every prospect that it will surpass all former meetings. The annual election was held Sept. 6. The following officers were elected: President, J. J. Beard, Columbus; vicepresident, C. Heverlo, Ashley; corresponding secretary, Wm Randolph, Ashey; assistant secretaries, Miss Alta Johnson and Miss Frankie Heverlo, of Ashley; recording secretary, W. Granger, Ashley; general manager, A. P. Oliver, Ashley; treasurer, T. M. Seeds,

Ashley. The sum of \$109.67 was put in the collection box Sunday afternoon. This amount was raised in 20 minutes by our good brother Sprague, who by his gen ial and most courteous manners reached both the hearts and pocket books of his audience. We have just learned a good friend has sent in our name for The Progressive Thinker and your last premium book, for one year. God bless the friend. There is no better Spirit-Thinker and every Spiritualist should Asst. Cor. Sec.

"Right Generation the Key to the such is the kingdom of heaven," And Kingdom of Heaven on Earth." By through its press, its platform and in Dr. M. E. Conger. An appeal to reason every possible way, it is striving to and man's highest aspirations. A plea make the world a better place in which for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

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trenchant and Instructive writer and Fox, Dallas; treasurer, Wade M. Smith, Austin; secretary, Theo. Schirmer, Galveston. Trusices, Dr. J. F. McCarty, Inother's arms and she was very For sale at this office.

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THE GOSPEL OF BUDDHA According to Old Records. By Dr. Faul Carus, A translation made from Japaneso, under the duspices of the Rev. Shaku Soyer, delegate to the Parliament of Religious. Was published J. R. FHANCIS, 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 Spiritualistic 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 Spiritual medium to the disgrace of arrest and prosecu-

The city seems to be on the hunt of revenue to supply the deficiency created alities, by an unwise, uneconomical administration of its financial affairs, and instead of going after the larger game where they would have to put up a hard fight at every step, have begun to look to the seers, soothsayers, fortune tellers, astrologers, mediums, etc., to fill the city treasury from the purse of the poor, where there will be the least resist-

The Progressive Thinker is not bound. by its love for and obligation to Spirit-ualism, 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

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 "Religion of Spiritual-ism." It has been the case in every city where such laws, have been enacted, and Spiritualism has spread her broad wings out 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 Associa-tion. 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 tel-lers," in the estimation of the common law would include Spiritual mediums, persons through whom the Spiritual phenomena are presented, and it might be easier to prevent than to fight such

#### 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 conthis educational enterprise, which may become a potent factor in the future status of our Cause in the

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 colleges generally.

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 The measure of their succes 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 numher of Jews throughout the world at 11.210.415.

This is the reputed progeny of 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, clse were sold into slavery. The whole const of Palestine border-

ing on the Great Sea, ranging from half a mile to fifteen miles in width, and filled with populous cities, belonged to the Phenecians. They were of the Somite race, like the Jews. Each used the same language and the same characters in writing. Each worshiped the same gods and practiced the same cusand populous colonies, stretching along the entire southern coast of the Great Sea to Gibralter, 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 Spir Itualist. One of the very best books on the subject. Price reduced to \$1, postage, 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 ap-

There are some mediums who appar ently relegate their judgment to a back seat, and abnegate 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" fos the spirits to play any tune they

please?

It was, if true, a disgraceful and exceedingly vulgar exhibition—whether incited 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 works of spirits in precisely the same manner and measure as we judge the words, thoughts and works of mortal men. . Man's mentality is not for the pur-

ose of laying it aside in order to be come 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 can possibly sustain themselves. I ofthought and effort in the actual exercise

of one's own faculties.

Another's acquirements in mentality and spirituality can not become ours by transfusion while we are in a state by transfusion while we are in a state of unconsciousness; we can not have such qualities poured into us as molasses is poured into a "perfectly passive" plicher or jug. Our own active minds must apprehend, weigh, judge, perceive the truth, or it is naught to our benefit, mentally or spiritually.

A person can receive inspirational thought whost in the second can be considered.

thought when in his most positive, wideawake, thoughtful state; can follow, consciously and appreciatively, and with clear mental comprehension, the thoughts given to him by spirit person-

In such inspiration is mental and in such inspiration is include and spiritual growth and development to the inspired one. His mind is thoroughly active, alert, thoughtful, on strongest wings mounting with the mount of the thought given, into the higher regions of mental elevation and outlook. 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 can expand and develop with the conscious perception and reception of the thoughts given him.

It is not necessary that a medium shall abdicate the throne of reason, or allow his individuality to be set, aside, or be dispossessed of the full possession, use and exercise of his mental faculties. Those who give themselves up to the passive control of spirit influence, should consider whether in so abdleating the control of their own personality, they do not in greater or less degree, approach a condition of-insan-

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

#### Christ In London.

He is there, according to cable disa 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 have hotel accommodations engaged, passing the portals and gave the public | may address J. B. Hatch, 74 Sydney St. this revelation.

The colony of Agapemonites has been living for over a year at Clapton, a quiet suburb of northeast London. Their leader is J. H. Pigott. He refuses to see any interviewers or any articles in the newspapers, but his congre gation has made the following declara

"We have found Christ. He has come as we know it. We saw him on Sun day. 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 comfortably off. They meet the needs of the church from their own purses and asl nothing from disbelievers.

There is no marriage among them nor is there a baptismal font in the church. With the coming of the Mes-slab so nigh they did not have time for such vanitles as courtship and marriage. Those who were already married 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 es tates in the west of England for many generations. He was educated at Cam bridge university and became a clergy man of the Church of England. Then according to his own admission, he lee 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 loose life. He was afterwards major in the Salvation army, which he quit

to enter his present seat. 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 Idiots 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 Evidences Multiply.

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, to prevent further destruction. found several feet below the surface unmistakable evidence that Stonehenge was the product of the new stone age, autedating 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 5th century, as many have claimed, it is more probable it was the

while the horizontal imposts are dove-falled to each other, and fitted by mor-tise holes in their undersides to knobs in the uprights. Verily, ancient man, destitute of modern conveniences, was a genius even in that rude age, thousands of years before creation, allowing ignorant churchmen to tell the story of the age of the world.

#### An Old-Timer.

In glancing over our old files back to he year one of The Progressive Thinker we came upon the following friendly and somewhat prophetic note, which we think good enough to republish thirteen years after its date and leave to the enders to judge as to the hopes of this old friend being well founded: To the Editor: I have just fluished

reading the first number of The Progressive Thinker, and have made up my mind that it is just the kind of paper needed-spiritual and progressive. It is as a whole capital, and I am sure will supply a long felt want in the minds and hearts of the Spiritualistic public, which want I take to be an earnest desire for something really spiritual— news from the world of spirit, and good thoughts, the best of thoughts from this side the "Door of Death." By the way, do you know your article in that department affected me the most; yet the whole paper is on the right line, and I am sure you will capture the hearts and heads (and, I hope also, the pocket-books) of a vast number of thinking readers. Of course, there are other spiritual papers, and I would do nothing to lessen the circle of their influence. but none that I have seen are just like yours. We need all the influences for good and for spiritual development that ten regret that there is so much contest and strife (at least apparently) in the ranks of Spiritualistic journalism. You will not fall into this error, I am sure; you will simply teach the gospel of glad tidings—a life of the spirit beyond the grave, wherein it will transpire that nothing but good deeds, loving intentions and pure thoughts can bring happiness and satisfaction; and this doctrine under such teachings as yours will fundly be recognized as the true docfinally be recognized as the true doc-

trine of life in our present sphere of being. I like The Progressive Thinker ever so much, and shall take pride in doing

what little I can to help it. Fraternally,
A. M. GRIFFEN.
Chicago, Nov. 21, 1889.

#### ATTENTION!

Delegates and Visitors to the N. S. A. Convention.

To all friends in the West who intend

to be at the Tenth Annual Convention of the N. S. A. in Boston, Mass., Oct. 21, 22, 23 and 24th:—Kindly send your names and addresses at once to this office, that we may forward the same to the Chicago office of the Western R.R. Commissioners, for unless we can satisfy those gentlemen of the number likely to attend said convention from their ter ritory, they will not grant certificate tickets over their roads. It is important that we learn the probable attendsible moment. Kindly notify us. We look for, and most earnestly desire a large attendance of delegates from our Western constituents, and also trust to have many visitors from that section, to the convention in Boston, Dr. Warne of Chicago wishes to arrange an excur-sion—similar to that which New England took to that city three years ago, and to Cleveland in 1900, we hope the Western friends will avail themselves of this opportunity to see the old hispatches—evidently to stay. He stands at the head of a body calling itself Agapemonites, whose leader declared to day sessions will be free to the public. Hotel headquarters will be at Berkely ball, corner Boylston and Berkely Sts. Monday, Oct. 20, at 8 p.m. All will be welcome. And friend who wishes to

MARY T. LONGLEY, N.S.A. Sec. Dorchester, Mass. 600 Penna. Ave.S.E., Washington, D.C.

Worthy of Serious Attention. One of the ideas advanced, among the many, in No. 039 of The Progressive Phinker, and which I deem worthy the

most serious attention, is by C. Cleveland, of Minneapolis, Minu. I quote his own language: ruths of Modern Spiritualism should be taught in our common schools, so that when our children grow up they

would start in life with the knowledge that they were immortal beings." This is a very proper suggestion, when we know that the Christian religion (!) has been taught, and the Bible read in the schools, until the people

were tired of it and voted it out in many localities years ago. One of the most numerous of the Christian churches makes the education of its rising generation a sine qua non not to be dispensed with, and which

nims at keeping its votaries in ignor auce on this vital question. No scientific truths as well understood and demonstrated as are the "communion of saints," in these latter

days, should be withheld from the ris ing generation. To do so is ignorance of the grossest character. It seems to me that the Christian church should at once take the initiative

and for so doing "the scriptures" give them abundant warrant: "Now concerning spiritual gifts,

brethren, I would not have you ignorant."-First Epistle of Paul, the Apostle to the Corinthians, 12th chapter, 1st He then goes on to enlarge on the

diversities of gifts and the differences of administrations and operations." "But the manifestation of the Spirit is given to every man to profit withal." This, it seems to me, is authority sufficient to warrant the magnates of the "Church of Christ"—of which there are many claiming to be his true disciples-

in spreading his true gospel.
Some of our very ablest propagandists, notably Rev. Moses Hull and his good wife, have been for many years preaching Bible Spiritualism, notwith. standing St. Paul says, "Let the women learn in silence with all subjection." Epistle to Timothy, 2d chapter, 11th verse.

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 go to pleces. "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 desuctude, as it ought.
C. H. MATHEWS.

New Philadelphia, Ohlo.

"Meatless Dishes." Very useful. work of 10,000 or more years ago. The Price 10 cents.

### OCCULT FORCES.

Many Culed in a Remarkable Way

SPIRITS AID THE CATHOLICS, CLUSTERING AROUND AN OLD BONE AND SENDING DOWN ON SUFFERERS. THEIR HEALING MAGNIOTISM:

To the Editor:-The following from he New York World, illustrates an important point: "Good St. Amie, our good mother; pray for the, cure me, for thy glory and the honor of Jesus in the Blessed Sac-

Thousands of times this little prayer has gone up at the church of St. Jean Baptiste, 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 far shorter than the other; some babies 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 liftle country town where bables 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, born of her forearm, two inches tong, had been exposed for the veneration of the faithful. It is set in a plate of prass, protected by a disk of glass. Those who wanted could kiss the sac-Those who wanted could kiss the sac-red relle 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 same time. Each aisle holds a bluecoat, He allows so many up and halt the He allows so many up and halts the

procession comes. Upstairs they wor-ship 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 along the altar rail he passes, presenting the relic in its little glass

others. Every fifteen minutes the

case to the line of kneeling faithful.
"Fray 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 its own. It looked as if all his life had been concentrated in the great violet eyes that looked so wonder ingly at the priest who bent over him. His tiny form was wasted; his pretty face was wan with suffering.

"CURE ME," LISPED THE CHILD "Good St. Anne," whispered the priest, bending over the boy, "pray for me." "Good St. Anne, pray for me and cure me," lisped the child, while the priest rubbed him all over with the relic.

There was hardly a dry eye then in the little sanctuary.
"Some day," sobbed the mother, "I hope to bring this cruel board and put it here, with these other things."

"I hope so," said the father kindly. About them were two great stands filled with crutches, 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, the

faces brave with hope. Some are in plaster jackets, others are bound in steel. The bables' faces are apathetic, but the mother-love shines in the faces

of those who bring them.

The police know the cripples who come daily and there is a private entrance for them, so that they can avoid the long and tiresome wait in the crowds. Out in the street a swarm of venders have been coining money by selling rosaries, buttons with the ture of St. Anne, photographs of the church and dozens of other souvenirs. Within the church there are two rooms for the sale of plous objects for

that of their father, preserved for public uses, and will give so much for that purpose. And yet these public the faithful. In one room a sweet-faced spirited nun sells little images, devotional books, crucifixes and pictures. In another sits a sister who has charge of just adopted contains the following the membership of the Associates of law giving women the right to vote on

To become a member entitles one to many indulgences. Membership may be bought for the dead. Each associnie participates in the good works and the prayers of the other members. Those who belong must wear the medal of St. Anne or keep it in some convenient place at home.

The week has seen many cures Lift. tle Marian Oates, a child of six, who lives at No. 172 East Eighty-second street, for half her little life has been hobbling around with a brate, crippled with hip disease. Her little face, spiritnalized by pain, was followed by many pitying eyes as she came day after day that the saint might cure her and to kiss the relic. Finally the time came. "Take it off, mamma," whispere

child, pointing to the clumsy steel brace that supported her.

In sight of all the worshippers the mother unstrapped the Iron and little tion prevails wherever the strong get Marian walked out of church unaided. The kneeling faithful burst out in praise of St. Anne!

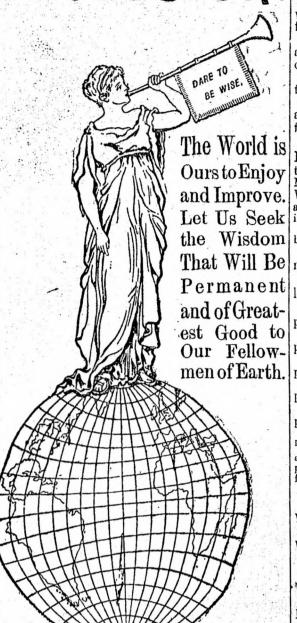
of St. Anne!
Augustus' Martin, a crippled pauper, had no money to go home and spent the night on the church steps. Then he left his cane in the collection and walked "One side was totally paralyzed,"

walk alone. My sobbed, "but now I can walk cure will soon be complete." In one day three children left their

braces on the alter while Father Roy offered up a prayer of thanksgiving. They were little Grace McLane, of No. 1394 Second avenue, Mamle Dunphey, of No. 505 Bultic street, Brooklyn, and Margaret Leonard, of No. 824 Eas Eighty-first street. Two of them had hip disease and the third an affection of the knee that forced her to wear brace.

Mrs. Peter Klernan declared she was paralysis. William Rellly averred that where once he was bline with entaracts he could see the light of day again, and hoped soon to have perfect sight again. There were many who refused their names but told how they, too, had been cured of many of life's gravest ills. In the above we find something for re

flection-something to think about most critically. A bone-spurious perhapsproduces extraordinary results. in a church impregnated to the brim with superstition and ignorance. Why so Tell the cause, please. It is plain. That relic is surrounded by spirits. They possess strong healing powers, and they ant housekeeper."



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cure in many instances the sick. This

is only another segment of Spiritual-

ism under the cloak of the Catholic

church. Spiritualism is world wide,

and is cropping out everywhere. Spirit-ualists have no patent right on it, no

exclusive claim to it. It existed in

ancient times, and it exists to-day.

Again I say Spiritualism is leavening

the whole lump, hence can never be-

come a religious sect in the sense they

exist to-day. Give the Catholic church

though it is perverted for selfish pur-

Something to Interest Women.

give to New York City \$100,000 off of a

fairly appraised valuation of a mag-

nificent property owned by them on

Madison Square if the city will use the

They want to see their old home, and

splitted property owners and taxpayers an not vote.—N. Y. Independent.

The Democratic platform of Vermont

all questions, pertaining to taxing prop-

Washington Gladden says: "All men

or women either, who own or rent

stores or shops or offices which they occupy for business purposes, ought to be permitted to register and vote in

municipal elections. They are stock-

holders in that great corporation which

ately and pecupiarily concerned in hav-

ing clean streets, good sewerage and

sanitation, cheap light, pure water, ade-

quate transportation, in every interest

which is represented, in the city govern-

ment, and they ought to have a voice

GAMES FOR GIRLS.

Felix L. Oswald, A.M., M.D., writes to the Record-Herald: "Class legisla-

a chance to abrogate the rights of the

despotism. Women are governed.

is robbery. Women are taxed.

are curtailed when they happen to in-

terfere with the interests of male legislators, and injustice reaches its cli-

max in the sanitary wrongs of the dis-

Discrimination begins in the nursery

blessing of physical vigor by outdoor ex-

bage plants that can develop without

of a truck farm. In all but the most

crowded wards of our large cities

charlty tolerates makeshift gymnasiums, foot-races tracks and ball-play

Rompers in petticonts risk punish-

inin that nine out of ton females of our

species are "physically handicapped for life before they have exchanged their

school dress for the garb of an assist-

yards, but they are not for girls.

stirring from their nook in the

in the government."

erty of which women are the owners.

"We favor the passage of a

oses—to build up a creed.

EXGELSION | sonal check cashed at a bank in Chicago. If you send a personal check, add ten cents to the amount sent.

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Every person who sends in a yearly subscription to The Progressive Thinker can have until further notice, the two following books for 25 cents each: "The Religion of Man and Ethics of Science," by Hudson Tuttle, and "Al Wanderer in the Spirit Lands." Both exceedingly valuable, and though widely different, each one fills on exceedingly important niche in the literature of Spiritualism.
If you order only one book, and that one neither of the books mentioned above, the price is 50 cents. If you order two books, and neither of them the above mentioned, the price is 90 cents.

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Any four of the nine Premium Books you may order, price \$1.50.

Any five of the nine Premium Books you may order, price \$1.80. Any six of the nine Premium Books you may order,

price \$2.10. Any seven of the nine Premium Books you may order, price \$2.85. Any eight of the nine Premium Books you may order,

Any eight of the line Fremum Books you may order, price \$2.50.

Lastly all of these NINE valuable Premium Books here announced are sent out, all postage prepaid, for \$2.75, a price never before equaled in this country or Europe. The following is the list: NINE REMARKABLE BOOKS FOR \$2.75.

1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.

2-The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.
3-The Encyclopedia of Death, and Life in the Spirit

World, Vol. 3. 4-Art Magic, or Mundane, Sub-Mundane and Super-

Mundane Spiritism.

5 .- Ghost Land, Spiritualism, Occultism. 6-The Next World Interviewed.

7—The Occult Life of Jesus.

8—A Wanderer in the Spirit Lands. 9-The Religion of Man and Ethics of Science.

#### Read This Carefully Before Remitting.

When you send in your subscription to The Progressive Phinker, carefully look over the books which you desire in this list, and their price, and send for them. They are very valuable. They are intensely interesting. They are elevating in tone and will do you good. In remitting do not fail to enclose a dollar for The Progressive Thinker.

These nine books, substantially and elegantly bound, and printed in the neatest style of the printers art, will be furnished to our subscribers for \$2.75, a price which modern machinery and enterprise has rendered possible in The Progressive Thinker office only. Sending out these books, however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent, for that cannot be afforded for less than one dollar per year, in view of the fact that we pub-Remember, please, that it costs ten cents to get a per-lish such a vast amount of reading matter.

# HE MYSTIFIED THEM.

Herr Newman's Wonderful Mind-Reading Performance.

Much interest was manifested yester day afternoon in the public test given by Herr Newman of his wonderful abilitles in the line of telepathy. This credit for having spiritual communion, Young man, of Russian birth, gave a demonstration that convinced a committee of citizens of the genuinen the professor's experiennts and those who took part in the exhibition could not speak too highly of the man's A very pretty illustration of civic patriotism appears in the offer of the two sisters, Miss Oliva E. Phelps Stokes and Miss Caroline Phelps Stokes, to

To make the test thorough and plair ex-Alderman John Boylan was invited to act as chairman of the committee. Mr. Boylan is a plain, matter-of-fact man who generally takes exhibitions of this kind with a grain of salt and consequently he was a little skeptical when he started out yesterday afternoon. In location for a needed public building, fact he thought the test was to be a "fake," but when the exhibition was concluded his mind was disabused of this idea. He stated that the test was the most wonderful exhibition kind he had ever seen. In this opinion the former alderman was supported by the other members of the committee all of whom were total strangers to th

professor. Herr Newman not only found th hidden article, but he mystified pedestrians who were in the central portion of the city about 3 o'clock in the afternoon. Blindfolded, the professor drove a team of horses through Main and Market streets and the adjoining thoroughfares, dodging trolley cars and piles of brick, lumber and other mater ial piled up in front of buildings in we call the city; they pay taxes, either course of erection, as well as keeping directly or indirectly; they are immedious of the way of crowds walking

through the burned section. With Alderman Boylan on the con mittee were William Roe, Justice of the Peace Abe Cohen, John Hubertus and Harry Barber. While two members started out to hide the article the others remained behind to keep an eye on the professor to see that no one approached When the carriage returned Here Newman mounted the driver's box and

a chance to abrogate the rights of the started off. The route he took was as weak, and the sons of Adam have not failed to exert that power at the expense of their sisters. Government pense of their sisters. Government Prince without the consent of the subjected is street. At this corner he stopped. On the ation without representation privileges trip he had constantly requested the committee to keep their minds concentheir political social and personal rights trated and once or twice when he

seemed puzzled he cautioned them not

to divert their thoughts. Arriving at the store of John Hubertus they entered. The article, or rather franchised sex. The main roads to articles, for the "hidden treasure" conhealth are barred to the majority of sisted of two penknives, an old coin and women, who nevertheless have to bear a warrant belonging to Judge Cohen, the double penalties of sanitary aber- had been stowed away by the committee in a nook on the top of a transom in a reception room of Mr. Hu-bertus' house. Still blindfolded, the Boys are permitted to indulge the in-struct that prompts them to earn the professor secured a ladder, standing

close by, mounted it and found the ar-

ercise, while girls are treated like cabticles. From start to finish no one had spoken to the professor. All those who served on the committee were disinterested persons and the test was as free from suspicion of "fake" as it could possibly be. What made the exhibition all the more amazing in the eyes of the committee was that before the professment whenever they stray beyond the or started out, he took a directory, lane that divides the paternal building turned over the pages and finding the lot from a public playground. John strart Mill did not hesitate to main the sheet and stuck a pin in Hubertus. name. This he did while blindfolded. Herr Newman promises to give equal-

and his stay here is likely to create as much talk here as did the visit of the Boldwins to the Opera house some years ago.

It was Herr Newman who secured the confession from Martin Thorn, the murderer of William Guldesuppe, this confession being made while the ac-cused was under hypnotic influence and in the presence of Inspector Byrnes, Coroner Tuthill, Lawyer Moss and other well-known New Yorkers. He has appeared before Nicholas III., Czar of Russia, and found a small watch that and been hidden away in the czarina's shoe. This was in the winter palace at Berlin. Seven years ago Newman was in this city and found a photograph of Chris Braun, then mayor. This photo had been hidden away in an ash barrel. The mind render is only 28 years old. He was born in St. Petersburg, Russia, and commenced to read minds when he was but seven years of age. He appears at the Bijou theatre this week .-

#### WHEN PA TRIED MENTAL HEALIN'.

Patterson Call. N. J.

When Pa tried Mental Healin' in the He says: "At las' I've found the art of livin' evermore; And a moisture born of pity dimmed the luster of his eye. As he said: "Oh, wretched mortals, in

your ignorance to die! W'en you might keep right on livin' if the fact you once opined That disease is but a phantom of the morbid, restless mind. Halleluyer!" said my father, in a jubi-

the glorious truth I've saw." "Oh, do not cry, my little son," said Pa, "for here's the truth: Your pair is only in your Mind; it is not in your tooth.

latin' awe, 'That the fact that Mind is Monarch is

Jus' set your Mind upon it, an' keep it sot right there. An' you'll be surprised to notice that it

ls not anywhere.

Don't tell me that your tooth does achet I guess I orto know!
An' quit that howlin' now at once, an' give your Mind a show!"

And then I went behind the barn until mps my tooth wan't aching, but I know I thought it ached. my tears I slaked-Perhan

One day my Pa was pounding on a nail against the wall, And he sort of missed the target and bit

his thumb-that's all, But the words my Pa then strewed around they were a grief to me, And I thought I'd best console him, for

his language was too free; And so I says: "It doesn't hurt: it's only in your Mind,

And if you'll give your Mind a show you'll be surprised to find—" I never did get farther, for he jerked me out of plumb. And said: "Dern Mental Healin'! This hurt is in my thumb.

Since then my Pa's backslidden, and he groans and moans around. And his books on Mental Healin' in the attic may be found:

And he often says, emphatic: "A man's a fool, I find, Who insists a broken thumbnail is a phantom of the mind. That cholcrer's a delusion, an' that typhold is a sham,
y's plenty of such imbeciles, but They's drat me if I am!"

And so I kind o' argue, though in confidence I speak. That my Pa has good intentions, but his mind is middlin' weak.

-Alfred J. Waterhouse.

ly wonderful tests this week, and he "Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1 has invited dublous persons to watch him. He appears at all performances,

# Fundamental Basis of Immortality. A sermon by Rev. Holmes slade.

lives at present is becoming dilapidated, ligence from His intelligence, It is tottering upon its foundation, soul itself is the type of God, and is out. Its walls are much shattered, and it trembles with every wind. The old trembles with every wind. The old trembles and I think John Quiney Adams out of existence is to destroy a part of will have to see the country and out of existence is to destroy a part of have to move out of it soon. But Himself. well," guite well, sir; quite on with the aid of his staff.

Ella Wheeler Wilcox, in a few lines sive view of this our subject of all sub-

"Death? 'Tis such a little thing-"What has death to do with me, Save to set my spirit free?

"In the great primeval morn My immortal Will was born. "Part of that stupendous Cause, Which conceived the Solar Laws, "Lit the suns and filled the seas,

Royalest of pedigrees,"

In the treatment of my subject I seem come at once, naturally and neces-

I might assume this without going into any argument to prove it; but let me say I am supposing everybody will ac-

But power alone is not competent to as we see them. It takes something ashes. more than force to make the hands and see with; the tongue to talk with; and putting forth of the inventive genius displayed in all skillful perform-

Force might hold together the particles of material substance, and make by which it could organize these into a of wind simply might bring a ship into stance. harbor, but left to itself alone it might continue to act for millions of years, lungs and breathe.

keeping correct time, that something of through all, that it is the self-existent mind action is involved in its contriv- principle, or being, through which, or ance? A person would be thought the by whom, all has come, or is continually should insist of a watch that always pointed out the exact time, that it contrived itself; and we should be provided beyond all manner of patience of another were to insist that all the mortality for the race of mankind, is quother were to insist that all the words and sentences of which this discourse is composed, dropped from the additionary, and fell into their places by of all things imparted to us life. His work; the clothing which we put on and we know of matter any way, in its natural selection. How many times existence and character is a pledge of wear for a time, but which we put on and we know of matter any way, in its natural selection. How many times existence and character is a pledge of wear for a time, but which we put on and we know of matter any way, in its natural selection. How many times existence and character is a pledge of wear for a time, but which we put on and we know of matter any way, in its natural selection. would you have to throw down together our immortality. To know that God is permitted to lay off when it can not be which the objects we see are made? Of would shoot right by us here, and go as call it the river as you see it coming and the letters of the alphabet to make infinite in His wisdom and goodness, them spell your own name? Have you is to know that we are to live on through ever seen any of that capable matter eternity in a better and happier world.

God is the great spiritual life-force in child blowing bubbles in the air only to us, and in all things; the current of His life flowing into us, and into them, as the blood into the veins, or the sap into the vine, and the vine into the branches. How else shall we convelve of Him, thing of His own nature, something of but that He is the life-giving Spirit, the His life, which is love, to other offpower and energy of all things; the springing creatures, and thus making only enduring amid the transient; the as being an image and portion of Himonly permanent in the things that self, and a finite receptacle of His love.

spirit to be the only substantial reality, into a kind of separate being countless and denies the existence of being, or millions of creatures that they might be action, as distinct from God. Nothing partakers of His enjoyment and be foris, or can be, absolutely real and eternal but God, and other things as they relate should go to work striking out of existto Him, and as they are made to par- ence the beings He has projected from take of the eternity of Him who is the Himself. He would reverse the whole organ of the body; for these are really Creator, the defence and life of all.

It is in God that "we live, and move, and have our being" at present; but why more at present than we have aland have our being" at present; but why more at present than we have always lived in Him, and are always to live in Him? Out of Him we do not live in Him? Out of Him we do not bird an instinct as a sure guide to tell You will understand that in speaking of his understand that we no more live by the life that came to us yesteday, than we see by the light that came to us yester-day. We see by the light that comes to day. We see by the light that comes to us at the instant, and we live by the human begins, or whether elther belief that comes to us at the instant. And though we differ from God in that like the electric forces of our better that like the el we are individualized, finite spirits, while He is the one Infilmte Spirit, yet the Divine Energy is coming and going the life of God and the life of man are all the while. Every pulse of our being identically the same, as a drop of water is made to vibrate with currents from taken from the ocean is in essence, na- the heart of God. ture and quality the same with the

oxistence only as we exist in the Etern- ances, the elementary basis of all pheally Existing One. Our life is included nomenal and manifested being, in His life, and His being comprises our own. Created in the image of God, we are by our very natures participants of the Lord Almighty, and daughters of the Lord Almighty, and This is Tennyson's: Created in the image of God, we He being immortal, we are immortal

Our minds are parts of the Infinite Spirit Oreator, for all things are of Him, as having sprung from Him. We are born of His very substance, and by

thank you. But the house in which he stance, our life from His life, our intel-Time and the seasons have nearly de- God to the extent in which it possesses stroyed it. Its roof is pretty well worn in a finite degree, what belongs to God therefore be eternal, since to strike it Name those whom Thou hast given me

This will explain to us how we are to that they also may be one in us.' Well," With that the venerable sixth conceive of God as the Alpha and And more than all this, we have here president of the United States moved Omega; the First and the Last, the be-fulfilled the sublimest of all prophecies, of poetry, has given a most comprehen- indiscriminate elements; but all that is no want of reconciliation to the divine permanent, substantial and enduring, will. Pope had this right in his Essay on God's way is to work in us, to will

takes all the parts of a thing to make cord with His Infinite Spirit.

the whole, and all the minds to make A thing, perhaps, to be noted here is, the One Great Mind. We are to conthat many persons insist upon the anni-clude that we are each the image of hilation and creation of matter or sub-God-all lesser divinities limited to our stance. But there is not now, never sphere of a narrower space, while God was, and never can be, one particle sarily, to the idea of God, which is so is unlimited. As all water is of the more or less of substance at one time plainly manifest in the stupendous account of same nature or substance, as was rethan at another, as so many are claimtivity and wondrous working power of marked before, so all life is of the same ing. For there can be no conception as

cerns of the universe. His alone is the but only one existence, or one Being, In the science of language there can be cerns of the universe. His alone is the power and wisdom by which the work of the world is carried forward to its destined completion.

I might assume this without going into any argument to prove it; but let me to any argument to argument to any argumen and we might pronounce it substantial, rive our being from the efficacy of the knowledge potency or power in the uni-as among the eternal verities. But all Eternal Being, and are the individual-verse, without which nothing could that is real, and eternal, and everlast-ized expressions of God, or the innumtranspire, or be brought about; ing. is something more than book. To-God buoying up and penetrating this all day we say of it that it is a book, but Him; images of His being, as I said, as face to face in a glass in the natural in which we live.

| Cod buoying up and penetrating this all day we say of it that it is a book, but Him; images of His being, as I said, as face to face in a glass in the natural vector world. water, or pulp, or rags, or color. We and heat from the sun, or sparks from produce these vast processions of which do not know what it was. Tomorrow the anvil by the blacksmith's stroke. It we are cognizant. Mere force, as we we burn it up and it goes off into thin is needful to understand that the milall know, does not account for things air; into gas, and smoke, and heat and ilions of carthborn men and women are that belong to this higher organization

feet effectual for their uses; the eye to perpetual change and succession, com- finite Spirit, and that the universe, the spiritual senses, as real as these physiing and going in ceaseless transmigra- earth, the sky, and heavens, are as full tion; all material things do change, and of compendious beings, or fade, and pass away; and it is only in spirits, as a beam of light is full of the region of the invisible that we find motes, and these all ready to spring world of ours in which we live, so frail for them. them assume the form of a rain-drop, or and fleeting, so transient and evaneseven a planet. But there is no law cent, so full of mutation, changeable ness and unsubstantiality, is but, the living, growing tree, or into a bird or shadow of the eternal which is behind man. It has been said, that "The force it. The invisible world is the sub-

I come at last to this, that God is the send it on to some foreign shore at any substance of all infinite substances. Go one of a thousand points." If all the back, back; get back behind everything material forces in existence were to else of which we can conceive, and be assured that whether we know it or they could never cause a solid piece of not, whether we believe it or not, God me conscious of existence; may we not soul be a real independent existence? been born into this world. They wept iron to take root and grow, or to take is there. The great essential of all es- come to speak of man, and inquire if Do we not know with absolute cer-tainty in looking at a watch that is mates all, and manifests itself in and

words and sentences of which this diswords are because convenience in this earth-life. It is the
changed, and where they go upon any
words are because
convenience in this earth-life. It is the
changed, and where they go upon any
words are because
convenience in this earth-life. It is the
changed, and where they go upon any
words.

Stand by the banks of a river, the Miswords are because that could perform the wonderful To declare that the destiny of any soul achievement of writing a book? chievement of writing a book?

Our conception is, that that which unly Atheism, the same as to affirm that derlies all things, and is the substance there is no God. We are warranted in of them all, flows forth from the Divine concluding that if God desires or wills Substance, making the finite rest upon the good and happiness of any soul, the bosom of the Infinite! upon that He must desire and will the good and Supreme Power which manifests itself happiness of every soul, of all souls. through the world, and shapes the God did not give existence to anything Just as light and heat flow He has made, that it might live for a from the sun to impart life to nature. little time and then drop out of His are the life-forces of nature, so universe and go into nothing, like a

substance of all that is substantial; the them happy, that He conceived of man Being infinitely happy in Himself, and The view which I entertain assumes not satisfied to dwell alone, He spoke ever blest with Him; and now if He order of His creation, undoing His own no part of ourselves. We are intensely work. Why should God, who takes no conscious of ourselves within ourselves; steps backward, cancel His creation? the active cause of external phenome-

living in Him we live forever by virtue it when to migrate, and then has He of the man proper I am speaking of his of our relationship to Him. He is the given us this same instinct or intuition spirit nature, and not of him as a physilife of our life, for we are constantly as no sure guide at all, and only to cal being at all. The spirits of the dead receiving our life from Him. You will mock us with an unreal show of good? are nothing but our individual selves It has stumbled many to perceive how

grounded in the eternal Being. We may not know where the divine ends or the human begins, or whether either be-

ture and quality the same with the ocean, differing only in degrees. Though the life of God transcends in fullness that of man, it is not in essence or in nature that they differ. Our very life is the life of God in us, and hence is as eternal as God Himself is Truth is, we are rooted and grounded the code as the core of the latter of t I am satisfied that of all the theories eternal. Our spirits are a part of the in God as the great Parent fountain of Elernal Spirit which no death can all souls and all things, for He is the It is said that God "only hath immor-sences, of all essential things, and tallty," because we have no essential shapes of things, incidents and appear-

The view lends additional interest and

This is Tennyson's:

"One God, one law, one element, And one far-off divine event, To which the whole creation moves."

And Paul to the same purport: "Having made known unto

We are told that "When John Quincy, this kinship, this everlasting tie of our mystery of His will, according to His, to believe in a thing called spirit, or claim. It is no fatal objection to our am; I anticipate, hence I am to be." Adams was eighty years of age, he met natures, we are bound to Him, and He good pleasure which He hath purposed soul, or mind, or whatever. How is it having pre-existed that we are not re- With me, continued being implies self-

Also: The reconciliation of all things to God things in heaven."

The same the Savior's prayer: "Holy Father, keep through thine own

gluning and the ending; how He is the not confirmation alone, but unity, as "All in all;" not the all of the totality pointed out by this language, unity of of everything, which would make Him purpose in man, in God, in God and man an eternal chaos of unimaginable and til all shall be indeed one, and know

Man, when he said:

"All are but parts of one stupendous whole,
Whole,
Whose body nature is, and God the so "work out your own salvation," as of "work out your own salvation," as of the world of nature, and by apart from the ordinary way of know-so of the world of nature, and by apart from the ordinary way of know-so of the ordinary way of know-so of the world of nature, and by apart from the ordinary way of know-so of know-s Paul has it, is the whole purpose of Spirit is the soul of matter, but God God for man. This is our salvation; to these natural objects and takes cognize caught up to the third heavens, and death, as all death, was simply a withis the Soul of spirit, and of all essential work out what He works in us, to bring ance of them. It is this inhabitant that hearing unspeakable words which it drawal from the outward material part being. He is the Soul of our soul. It us at one with Himself, in perfect ac-

creation. It is God that established the nature or substance. to how much nothing it would take to order of nature, and directs the con-

erable personalized manifestations of Truth is, we are in the presence of have emanated from the underived Inthe absolute and eternal. This material upon earth as bodies shall be prepared

> Having seen what God is, that He is, as we remarked, the substance of all infinite substances; as we say, sub-soil: back of and behind everything else, prolecting it into being; just as I myself am an understanding back of and behind this form of being which I wear, frame, and these limbs of mine; and which thinks and reasons, and makes

he be not also a spirit?

Let me bring before you, and mark the distinction as plain as I may, between the soul of man, and that in which it resides at present: as re- ent death, and where it goes after maledictions on the day in which they we ourselves are to the Being from ferred to in what John Quincy Adams death." But now is not this just as true were born; and the Sayior said of whom we originally sprang what the us these bodies to live in, to enable us their essential elements? What is be clothed upon with such an organito before you the river? Think. Only in to have a being in the midst of the vis- water; what is air; what is heat and zation as it might please God to be-small part can it be so called, or conible and sensible things of the world. We are here that we may have some kind of bodily life, and some sensible communication with the things of earth and sense; and to take us out of these bodies is to take us out of the natural world altogether, and we go to be in spirit life. It is this that death does for us. It abolishes our relation to materlal things, and is the end of life to the visible person we here look upon, and call man.

We ourselves are not a body, any more than we are the houses we live in, or the clothes we wear. But we are in hese hodies as the life of the tree or intercourse with the external world brain excites the correlative motor conclusive of His existence previous to the ocean, when we see so much of it as through the medium of the senses, that women (or as human, if that be it), that

natures. When the body falls away, the man stands forth in the spirit world, a spirit and how does it excite the correlative among spirits. It is important to real- motor nerve, and the muscle supplying ize, not that a man has a spirit or soul. but that he is a soul; a self-conscious spirit and personality. We are never to think of ourselves as a body, or any

apart from these bodies of ours.

That this is the Scriptural view of the subject will not be denied. In the book of Job it is said, "There is a spirit in man: and the inspiration of the Alknoweth the things of a man, save the spirit of man which is in him?" And he most emphatically declares that

"Though our outward man perish, yet the inward man is renewed day by day." The Apostle Peter when speak-I am in this tabernacle, to stir you up by putting you in remembrance; knowng that shortly I must put off this my when the steam is shut off. tabernacle, even as our Lord Jesus But I have digressed. Let me get Christ hath shewed me." As long as back to my subject. Bearing in mind I am in this tabernacle," this body. So what I have said as obvious and exthen the body was not Peter, but Peter plicit of our lives being included in the dwelt in that body, a body which he life of God, I am prepared to affirm was shortly to put off, as he tells us the that we never were born into spirit be-

Adams himself is well, sir quite well, I souls. Our substance is from His substance of the extrects of Boston an old friend to us.

I believe that the substance of the fulness of thmself; that in the dispensation of the fulness of thmself; that in the dispensation of the fulness of thmself; that in the dispensation of the fulness of thmself; that in the dispensation of the fulness of thmself; that in the dispensation of the fulness of thmself; that in the dispensation of the fulness of thmself; that in the dispensation of the fulness of thmself; that in the dispensation of the fulness of thmself; that in the dispensation of the fulness of thmself; that in the dispensation of the fulness of thmself; that in the dispensation of the fulness of thmself; that we can doult of file-reality of this meriting any previous life, for we spirit, or mind? Is there anything that are in a condition to view objects together in one all things in Ohrist (who is the fulness of Him that fileth all in all in the comparison as embracing all which are on earth, even in Him."

Adams himself is well, sir; quite well, I souls before the past and are on earth, even in Him."

Adams himself is well, sir; quite well, I souls before the past altogether. If I which are on earth, even in Him."

Adams himself is well, sir; quite well, I souls before the past altogether. If I which are on earth, even in Him."

Adams himself is well, sir; quite well, I souls before the past altogether. If I which are on earth, even in Him."

Adams himself is well, sir; quite well, I souls before the past and are on earth, even in Him."

Adams himself is well, sir; quite well, I souls before the past and provided which are in the dispensation of the fulness of that we can doult of file-reality of this method sand, or mind, of waterwell. In the dispensation of the fulness of the two using the full that is the condition to view objects with the two using the full that are in a condition to view objects with the condition to view on the full that is the fulness of tha mind, and the mind only, that thinks, besides we are aware that in our sleep-lived before to-day. And what is memwhether they be things in earth or and reasons, and remembers, and is sus- are all forgotten. The things of yester- ory but the recognition or conscious ceptible of pleasure or pain? It is the day's experience, or a dream of the ness of my mental operations as reours, that hears through these ears, remembrance beyond recall in this mortaken place? To define consciousness I through these tongues. The proper tal state. Every night we lose all would do it in this way: I would say I personality of our being is in this mind, knowledge of the past, but every day am meditating, remembering, reasonout of existence is to destroy a part of \* \* \* That they all may be one, as feels through these nerves, and speaks we re-awaken to a memory of the whole ing at this instant; and consciousness is Himself.

Thou Father art in me, and I in Thee, through these tongues. The proper series of days and nights. So in one that by which I know that I am doing personality of our being is in this mind, or spirit, the seeing, hearing, feeing, sensitive soul, that dwells within the earthly tenement of our bodies.

We see through the window in the house in which we live, but it is not the take the spirit from the earthly house

assemblage of faculties and functions, and a structural arrangement of aptitudes, with appropriate organs for their manifestation; such as eyes, and ears, and fingers, and all the spiritual senses corresponding to the material, adapting them to a spiritual existence, and the surroundings of a spiritual nature. Part answers to part in the spiritual world

There has to be all these to constitute such a creature as man is, and to enable him to lay hold of the spiritual objects but so many deific expressions that of his, the same as to his lower. As a spiritual being he must be a man with cal senses which we experience during the objective life of this animal ex-

catechetical work of a materialist, in which we may be considered away from sciousness. It is said of Daniel Webs-which it was conceded that the force by home. The scriptures declare that we ter, that in his great constitutional dint of which we feel, think and act, are strangers and pilgrims on the earth. speech in answer to Hayne, that there was the mind or spirit; but then it was contended that this mind was not real, | couplet: but simply imaginary; like intellect, it was said; like memory, love, hatred, which were not really existing beings, but qualities of mind. That is, the mind does certain things; but there isn't and which moves and manages this any mind, or mind is simply quality of

It was then asked, "Why cannot the it is joined to the body, where it retires prisonment and release of a soul. during a period of swooning and apparof service to us longer. God has given what are rocks and stones composed in a naked soul into the eternal world, to going. But is that simply which lies cold; what are liquids and solids? You stow upon it. can no more tell what matter is in its | It would seem sufficiently plain from your hand is not the ocean. If it were ultimate particles, than you can determ- the language of scripture, that Jesus the current between the two banks that ine what mind is. You know . just as had an existence before He appeared on you see that constituted all of the river much of the one as of the other. You the earth. He says: "I came down it would roll on, and leave nothing but know of matter only in its phenomena from heaven, not to do mine own will, a dry bed or channel. And then that of effects, and just so you know of mind.

It is but little that any of us know, even of the motions and functions other act?

In the work referred to just now, it was told us in this way: "That if we when these are laid off, we cease to hold have resolved to begin some action, the of God." This testimony would seem might say. Or we see it just us we see nerve, and the muscle contracts, and We cease to live as men and the part of the body which is connected with it begins then to act." I conclude we may begin to live in our spirit that this is very nearly the truth. But what is the we, the power that is capable of resolving to begin some action, it? How is the contraction of muscle effected? is the question. I am not denying that this is the case, as you will understand.

If you were to ask me what it is that moves my hand in any given instance, my answer would have to be, "the muscles;" and what moves the muscles, "the nerves;" and what moves the having sprung off from Him, as was ocean of existence. He is the Father nerves, "why the mind possessing in itelf the attribute of primal self-motion, disturbs the equilibrium of the nervous fluid, and that causes it to be moved." It is done, as I have no doubt, simply by the mind, or will power, acting upon the nervous vital, fluid, and that upon the subordinate nerves., and muscles; and the hand, or foot, or any organ of the body, is moved just as we ourselves determine.

My body cannot more without the mind which calls the muscles into action. And is not the mind then a real thing? Is it simply imaginary?

belongs to something that is acting through this body, and not to the body ing in reference to the body has this liself. The body without the soul is language: "I think it meet as long as dead. It is powerless, lifeless, unconitself. The body without the soul is scious, unintelligent in It can no more move-than a railroad engine can move

perience from the beginning. And yet there have been those who

profess to remember a former existence. Going into a trance, or psychological window that sees. No, it is the inhab- condition, they will relate to you the itant in the house that looks out of the various things which have passed in window. And just so I would say, it their primeval or elementary existence is not these material organs of flesh and as though maters of common history. blood that see, but it is the inhabitant. There have been persons in all ages, means of the eye of the spirit sees ing them; as instance Paul in his being his natural life on the earth. His knows all; yea, and that does all; for not knowing whether he was in the was to summon the living spirit of Lazand what can these windows of the ion of Peter upon the house-top, in take possession of his body again, which fieshy tabernacle see? They can see which it was made known to him that he was to inhabit the form from which he just as much as the hands, or the feet, was to visit one Cornelius at Cesaren, had retired, and come back to his conand tell him the things he was to do; sciousness in the flesh. As,a spirit being you will understand same was witnessed by Peter, James me as affirming that man is possessed of and John. We can be certified of any is said of the Savior, that He had all the faculties corresponding to those number of cases, places, and scenes, ly- power to lay down His life, and had to how much nothing it would take to of his physical nature. That is to say, ing distinct in the mind, as of some repower to take it us again. It was given make the least imaginable something that the inward man is possessed of enacted scene of a drama which had to Him to lay off this body, or to step organs like the outward. There is an passed before the mind's eye. Our souls out of it temporarily, and afterwards beginning to be in these bodies is most to step back into it, or to take it on surely the beginning of our earthly life; again. We may consider that there is but why must we say that we had no a wondrous power of this general charbeing whatever till we lighted on these acter in us all, if we did but know it. shores and began to live here?

> never be born at all. They are waiting, of ours.
> it may be, for their turn to come to People, in going through the process take upon themselves the form of hu- of drowning and being afterwards reman bodies, and if the conditions shall suscitated, will tell us how in rapid surnever be complied with, their turn will vey the whole panorama of their lives never come, and they will lose (or gain passed before their minds in an instant it may be) whatever was to have been of time. There was nothing of their developed for them out of this stem of most trifling experience that did not mortality. But that is no loss necessar- flash into conception. It was as though ily of life in the soul. It may be a gain there had been a presence in them of possibly in some instances.

"We are traveling through this vale of tears. To reach a better world beyond."

In some respects it is a vale of tears; have befallen man was never to have

out the will of Him that sent me." "I would be the last of the river, the Mis came forth from the Father, and am sissippl, the Missourl, the Amazon, the come into the world: again, I leave the Niagara, the great, the everlasting falls. world, and go to the Father." In tracwhich we really perform or possess. Ing the genealogy of Christ, as also the Please tell me, if you can, how you do anything, how you lift your hand to your head, for instance, or perform any thing the genealogy of Christ, as also the Evangel-anything. how you lift your hand to God, as in the words where it is sides, and they fed from the falling of the control of said, "which was the son of Enos, the rains, or the great fountain of the which was the son of Seth, which was ocean whence they are ever supplied, the son of Adam, which was the son And we do not see the river, as we His coming upon the earth.

And then there are many other pas- vision. sages such as the following: "No man hath ascended up to heaven, but He that came down from heaven." Son of man ascended up where He was "Glorify thou Me how the pre-existence of Christ could be more plainly asserted than in pas-

sages of this description.

The words of Jesus, "Before Abraham was, I am," I am regarding just as true of any one of us as of Him. think, our own story, at least in part.
We are all the offspring of God from We emanated from God, the infinite said before; for "of Him, and through of our spirits, and however widely we Him, and to Him, are all things." The may since have roamed, and whatever pre-existence of Jesus being assured, I can not see why our own pre-existence is not equally assured. And the souls of men having had no beginning, we do not look for them to have an end.

book of Genesis, as I am viewing it, the sea, and return them to the sea man as a soul or spirit is first created again. in the image of God; not as a physical being; and afterwards there is the mate end, in their final tendency, all formation of the body for the man to things aspire, and are to meet in Him dwell in upon the earth, in what is told as their common center. And yet in reus that "The Lord God formed man of turning to Him we are not to be abthe dust of the ground, and breathed sorbed in a manner to be lost in our ex-It is a very plain case to my own the dust of the ground, and breathed mind, all the power that is in any of us into his nostrils the breath of life; and man became a living soul," or person. Himself into separate being and individ-The man was made before he was uality, we go not back again unto Him, made to dwell here.

This idea is favored in what is said in this same general connection, that talk of being lost in God as countless God made "every plant of the field before it was in the earth, and overy
herb of the field before it grew," evincing that their being committed to the
earth was not essential to their existearth was not essential to the existearth was not essential to their existearth was not essential to the existearth was not essential to the existearth was not essential to the existearth was not exist. into this world in order to attain to a the sea-shore? It might be difficult to veritable existence. The soul is older find a needle in a hay-stack, but I pre-

view, for when asked how they should bury him, he made answer, "Just as you please, if you can only catch me." He knew better than that he himself should be burled. To him death was an open door out of this life of the senses into the life of God hi the spirit realm. Gently smilling he said: "I am never tired of telling Crito that the body is not Socrates."

With me, to believe in man at all, is senses in solution to be believe in man at all, is senses and a similar ways existed as many are disposed to self-evident as many

we not perfectly conscious that it is the life is no dispreed of its actuality. And to day, I should not know that I had mind that sees through these eyes of vious night, may be effaced from our ported to my mind after they have life we may forget or dream, in an- these things. If I had no consciousness, other recover the whole thread of ex- I would do them, if I did them at all, without knowing it. I am holding that we have ever been present with God as a part of the Infinite Consciousness. If I might accept of the scriptural account of Lazarus' decease, and have conceded to me that the spirits of the dead live on in another sphere of ex-istence, that consciousness inheres in the mind, and exists apart from our was not possible for man to utter, and of his nature, and what the Savior did body, or out of the body; also the vis- arus, in a personal address to him, to

And all this is strengthened by what We know but little of the slumbering There are any number of souls that capacities of our natures that are wrapt never have been born into this world. up within us. They are to be viewed as Some of them will not be born for the mind displaying its unfettered enthousands of years, and others will ergies independent of this organization

This life all that they had ever done, or said, or stence.

At best is but a brief part of our eternal thought, or known. And all these they existence. It is only a journey in had called up from their inner con-Who does not remember the old came a time when everything that ever found lodgment in his mind was pre sent to be drawn from, and he had nothing to do but select the best. And I think these some of the hints of what wo shall be when we get out of this chrysalis state into our thought-world, and some of the Aucients affirmed that which will then be no other than our the most fortunate thing that could real world; hints of the worlds upon worlds that are lying in advance of us. illustration which Let me take an And the answer was, "Because nobody around the new-born infant and smiled may elucidate and help to clear away was ever able to tell what the soul is upon death; for the beginning and end some of the more antagonistic points of

composed of, wherefrom it comes, how of an earthly life were to them the im- my subject, and make plain to the mind of Progressive Thinkers issued up to what might be regarded as difficulties or date. Keep watch of the number on Job and Jeremiah both pronounced objections. The illustration is this: that

> sidered, as the water you take up in No; the river, in its true and lasting

In this regard the river is a part of the ocean. Its waters first emanated from there to the clouds. From thence they were precipitated to the earth in the form of rain and snow and hall and before." "Glorhy thou are with the glory which I had with thee bleet. And melting, and sinking away before the world was." I cannot see in the subterranean cavities of the earth, they soon sought the light in the shape of bubbling springs; and what we see is their hastening home to the great bosom of the waters as fast as they can

flows within the range of our narrow

go. Now, this story of the rivers is, I the mutations through which we have passed, we may be sure that "we live and His spirit is never severed from our not look for them to have an end.

In that first account given us in the the rivers that receive their waters from

God is the one to whom, as the ultiistence. Having projected us from uality, we go not back again unto Him, save to coalesce with His Spirit.

I am aware that people sometimes

the infinite and we the finite; He is the source, we the stream or issue; He is the great Ocean, we the numerous rivers, or numberless drops, or unparticled atoms of water that go to make up the

rivers that flow into the ocean. Here then is the glorious consumination for which we are permitted to hope. It is the end of all things. The souls of men are related to God as the drops of water are to the ocean, or as the rays of light are to the sun.

As the question comes to each one of What am 1? Whence came 1? Whither am I going? let us consider that there is but just one conclusion, It is this, namely, that as all is of God, so all shall be to Him and for Him. There is every reason in the world for looking upon It in this way. It is the necessary circulation, as we may claim. We are tending upward to the abode of the Almighty to rest in His embrace.

Let us consider, friends, that we are descended from heaven, and thither let us go whither we derive our origin; and let nothing satisfy us lower than the summit of all excellence, by which we shall be united to the Eternal One; by which we shall live in His life, and be happy in His boundless Being, and His boundless bliss.

## DEAFNESS GURED

By No Method Until "ACTINA" Was Discovered.

Ninty-five per cent of all cases of deafness brought to our attention, is the result of chronic catarrh of the throat and milded ear. The inner ear cannot be reached by probing or spraying, hence the inability of auxists or physicians to cure. That there is a scientific cure for deafness and eatarrh is demonstrated ever throat all of cures asthmatornellists, sore throat weak limps, colds and beat when the colds are the control of the cure of the

Deafness Cured.

Dearness Cured.

Springled, Mass., Mar. 30, '02.

Gentlemen: - Received the Actina all right, and would say that done wonders for me. I have been deaf about five years so that I could not hear the ticking of a clock, neither could I engage in conversation, as it was very difficult to make me understand even with a speaking tube, Arter treating with several doctors and receiving no help or encouragement from them, I expected never to hear again and tried to make the best of it. A friend called my attention to Actina, saying that it had cured her. Not having much faith in it I did not use it according to directions at first, but after having it about 6 months noticed an improvement, and in five or six weeks after was able to bear public speaking and converse with anyone without any trouble, quite a metalty encouraged by my experience.

The Marwood, its Wahmit St. ind are greatly encouraged by my experience. F. W. HARWOOD, 188 Walnut St.

Actina Is Sent on Trial, Postpaid. Call or write us about your case. We give adverse of the fige and positive cures. A valuable book vice fige and positive cures. A valuable book vice fige and positive cures. A valuable book of the fige of the figure of the fig

# 670

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number

# SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Llitan Whiting, author of "The World Beau-tiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, \$1.00.
Miss Whiting finds the title of ner new book in these lines from "Aurora

Leigh:"
"If a man could feel Not one, but every day, feast, fast, and working-day,

The spiritual significance burn through The hieroglyphic of material shows,

Herceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical sci-ence the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHIT-ING: Kate Field, A Record, Price \$2. A Study of Elizabeth Barrett Brown-

ing. Price \$1.25. The World Beautiful. Three Series.

Each \$1. From Dreamland Sent, and Other Poems. \$1. These books are for sale

# LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive.

RELIGION OF THE FUTURE.

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

CONTRIBUTORS.—Each contributor allows this freedom of expression, be- and in that resplicing that the cause of truth can be many mediums. best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-quate to publish everything that comes to hand, however much we might desire to do so. The to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to inwritten plainly with ink on white paper, or with a typewriter, and only on cue side of the paper.

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

will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste

W. J. Hicks writes from Ottumwa, Ottomwa has been surprised. by Mrs. Georgia Gladys Cooley, who opened the eyes of the people to such an extent that they do not know really what to say about Spiritualism. As one of our clizens remarked to the writer: 'Well, I do not know, what to say or think. I have never heard Spirit-aalism explained so clear and with such explained away, and all I can say is that we in the church are asleep; yes, lect parts of the first Book of Samuel, 31st chapter, and the masterly way that points pertaining to mediumship, prov-

to get her back again. She left here was filled to overflowing, as was her ing her public meeting. Iowa is now beginning to wake up, and it is to be hoped that we will have more visits from her in the near future. Mrs. Nellie Brigham is in Australia. The following is an outline of one of

Father's house are many mansions' Many have thought it strange that in fishness, of humility and purity; He had taught them that sin lay in the thought to the desire at the single transfer of the desire at the single transfer of th from this encumbrance, the path of more; but instead are assured that life can condiss progression is clearer and is for and love is here and now, and vouch all. In that land are our dear ones safed to all who will gladly open the waiting for us and freed from all earth's door of their souls for the angel dear teaching of Spiritualism, readily proving itself to all patient, honest investigation. As the naturalist, taking the single bone of an animal found in the single bone of an animal found in the entire structure, as from the one petal of a tialsy we know that there existed Ark. "As my time is described are they whose pathway leads in the light. May the angel friends guide and assist Sister Cooley that all societies for whom she labors may greet her as warmly as we of Hayesville did, and part with entire structure, as from the one petal of a tialsy we know that there existed Ark. "As my time is described are they whose pathway leads in the light. May the angel friends guide and assist Sister Cooley that all societies for whom she labors may greet her as warmly as we of Hayesville did, and part with a finite containing the cooley that all societies for whom she labors may greet her as warmly as we of Hayesville did, and part with a finite containing the cooley that all societies for whom she labors may greet her as warmly as we of Hayesville did, and part with a finite cooley that all societies for whom she labors may greet her as warmly as we of Hayesville did, and part with a finite cooley that all societies for whom she labors may greet her as warmly as we of Hayesville did, and part with a finite cooley that all societies for whom she labors may greet her as warmly as we of Hayesville did, and part with a finite cooley that all societies for whom she labors may greet her as warmly as we of Hayesville did, and part with a finite cooley that all societies for whom she labors may greet her as warmly as we of Hayesville did, and part with a finite cooley that all societies for whom she labors may greet her as warmly as we of Hayesville did, and part with the cooley that all societies for whom she labors may greet her as warmly as we of Hayesville did, and part with the cooley that all societies for whom she labors may greet her as warmly as we colley the cooley that all societies for whom she labors may greet her a burdens and disabilities. This is the ones to come in. Blessed are they other petals, the golden centre, the Ark.: "As my time is drawing to a dozen, to one of fifty-five, and is one of stem, the leaf, the earth, sun, and at-close I send a dollar for another year mosphere that surrounded it, so from of your splendid paper. You are mak- the good friends have banded together the proven power of clairvoyance—see- ing the best paper of all such publica-

netic healer; has arrived in this city, and and hold fast to that which is good and

can, yet these gatherings do a work see how you can publish so large a tion is to be held here in April. In con- Santa Ana, Cal,

that is very beneficial to the cause, and is alone responsible for any assertions should be sustained. Mr. Voorhees beor statements he may make. The editor lieves there are animals in spirit life. and in that respect he is sustained by

> Correspondent writes: "Mrs. C. B. Bliss Green, the materializing medium, after seven weeks' successful engagement at the Western camp meeting, has again returned to Chicago, and will resume her seances at 8141 Indiana Ave., where she will be pleased to see her many friends. See card in another column.

A. C. Priest writes from Spokane, Wash,: "We hold our Sunday night meetings at 7:30; also our Thursday night circles at 7:30, at 220 N. Post St. The reading room is open all day. Three tables are filled with Spiritual literatures. ture. We have a fine plano, a fine or-gan, a picturesque rostrum (which has quirements being favorable, should be mails of the refluing influtures, background to rostrum ornamented with the Spiritualists' emblem, the sun flower. Our hall is situated on the most respectable thoroughfare, opposite the Elks' Temple a fine building). and nearly opposite the Auditorium, containing the post office and theatre.
The most important building in town.
Our hall attracts notice from without by its especially neat appearance, a handsome sign upon the window in silver lines to two lines, as occasion may re- lettering, and near board with silver lettering giving notice to the passerby Take due notice, that all items for of our meetings. This noble work in bethis page must be accompanied by the half our beloved Spiritualism owes its full name and address of the writer. It origin, continuance and maintenance to the untiring energy and indefatigable perseverance and excellent mediumship of Mrs. A. C. Priest."

G. W. Kates and wife will hold meetings in Erie, Pa., September 27 and 28, and Rochester, N. Y., October 5 to 12. They have open time to engage in the East the last of October and during November. Address them at 600 Pennsylvania Ave., S. E., Washington, D. C.

Mrs. A. C. Colford writes from Jacksonville, Fla.: "As I was passing through Jacksonville I naturally looked around for some medium I could visit. I saw Mrs. Buchanan's advertisement in the Why? Because they have been visited paper and attended her Friday evening rumpet seance. She is one of the finest trumpet mediums it has ever been my lot to meet; and I have visited several. I also attended one of her Sunday meet-ings and found her just as good as an Inspirational and test medium. Spiritualists passing through Jacksonville should call and see Mrs. Buchanan, 112 forceful truth, truth that can not be E. 8th St., and they will get every satisfaction."

Mrs. M. C. Wilson writes in reference asleep.' Mrs. Cooley took for her sub- to Spiritualism. We have only space for a brief extract, as follows: "Spiritualism is something which the world she handled this lecture was indeed a needs more than anything else. It is a surprise. She brought out some strong grand truth—more than sublime! It is something which once realized is sought ling very convincingly that mediumship is accepted by the writers of the Bible; also showing that Samuel and Saul how can we learn a lesson from it, and how and under what conditions can we were both mediums, and also noting communicate with spirits? If the vail that in the decline of Saul's moral life of materialism was drawn aside, we he lost his power, (This, I think, is a would see and know many of our good point for some of our mediums to friends, who have passed over, and take a lesson from) as does any medi- would be flooded with light and love. um who does not do right. Mrs. Cooley is There is no perfection for anyone, but the best and the most truthful speaker to progression there is no end, and the and medium that has ever visited our cley. She has the praise of all. Her tests were far above the average. She gave yery many, and not a single mistake,

waukee, Wis., of the formation of a new for Hayesville on the 9th, where she organization there called the First on this line, for there is a satisfaction fills an engagement of one week. Her Golden Rule Society. The following to all and it will stimulate us to take meetings here were in every sense officers were elected: Fred P. Snyder, warning, and not have to undo much meetings here were in every sense officers were elected: Fred P. Snyder, warning, and not have to undo much light in the angel world; that what is most gratifying; the hall at her last one president; Frank Foster, secretary; that we have done, after we enter the now counted "religion" in its varied Ruth Edwards, treasurer; Gottfried port, for it is for eternity." parlor scance given the night follow- Michaels, Byron Everett and Mrs. Cummings, trustees. The society has been favored with excellent lectures

The Kalamazoo Spiritual Association 8 p.m., and continuing thereafter. Mrs. commenced its meetings Sept. 14th, in M. A. Jeffery Burland will lecture and the Auditorium. Mrs. Emma M. Nutt give tests, assisted by other good meher lectures at Melbourne: "In my Moore has been engaged for the season as speaker and medium. On last Thursday evening a reception was tendered the teachings of Jesus so little is said Mr. and Mrs. Moore by the Spiritualists of the future life; yet when He knew of Kalamazoo, at the residence of Mrs. that the close of His earthly work was E. Olney. The house was decorated at hand, He comforted His friends with the assurance that He was going to pre-Lawn, with Mr. Emmett Newton, assisted Mrs. Olney in serving refreshhouse of many mansions, and that He ments. Mrs. Newton made the address would come again to receive them unto of welcome, the guide of Mrs. Moore Himself, that where He was there they responding. Mrs. Moore will be pleased might be also. He had previously to hear from near-by towns, where a taught them more of the everyday du- speaker and medium may be wanted for ties of life, the duty of love and unsel-

thought, in the desire of the heart—and mot in outward deed alone; He had taught them to measure a gift not by its intrinsic value, but by that which closed a course of three evening lecter and thought, in the desire of the heart—and what Cheer, Ia.: "Sunday evening, ple she refers to are now in this city." Then followed the message. The gentist intrinsic value, but by that which was left to the Giver, and told the rich tures with excellent satisfaction at our men that the poor widow out of her snug little temple at Hayesville, a small penury had given more than they all. Village in Keokuk county, where the so-But when the time came that He must clety owns its temple for worship and leave these who had so long been with the dispensing of light to the darkened him, seeing their need of comfort He souls roundabout. I do not now rememtold them of His Father's house of ber whether or not this is the second or many mansions-out to those vast man- third time Sister Cooley has dispensed sions goes not the soul of Judas alone, the message of love and light joyously but every man to his own place. It is to our people, with personal messages to the great world of spirit, in which we many whiting souls, when assured dwell even now though encumbered their dear ones are not waiting in the with mortal bodies that hold us down to life's lower levels but out and away they will not know their own forever

ing without physical eyes—from clairnudlence—bearing without physical ears
—we know that when all of the physical
shall have been laid aside, we shall live
on more truly, more really than ever.

Capt. C. P. Winslow, a noted magnoted headen has anythout in this aits, and
continued in the continue of the physical
shall have been laid aside, we shall live
on more truly, more really than ever.

Capt. C. P. Winslow, a noted magnoted headen has anythout in this aits, and is located at 310 Jackson Boul. He has resided for many years at Westboro' Mass.

Henry Voorhees entertains the idea that The Progressive Thinker each week contains as interesting thoughts as furnished at camp meetings, In fact, the theory may be a supplied with workers, who are the furnished at camp meetings, In fact, the theory meeting in a stingle is.

When writing for this paper use a pen or typewriter.

paper at \$1.00 a year and give premiums at so low a rate, and such valuable

A paper published at Williamsport.

Pa., says: "A large and appreciative audience greeted E. W. Sprague and wife, missionaries for the National Spir-Itual Association of the United States and Canada, last evening in Red Men's hall, every seat in the hall being occupied by those eager to learn more of modern Spiritualism, Mr. Sprague took for his text "If Man Die, Shall He Live Again?" presenting arguments in a clear and forcible manner, claiming emphatically that Spiritualism is the only religion able to prove beyond a doubt the continuity of life beyond the grave. Following this able discourse, a collection was taken to assist in the building of a suitable Spiritual temple in this city. Over \$300 was collected within a short time. The First Church of Spiritualism was chartered in this city on May 10, 1900. Its steady growth membership necessitates the erection of a new building. Some time ago a suitable piece of ground was secured for this purpose, and the temple will be built in the very near future. Mrs. Sprague gave a number of spirit messages and tests, all of which were recognized. The national missionaries conclude their engagement here with a meeting in K. G. E. hall, Third and Market streets, this evening at 7:45. All are invited to attend and hear these able exponents of modern Spiritualism."

C. A. Kiehl writes from Williamsport, Pa .: "We have had with us during the past few days Brother E. W. Sprague and wife, who held four meetings here, and it is remarkable how much real good, both to the public and our society, that came from them. It clearly demonstrates the urgent need of more mission-aries in the field to further advance the cause of Spiritualism. At a business meeting Tuesday evening, by unanimous vote our society was, chartered with the National Association. Pennsylvanja should have a State Association by all means. The time is now at hand for such a move. Mrs. R. W. Barton is engaged by us for this month, also during November. We are proud of her work, and feel that other societies would do well to secure her services. Frank T. Ripley will be with us during December.

F. P. Wilmarth writes: "Frank T. Ripley of Boston, Mass., is with us at The Warner Spiritual Temple, corner Robberson Ave. and Calhoun St., Springfield, Mo., and will remain with us through September and October. He began his engagement here on Sunday, his way of handling his discourses on Modern Spiritualism. He has made many friends here already, and we shall try and make his visit to Southwest Missouri a pleasant one. The Folsom lyceum is progressing finely under the direction of Josie K. Folsom, pastor of he Warner Spiritual Temple."

T. J. Stayner writes: "When a young man, if I had been taught the truths contained in your good paper, I would not have so much to unlearn. My advice to young people is to read. The Progressive Thinker, and they will never regret it."

The summer vacation being over, Mrs. Hamilton-Gill will devote special at-tention to her Thursday night and Sunday night circles, and wishes her many friends to know that she has left Bishop Court, and has settled permanently at 665 West Adams street, this city.

W. E. T. writes from Milwaukee, Wis.: "I wish to express my pleasure and satisfaction of the two articles in your number of Sept. 20, written by A. H. Nicholas, and the spirit message cley. She has the praise of all. Her tests were far above the average. She gave very many, and not a single mistake, and we wish to say that if this noble work is to grow, it will be through just such mediums as Mrs. Cooley. The writer of this notice can state that never has he listened to a lecture by any one that gave as much general never has be delived as the delived and shown as a should be ashamed of. It should none should be ashamed of all. I do hope that we may get much more

The First Spiritual League Church

will open services at Haymarket Building, 161 W. Madison street, on 4th floor. commencing on Sunday, Sept. 28th. at diums. Take elevator to the 4th floor. K. W. Walker writes: "I have been ttending a number of Mrs. Hamilton-Gill's Thursday evening circles at 665 West Adams street, and have witnessed there some very remarkable tests; one peculiarity in Mrs. Gill's work is that her guides give perfect strangers the most convincing tests. I will recall two or three very recent ones. One evening gentleman was present for the first time. Little Nannie surprised him by saying: "There is a lady over on our side who wants to send a message for some of her friends through you. She is no relation, but she lived in Philadel-phia when you did. Her name is Mary N- [a most unusual name]. The peo rect. To another gentleman who was present she said: You have in your present she said: 'You have in your pocket a very strange paper. On it are two spirit pictures, which look like photographs pasted on it, and there is an inscription around each, and a mes sage. You did not get it from this me dium.' This gentleman said that he had the identical document in his pocket, and that he was a stranger to the medium, and so I might go on indefinitely. Surely, it is easy for us to Detroit, Mich. Tolkn A. LANT. the medium, and so I might go on in-definitely. Surely, it is easy for us to obtain proof that the so-called dead do

Will J. Erwood writes from La Crosse, Wis .: "The fall and winter season in LaCrosse, Wis., opened Sunday. Sept. 7th, with two splendid meetings, and good attendance, a feature being the securing of five members. The Ing the securing of five members. The writer, ofter having served this society for a year and a half, has been again installed as regular speaker for the present year. The society organized by Bro. Brooks a little over a year ago, has grown from a membership of about a dozon to one of fifty five and the strongest in the Northwest. Here and have demonstrated the possibilities of co-operation. Sept. 10, 11 and 12 we were visited by the National missionar-ies, Mr. and Mrs. Geo. W. Kates, who gave us three rousing meetings. In the estimation of the writer the work done at these three meetings was of the very highest order. Bro. Kates gave us three of the most able addresses it has three of the most able addresses it has been my pleasure to hear for a long time, and Mrs. Kates a number of re-markable tests, to persons who were absolute strangers to her. LaCrosse is nection with the State Association, let me ask the friends to remember their annual dues, and also that the writer is loing missionary work for the association, and would like to hear from all points in the State where meetings are

### MORRIS PRATT INSTITUTE.

Important to Spiritualists Opening Day, September 30, 1902.

Dear Brother and Sister Spiritualists: The long-looked for day is at last at hand. The event that we have prayed for and worked for, and asked the angels to hasten is now with us in the opening of the school that shall give the workers in the Spiritualist vineyard the advantages they could get in no other place in the world. The opening of this school is one of

the most important events that has ever taken place in Spiritualism since the Rochester rappings shook old theology, and will usher in as bright a day as burst over the night of superstition and bigotry but little more than half a century ago. It brings to Spiritualists a clearer understanding of the truth, through practical teaching, and fits the teachers of both the philosophy and phenomena to be instructors and leaders both by "precept and example." There will be exercises in the Temple Hall of the Institute on the opening day, preliminary work in the forenoon and regular work in the afternoon. Presiregular work in the afternoon. President Moses Hull will lead the exercises, assisted by the superintendent, Prof. A.

J. Weaver. Every Spiritualist who has the good of the glorious cause at heart, and who would see this, the first college of its kind in the world a success, should make an effort to be present that day. Whitewater is on the Prairie Du Chien division of the Chicago, Milwankee and St. Paul R. R. The Insti-tute is one block north of the depot and casily reached. We hope there will be such an attendance of workers and friends that Father Pratt's heart will rejoice that he was led to make this magnificent gift to the cause he has so many years champloned.

Come and see, the school and help at its opening. Fraternally, CLARA L. STEWART, Sec. Whitewater, Wis.

#### The Illinois State Spiritualist Association.

The annual meeting of the Illinois transaction of business only, will be held at 4203 Evans Ave., Chleago, at HI read Section II. seven o'clock Tuesday, October 14, Amend By-Laws

The following amendments to its constitution will be considered: Changing date of the annual meeting to the third Wednesday in February; empowering the official board to fill vacancies thereon until the next election; providing for individual members with full vot-ing privileges; establishing life memherships with voting rights, upon payment of ten dollars. Other matters of much importance will be considered, among them the election of delegates to, and future relations with, the N. S. A. Let every chartered society be fully represented. Friendly visitors invited to be present.

DR. GEO, B. WARNE, ELLA JOHNSON BLOOM,

Secretary.

Spiritualists Should Read Oahspe. "Having everything spiritual in appearance, as they are corporally on the earth."-Oalispe.

part in heaven (the spiritual state), and that mental pictures, forms and scenes, have their counterpart if not their orphases, is, in fact, identity, materialized, so to speak, according to the influence or prominence of its so-called "false" adherents, continuing in the travail of spiritual bondage to gods," and false conditions from birth, yet comparatively "happy" or content in the peculiar "heaven" or dynasty of their own creating.

All persons denominated Spiritualists, convinced of angel communion, should read Oahspe, the "new" revelation, or bible, and they will find an accounting for many of the most perplexing problems and their causes, and reasons therefore, why the world is in Its present plight, and the straight way

This unchallenged work has been laid upon the earth some 20 years, and can be found in all, if not nearly all of the libraries of the great cities of this continent, and dates its birth with that of Modern Spiritualism, the beginning of the Kosmon Era in 1848.

The book itself is a marvelous miracle, and the one to be most pronounced | ing committees: in the whole realm of phenomena. Its creation, the manner of it, the time of Metzger, Mrs. Charles Etter, Mrs. Dr. it, and the conditions of it, will of itself Called, Mrs. Lizze Garland. Charles Ward. awaken many Spiritualists to organic work and action.

ligious or secular literature, is attract-ing the notice of those for whom it was

#### Reincarnation.

To the Editor:-E. W. Conable, editor of The Path-Finder, in the August issue devotes considerable space argu-Ing in favor of the theory of relucar-nation. The only proof he offers, to my mind, is this: "It is a fact incontrovertible that

there are those gifted with certain powers, who can see distinctly the severing of the lighments of life and the departure of the spirit element or Ego from the physical body at death. This same trained of gifted vision can also distinctly see the presence of the spirit element or soul or Ego hovering around the bedside where a birth is about to

take place, in readiness to engraft it-self on the new body."

Now I would like some of the latter "incontrovertible facts"—that the Ego is chairvoyantly seen "hovering around the bedside where a birth is about to take place, in readiness to engraft itself on this new body."

If such information can be obtained anywhere one would think it could be obtained through The Progressive Thinker. Can any of the clairvoyants who read the above, confirm the statements of Brother Conable?

I should like Hudson Tuttle's experithe information imparted in a single is the most sensible and practical and able said fills a niche that no camp meeting writer of the day in our cause, I don't next convention of our State Association, yet these gatherings do a work see how you can publish so large a tion is to be held here in April. In con-

### N. S. A. CONVENTION.

The annual convention of the N. S. A will open at Berkley Hall, Boston, Mass., corner of Berkely and Tremont streets, Tuesday, October 21, at 10 a.m. The business sessions will be held morning and afternoon, October 21, 22, 23 and 24. Grand entertainments will be held each evening, at which noted mediums and speakers will be present. A grand lyceum entertainment, one evening. Twenty-five cents admission to the evening meetings will be charged to help defray expenses. Delegates are admitted free upon their cards. No ad-

mission to daily sessions.

The headquarters of the convention will be at Berkely Hotel, a most beau-tiful, commodious and comfortable hoel. It is on Berkely and Boylston streets. Visitors and delegates will be furnished special rates as follows: Rooms, single person, \$1.50 per day; two persons in room, \$1.25 per day each, Board and room, \$3 each person. No compulsion to anyone as to hotel, or rooming house; delegates and visitors who wish can take rooms and meals way from the hotel; restaurants and recoming houses are plenty in Boston. Reception to all at hotel, Monday, October 20, at 8 p.m.

Railroad rates can be secured by askng your railroad agent, a few days in advance, to secure certificate tickets to the National Spiritualists Convention in Boston. The rate will be one fare and a third for round trip. Holders of these ickets, must be at convention Friday, October 24, to have them signed by special ticket agent from the railroad office who will be there that day. The N. S. A. secretary must sign the tickets, but her signature will not suffice; each ticket must be countersigned by the rialroad agent.

The following important amendments will be offered at convention:

Constitution-Offered by the Trustees of the First Spiritualists' Association of Washington, D. C. Amend Section 3. Article VI, to read as follows: "No local society shall have exclusive jurisdiction within the city, town or district, in which it is located; but additional charters shall only be granted by the board in such localities-after thorough investigation and careful review of the facts-afford ample evidence that the cause will be benefited thereby.

By-Laws-Offered by National Spirit-ualists Association Board. Amend Article II, Section I, by striking out the words State Agents, in second line; also amend all other sections in By-Laws by striking out the same words wherever they occur.

Amend Article IX of By-Laws by State Spiritualists Association for the striking out entire Section I and make Section II read Section I, and Section Amend By-Laws by striking out Article XI entire.

MARY T. LONGLEY.

Secretary N. S. A.

#### At Unity Camp.

The fine and pleasant weather Sunday, together with the fact that the gifted speaker and wonderful test-giver, Mrs. May S. Pepper, would be with the association, had the effect of attracting a large audience to Unity camp, in Saugus, where meetings are being held during the summer months.

At eleven o'clock a conference meet-ing was held, under the direction of Vice-President Samuel Merchant. This was addressed by Mrs. May S. Pepper, and other mediums, and was an interesting and enjoyable service.

The front of the platform in front of the auditorium pavillion, was profusely and prettily decorated with choice flowers, and presented a beautiful appear-

The afternoon meetings began at two clock. President Dr. Caird announced that the day marked the anniversary of the passing away of the lamented Presilent McKinley, and in commemoration of his memory "Nearer, My God, to Thee" was sweetly sung by the soloists of the association, with cornet and organ accompaniment, the audience joining heartly in rendering this favorite hymn, which was so dear to the heart

of the departed president. Mrs. Sadle Hand, of Boston, was next introduced, who gave an eloquent invocation, in which she expressed thankulness for the improved condition of Mrs. McKinley, the beloved and estimable wife of the martyred president, and beseeched that the Divine Ruler comfort and be with her hearers and all

in need of assistance.
The singing of "Beulah Land" folowed.

President Dr. Caird read the followlowing report of the association for the years 1901 and 1902, which showed an encouraging growth in membership, and the association to be making rapid progress and in flourishing condition. Membership, Sept. 1st, 1900, was 41, paid; 10 not paid; total, 51. Membership, Sept. 1st, 1902, 91 paid, 12 not paid; total, 103. A gain of 52.

Cash, Sept. 1st, 1900, \$144.96; lyceum and other property, estimated, \$100; total, \$244.96.

Cash, Sept. 1st, 1902, \$526.16; camp property. \$500; lyceum and other proprty, \$100; total, \$1,262.16, a gain Collected through circles and outside

society, and paid for music books and flowers, \$85,25. Donated to State Association Veterans' Home, N. S. A. and others, \$165.50.

President Caird announced the follow-

Supper-Mrs. A. A. Averill, Mrs. E.

work and action.

The simple story of the book, told in Parks, Mrs. Charles Etter, Miss Josie Williams, Dr. Nichols, G. A. Badger, Williams, Dr. Nichols, G. A. Badger, Oscar Fitzallen, Charles Staples, Mrs. Charles Staples, Mrs. Oscar Fitzallen, Charles Staples, Mrs. Huntington.

Huntington. Huntington.
Ushers-Chief, John O. Allen, Mrs.
Mrs.

Jennie Atwood, Mrs. Lou Upton, Mrs. Jennie Atwood, Mrs. Veasey. Mrs. May S. Pepper was introduced, and was given a hearty reception. She

complimented the association on the success which it had achieved, and said it was fortunate in having such an able president as Dr. Caird. In the course of her talk she spoke reverently of our angel loved ones in the spiritual world and made an earnest appeal that Spir itualists in the earth-life work for and establish a purer and more fitting temple in which to court their presence. The service was brought to a close by singing "The Morning Light is Break

ing."
At 8:30 o'clock another service was held, when Mrs. Pepper occupied the platform until five o'clock, during which time she read articles and gave many tests in a manner which has made for her a reputation as a medium of remarkable and wonderful power.

The association has a building fund

established, having already a neat sum in the bank, which is to be devoted to purchasing a desirable building site, and in the near future the association is in hopes to have a commodious temple of its own in which to hold its meetings.

"Human Culture and Cure. Part First. The Philosophy of Cure. (In-cluding Methods and Instruments." By B. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It

# Kola Plant OURES

AND ASTHMA. FREE. The Afri-Plant is Nature's Post

ive Cure sor Hay-Fever and Asthma. In the short time since its discovery this remarkable botan cal product has come into general use in the he pitals of Europe and America as an unfutiling specific cure for Hay-fever and Asthma in every form. Its cures are really marricous. Dr. W. H. Vall, a prominent physician of St. Louis, Mo., writes March 8th, 1902, that he used Himalya on six different Hay-fever pa-tients less fall with satisfactory results in each case, Mrs. M. A. Scott, Creaky, Mich. writes. Mrs. M. A. Scott, Crosby, Mich., writes March 6th, 1902, that Himalya completely cured her after fifteen years persistent suffering of Hay-fever and Asthma. Rev.J.L. Combs of Martinsburg, W. Va., wrote to the New York World, July 23rd, that Himalya cured him of Asthma of thirty years' standing. Mr. Alfred C. Lewis, editor of the Farmer's Magazine, Washington D.C. was also cared. although he could not lie down ton D.C.was also cured, although he could not he could not he could for fear of choking, being always worse in Hay-fever acason. Hundreds of others send similar testimony proving Himniya truly a wonderful remedy. As the Kols Plant is a specific constitutional cure for the disease, Hay-fever rufferers should use it before the

ascase, his-fever functors should use it before the season of the attacks when practical, so as to give it time to act on the system. If you suffer from Hay-tever or Asthma, in order to prove the power of this new botsuical discovery, we will-send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to The Koia Importing Co., No. 11e2 Broadway, New York.



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of Mcdiumship

with every instrument. Many who were EM aware at their mediumistic gift, have, after z few "intings, been able to receive delightful messages A volume might be filled with commendatory "sers. Many might be filled with commendatory "sers. Many might be filled with commendatory "sers. Many with hegan with it am amusing tey, found that the intelligence controlling it knew more than then intelligence controlling it knew more than then intelligence controlling it knew more than then the filled properties of the filled communications (by the Psychograph) from many other friends, even from oil extitors whose grever grouts are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest given my heart the greatest comfort in the severest given my heart the greatest comfort in the severest given my heart the greatest comfort in the severest given my heart the greatest comfort in the severest given my heart the greatest comfort in the severest given my heart the greatest of the mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes an follows: "I am much pleased with the Psychograph, I its very simple in principle and construction, and t am sure must be far more sensitive to spiritual pray it then the one now in use. I believe it will generally supersede the latter when its superior merite become known."

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NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby asted, and the style becomes thereby sertive, which of all things is to be dep-recated. 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 unavoldable delay, Every one has to wait his time, and place, and all are treated with equal

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 let-ters of inquiry requesting private an-swers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

Eddle Kusel O. Does the press hold it urges them to enlist in the army and

A. It gives the most erroneous and rulnous. The glitter of war eclipses the glory of peace. I give you this one illustration from countless others, as tel-

to human nature" and source of inspiration to ardent and generous youths. Of all examples his should be the lost to a right-thinking man. He scented the battle afar and hurried to the carn- given by the godly. age. He volunteered for the purpose of fighting, and the love of carnage. He had no grievance to redress; the Arab people he 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, sharpened his sword to lead a band of red-handed 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 grasp-ing the throat of the Arab whose spoar had given him his death wound."
Can a more revolting picture be imagined than this of two men, one reared nineteen centuries of Christianity, the other in Asia under the rule of another faith, meeting in the hell of battle, and like furious beasts; rushing 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 gleaming teeth, and their distorted features purple with hate, which death

harm. It lowers the standard of moral excellence and presents a vicious example. His courage was that of the brig- Now she is veiled behind the gauze of and, for heroism he had not. The hero immolates himself for a great and noise cause. Byron enlisting for the liberty of Greece is in contrast to Barnaby volunteering to butcher the Arabs contesting for the freedom of the

Let me add the example of the laudation of Kitchener, and as a background for his blazing decorations for "valor," the dark "veldt" of Africa, with a hundred thousand English sons and fathers stretched dead, staring at the sky, and stretched dead, staring at the half as many more Africaners keeping them 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 Fay, 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 can not 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 plen of obsession should not furnish excuse for the acts of the obsessed. They Scourged to his dungeon, but sustained 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 a hundred similar criminals ninety-nine are crotic perverts. 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 cents. For sale at this office. select as associates the bad, the same order of spiritual beings came to them, and they are accessible to no other.

If at some better moment the influence of a person endowed with un For sale at this office.

solfish 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 intensities 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 time. 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 feeders with reaching a state of the s allowed their freedom until reclaimed.

Mrs. Abble Ryerson: Q. My mother, 98 years old, is disturbed by hearing talking, tabbering in different languages which she does not understand. She is made unhappy, thereby. She has been, and is, a good woman, and she ought not to be thus haunted. She sees ilso unpleasant things, as wild and horible 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 nerve tissue and deficiency of blood supply, from the hardening and contrac-tion of the arteries which supply the brain with nourishment, nothing is left on this side in the way of cure or al leviation. The spirit must submit to the infirmities of the wornout earthly body until it casts it aside, and ex-changes the wornout garment for the raiment of immortality.

Pensioner: Q. Was there every any law prohibiting pensions to soldiers not church members?

A. The Pilgrims in 1636, in order to encourage the soldiers who went out to fight the Indians, epacted 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 ling the whole story.

The English press gave superlative of those who were not orthodox. This praise to Col. Barnaby, and held him up as an example for imitation, "an honor cress of the rigid faith of the Puritans and example for imitation," and source is the control of the puritans and example for imitation, "an honor cress of the rigid faith of the Puritans and example for imitation," and source is the control of the rigid faith of the puritans are control of the puritan from becoming pensioners, it excluded then from the army. Whatever success or honor gained in the massacre of the native owners of the coast was to be

#### HER LAST RECEPTION.

This is her last reception. Dressed with care, Adorned with blossoms, smiling in re-

pose, 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.

Joy of joys
this in Europe in the concentrated light of 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, unfleshed, in fuller life my all! Than we have joined in here!
So we believe
That is the last white hope which

brightens death,

And lights the Lethean waters! Upon Heaven's heights, they signal The golden truth of immortality.
We meet in honor of her victory
O'er suffering and death. To miss her

The hero, champion of Christian against Moslem faith! Such unthinking adulation is the cause of immeasureable Try to grow gentler and more saintly-

From her example-that will be our

And we may praise without offending her Rare modesty. Let us in love bestow

The subtle flowers we saw bloom in her

flesh. Truth, was her lily; she was true as truth! Roses her darlings—she was warm as

Pansles her adoration; like to them, Inostentatious, sweet, and beautiful,

She won us silently. Pinks charmed her too: Their spicy sweetness seemed a part

of her! so, while her body lies amidst earth's blooms, Let us believe her gentle soul is here,

· brow-Our wreath of honest praise,
Good-bye! God speed,
Our sister into Heaven's completest

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

His chamber in the silent halls of death, of this subject. Hence it is that the Thou go not like the quarry slave at

should be held responsible, No hypnotist can hold such perfect control over By an unfaltering trust, approach thy grave,

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

"The Panthelsm of Modern Science,

"Buddhism and Its Christian Critics."

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

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

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THE BREAKERS AHEAD!

The Restfulness of Perfect Love and Trust.

Two classes of minds always have Two classes of minds always have existed and always must exist, they seem as necessary as are the centripe tal and centrifugal forces in the world or matter. In old times it was said: "The Jews ask for a. sign, and the Greeks seek wisdom." And this mental distinction and the seem of the control of the con 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-kneed picty of the world leans on the old established churches. Whatever is very old must be respectable and may be true. Another class or minds perceive that the truth is its own best evidence.

The same law that forms a dewdrop is seen to be the law that rounds the earthly and all other globes. They are unable to see that any human dicta can possibly be unchangeable and sulted to all times and conditions. They regard all sceming miracles as the effects of universal laws, not understood; and they have a settled conviction that any departure from the established laws of the universe, for temporary, purposes, would involve chaos. If these minds err, it is apt to be because they erroncously assume that their conception 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 pa tient 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 had man.

In the absence of such charity many good men in all ages 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. cause he could not conceive it as true that the cosmic creative power, was a glorified man-Jews and Ohristians united in denouncing him as an atheist. of the presence of God, everywhere permenting life and matter as its inner consciousness. Without a sub-ject or mind (i.e. spirit) there could be no objectivity or seeming outwardness in Nature, to arrest the attention. A perceiving mind is certainly indispens

able 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 says "Thou art my sun." So, the Inner Light sits effulgent in heaven, no 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,

This too is a spiritual perception-an many manifestations nowadays, passing under the name of "Spiritual" that do not give evidence of individual disembodied human intelligence, but are the result sometimes of clarvoyance, which is a branch of human knowledge; sometimes of psychometry, which is a gaft of the human mind, perhaps stimulated or assisted by outside spiritual

influence, but also capable of culture and use without direct individual con trol. Sometimes the works might be of actual magic, such as are per formed in the East by special organiza tions and yet not directed by any individual disembodied soul. To account for these, which

really spiritual and yet do away with the supposition that they are fraud and sheer imposition, would be a great dis-covery for science, and if proved would help many sincere minds into a better road 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 hurtful of genuine spiritual gifts: as much so as hypnotic bunco steering is morally indefensible to-day.

To such a class belonged a great deal

And bends to take our garlands on her of the sorcery and magic and other practices in the East and to such some so-called spiritual manifestations mus 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 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 ad-vance when it is worthily entertained. "Of the many thoughts, the peculiar illustrations and the every-varying conceptions of the philosophy, nothing more than the several published works need be perused by way, of definition and of amplification. Nor is it necessary to urge the oft-repeated proposi-tion that these "thoughts" are not in fallible, 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, sway and regulate all the vital interests of humanity. Its central inspiration, upon which all its principles revolve, is the love of all wisdom. Understanding the universe is a legitimate aspiration of every progressive, truth-ful, human mind. To grow into intelli-gent "rapport" with the central sphere of all wisdom; knowledge and truth is the birthright of a human being. It is the aim and object of a spiritual education. That is the education of the spirit. It involves the meaning of the solor player. solar plexus. Those who strive to at-tain this knowledge of truth are the elect. The "non-elect" are those who

elect. The "non-elect" are those who will not seek it. No power in the uni-verse can give to man a field of wheat when the seeding has been only weeds. So it is with the field of the life of man. The growth of real life is to be meas 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 ductuates with every up a handkerchief which. Mrs. Armshade of hope and fear alternately. It strong had given to her friend. The

rushes from one extreme of confidence to the opposite of flower. But this is only while the definition to towe are alling. The health beginning to love is like a New English day into which the Atlantic is rushing. The waters swoop in with violence, stirring up the sand and sediment. They dash and murmur on the edges of the shore, They break upon the jutty rocks, throwing up the spray in wild laughter. They whirl and chafe among the rocks and the whole bay is, agitated with strife and counterstiffe of the swirling waters, until they have searly reached their full height. If the shipping from its mooring. Then when great depth is gained, the shorts are full, and no more room is to be found for the floods, the great buy likeling to tranquillize itself, to clear its surface; effective the state of the surface; effective the surface of the surface facing every wrinkle, blowing out every bubble and husbing every ripple along the shore, then it looks up with an open 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 eddles and little worries; but when it is filled and bursting with love, it rests and le calmly up discerning the Great Love of the oversoul 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 committee on resolutions made their report, presenting a long set

of resolutions setting forth the princi-

ples 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 Spiritnalists, 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 in expression of hopes for those things which were es-sentially the essence of Spiritualism.

The resolution prevailed.

The resolution prevaled.

At a later meeting there was a program given by scholars of the different lyceums which was yery interesting.

Mrs. M. S. Skof in his better the most interesting part of the afternoon's session was the test given by Mrs. Ella White in psychic reading. Articles such as rings yorn by persons in the audience were taken by her, and in the audience were taken by her, and the image of which she became con-scious-was imparted willie she was in

an entirely conscious state.

The dead gave missages to the living and the living heard them and wept-Spirits left their happy state in the spirit land to come to friends in the audience at the Unitarian church last evening with messages of comfort or warning. Mrs. Z. B. Kates was the medium through which the spirits spoke to their friends. She intempreted the messages through a language of influence.

Mrs. Kates walked up and down before the platform as though stirred 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 sis ter, now a woman greeted her.

To one old lady who sat in the third row of seats, her silvered hair crowned by a small black bonnet and her gildrimmed 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 ower, great strength combined tender feeling. He must have passed away quickly for I have a feeling that I could close my eyes and waken 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 puts his hand on your forehead. He tells 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 woman sitting next to the old lady and placing her hand on her shoulder said: "He tells me that you are his daughter. Is that correct?"

The daughter sobbed assent. The ancium 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 said: "I

A moment later Mrs. Kates said: "I see the form of a gentleman. He gives me the name of Owen. There will be two or three here who will place him. Now he gives me the name of Owen. There will be two or three here who will place him. Now he gives me the name William Owen. He lived in the magnineal. He passed away some district from this place. He was broad simuldered, above medium height and of magnificent physique. He had clear, dark gray eyes, dark hair, mustednoft his forehead. I can not go to his friend in the audience he wishes, to speak to. Will he come forward he fieldium 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 having had messages from him before. The medium askey, and he ever try to give you a spirit pluture?" The young man replied had he had.

Under the influence of another spirit, Mrs. Kates exclained hat he had.

Under the influence of another spirit, Mrs. Kates exclained hat he sha sa had, but that the name was not clear, but finally she gave it as Mrs. E. S.

but finally she gave it as Mrs. E. S. Hall. A voice in the audience claimed acquaintanceship with the spirit and was given a pleasant little message in which the spirit said that after passing into the spirit world it was more as tonished at finding that it was liself than at anything else.

Mrs. Armstrong, inothe spirit world; held 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 dled in an operation, and in the spirit world she held

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 gentle-man, rather elderly, and I judge he had decided mannerlsus. 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 elderly man in the second scat. Kates described the disease of which the man died, and other of his char-acteristics 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: will find a small black ledger 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 mes sages that were communicated to her, and those who received them seemed to

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. Maud Ulmer Jones gave a number of vocal solos. Today's session will open at-2 o'clock and will consist of music, addresses and tests .-Minneapolis Tribune.

be fortunate enough to recall friends

# CALIFORNIA.

State Spiritualist Association Convention,

The recent convention of the Cali-fornia 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 notable for the singleness of their devotion to the cause and the ascendency 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 presi-dent, 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 busi ness, interspersed with addresses by Allen Franklin Brown, Editor Thos. G. Newman of the Philosophical Journal, Mrs R. S. Lillie and others on timely questions. In the evening an entertalnment was given by the various socleties 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 plenteously laden tables.

on the following day, Saturday, the routine business was completed, resolutions were adopted, urging that the board to be elected should send into the 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 Spiritualist ranks. Then followed the election of the new Board of Directors, which passed off without engendering the slightest friction of 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: follows: J. Shaw Gillespie, president; J. Munsell Chase, vice-president; W. T. Jones, secretary; Chas. J. Hasman, assistant secretary; Mrs. A. E. Wadsworth, treasurer; W. M. Rider, all of San Francisco; and Mrs. Emma E. Shaw, of Oakland, H. H. Nichols, of San Jose, and F. H. Parker of Santa

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 Brow, 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 in terest of the spectators to the very last moment. The morning was devoted to conference work, Mrs. Sarah Seal pre-siding, and directing the proceedings with that rare tact and judgment which make her pre-eminent among conference lenders here. The state board went before the convention in debt, and at 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 E. 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 Bsown 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 press representative, I wish to return thanks to the old board and timely suggestions; to Mrs. Lillie, Mrs. Gillespie and Mr. Brown for their admirable addresses and sympathetic utterances both on the floor of the confor their many courtesies and friendly vention and elsewhere, which did so much to foster and sustain the feeling of amity which universally prevailed; and to the many mediums present, whose untiring zeal achieved for themselves the esteem of all present, and potently assisted in extending good will throughout the assemblage. J. MUNSELL CHASE, San Francisco, Cal.

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desires after they have learned the wonderful secrets of this maryelous selence.

The lives of great and successful men such as Napoleon, Lincoln, Carnegle, Rockefeller, showed that they all possessed in a marked degree the power to influence others,—to hypotics men. You can develop this wonderful power to oven greater extent than such famous men as these; you can become a master instead of the mastered, a leader instead of a fed lower. You can learn in a short time at your own home how to exert an almost margio influence over your friends and associates, cure discusses and bad habits without drugs or medicines and perform hundgeds of thrilling scientific experiments, you can enterful your friends by the hour, or use your remarkable power in secret to work out your ambitions and desires. It costs you nothing to learn the truth in regard to the most mysterious, fascinating and wonderful power known to to the most mysterious, fascinating and wonderful power known to the hour, if the most engravers illustrative, the best printers printed it; the work of art, a book for every hours. The invaluable heavy the world is the work of art, a book for every hours. In the work of art, as book for every hours, the work of art, as book for every hours. In the work of art, as book for every hours, the work of art, as book for every hours. The work of art, as book for every hours, the work of art, as book for every hours. The work of art, as book for every hours, the work of art, as book for every hours. The work of art, as well as your way to make in life, who wishes to eather the control of the work of his destiny. Read what others are and write for a copy of this remarkable book to-day.

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After a review of the beliefs held in holds, as a provisional hypothesis, that the past concerning life beyond death.

Dr. Savage takes up the present conditions of belief and considers the agnostrated and that there have been at least some well authenticated communications from persons in the other life. That tic reaction from the extreme "other- chief contents of the volume are as fol-

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The transition of George Washington

Williams at the uge of 80 occurred at Stroudsburg, Pa., ord Sunday, Sept. 7th,

at the Burnett House where he had re-

sided for the past 7 years. He had been

an ardent follower of the philosophy of Spiritualism the best part of his life, having attended the meetings in Phila-

delphia at the time the first association

of that city was organized. It was one

of his last requests: that a representa-

tive of the First Association should of-

ficiate at his funéral services. This

honor fell upon Mr. A. Groom, one of

the board of trustees, and conductor of

the lyceum. The service was held at

the Burnett House on Tuesday evening,

Sept. Oth, at & o'clock. There was a

want new notices of all meetings being

held here in public halls at the present

First Spiritual Science Church, 77

Thirty-first street, America Hall. Me-

8 p. m. Messages by H. I. Coates and

The Progressive Society holds services at 183 E. North avenue, corner

Burling street, every Sunday at 3 and 8

p. m. Lectures delivered in English

and German by Mrs. Hilbert, assisted

by Mrs. Schwann and other good speak-

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The Spiritual Research meets every

Van Buren Opera House, corner of

Madison street and California avenue.

Good music and singing. All are in-

First Spiritualist Temple, Lakeside

Hall, Indiana avenue and Thirty-first

street. Conference at 3 p. m. Dr. J. M.

Temple will lecture, and Mrs. Lucille de

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street

(Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good me-

diums and speakers. Nora E. Hill, pas-tor. Residence 750 West Lake Street.

Band of Harmony, auxiliary to the

Church of the Soul, meets at room 608

Handel Hall Building, 40 Randolph St.,

every first and third Thursdays of the month, beginning afternoons at 3:30. The laddes bring refreshments. Sup-per served at 6:15. Evening session be-

gins at a quarter to eight o'clock. Questions in ited from the audience, and answered by the Guldes of Mrs. Cora L. V. Buhmond. Name poems

given to straingers. 9.
Progressive Spirittal Mission holds services at Van Bulen Hall corner of

California and Madison Sts. Services

The First Spiritual League Church will open services at Haymarket Building 101 W. Millson street, on 4th floor, ing. 101 W. Millson street, on 4th floor, commence of Spiritual V. Sept. 2011.

will open serving on street and moor, ing. 161 W. Millson street Sept. 28th, at commencing on Suiday. Sept. 28th, at spin, and community the enter. Mrs. M. A. Jeffery Burland will lecture and

give tests, assistedally other good mediums. Take elevator to the 4th floor.

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ture's finer forces are here gathered

and made amenable to the well-being of

humanity, Medical men especially, and

scientists, general renders and students

Loux will give messages.

vited to attend.

others. Plenty of good music.

large attendance. >



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#### CALIFORNIA.

The Spiritualist State Convention.

The State Association met at 10 a.m. on Friday, Sept. 5, and after reading and approving the report of the Committee on Credentials, 42 delegates were seated and given badges. The minutes of the previous meeting were read and approved.

The following committees were then appointed:

On Credentials-F. H. Parker, Dr. H. M. Barker and Mrs. Ella York. Mrs. On Resolutions—II. II. Nichols, Mrs. Emma E. Shaw and Dr. R. B. Tripp. On Reports of Officers—J. M. Chase, Dr. H. M. Barker and Mrs. 11. F. Michomor

Press Committee - Allen Franklin Brown and J. M. Chase.

Mrs. R. S. Lillie introduced Mr. Al-

len Franklin Brown and on motion he was elected delegate at large, and an Intermission of ten minutes was taken for the purpose of social enjoyment and

Mrs. R. Parker, Santa Rosa, was elected a delegate at large.

Mrs. Fauning, of Berkeley, said that she would see that a spiritual society is organized there during the year.

Mrs. Sarah Seal made a plea for the mediums to become members of the Mediums' Protective Association and unitedly work for their own protection. Frank H. Parker of Santa Cruz said missionaries should be employed to form societies as auxiliaries to the State Association.

AFTERNOON SESSION. Called to order at 1:20 p.m. Upon

roll call of delegates, 43 were found to be present. Reports of officers were postpoued to Saturday morning. Marcen regretting her inability to be at the Convention, Cablegram from London, Eng., from

Mme. Florence Montague sending greet-ings to the convention. A telegram was received from Hon.

H. D. Barrett, president of the National Association, and read to the convention as follows: "Greeting to convention. Success to its work. Spiritualism forever." [Applause]. Also a letter from Mr. H. W. Rich-

ardson, president of the New York State Association, sending cordial greet-On motion it was agreed to charge an

admission fee of 10c for Saturday and Sunday evenings. Allen Franklin Brown outlined plans

adopted by other States, i.e., for holding mass conventions in cities where halls, music, etc., are offered free, the Association furnishing speakers and paying their transportation and advertising out of the collection.

Mrs. R. S. Lillie advocated employing

missionaries and organizers.
Thos. G. Newman, editor of the Philosophical Journal, made an eloquent and inspired address, advocating unity of purpose and action in order to overcome all opposition and promote the in-

terests of the cause at large.
In answer to a question Secretary W.
T. Jones reported that seven speakers and mediums holding endorsement from the State Association were residents of Los Angeles.

A committee of five was appointed by

the President to prepare a plan for harmonizing all interests in the spiritualistic field in California; the committee tions to be referred to the committee. This committee was: J. M. Chase, Allen Franklin Brown, Thos. G. Newman, Frank H. Parker and Wm. H. Rider.

Mrs. G. W. Shriner offered to furnish a room on the first floor of her new building for headquarters, library and reading-room for three months free. A vote of thanks was tendered to Mrs. Shriner for her generous offer. Mr. J. M. Chase outlined a plan now in contemplation by the Mrs.

in contemplation by the Ladles' Ald Society, Sunflower League and other local organizations to secure a hall large onough for them all.

onough for them and.

Mr. Thos. G. Nowman, answering the direction, "What Can We Best Do to Advance the Cause of Spiritualism?" said we must wake up and be able to supply the great need of humanity for truth. Grasp the New Thought and give it to others freely, urging united effort to secure this end.

BATURDAY'S SESSIONS. At 10 a.m., after roll call, Dr. W. P. Phelon was elected delegate-at-large.

mittee on Reports of Officers.

sider ways and means to harmonize all elements in the ranks of the Spiritual-ists of California, would respectfully report: That in the opinion of your committee the harmonizing can best be brought about by active and general propaganda work through missionaries. mass conventions, and literature, and to this end would we suggest that the State Board be requested to appoint one or more active and efficient organizers; that the Secretary be requested to air range, as far as possible, circuits for this work; also to hold mass conven-tions ly different parts of the State such

us the National Association is now hold-, lug, and with similar requirements." Mrs. Lillic, Mrs. Seal, W. T. Jones and others discussed the idea of maintaining headquarters. Mrs. Seal urged that the local societies contribute stated sum for its permanent establishment. Thos. G. Newman made a forceful speech in favor of having a good room on the first floor, and that the expense be assumed by local societies. Mrs. Gillespie followed, approving the sentiment. Twelve o'clock having arrived, the convention adjourned to 1 p.m. in the lower Scottish Hall. .

AFTERNOON SESSION. Convention called to order by Vice-President C. H. Wadsworth at 1:30 p.

m., and the roll was called.

The chair appointed Mrs. Gillespie and Mrs. Ford as tells, and the election for directors resulted as follows: 'J. S. Gillespie, J. M. Chase, Mrs. Emma E. Shaw, H. H. Nichols, Wm. M. Rider, Frank H. Parker, C. J. Hasman, Mrs.

Anna E. Wadsworth and W. T. Jones. The Directors retired and elected the following officers: President, J. Shaw Gillespie, 748 O'Farrell St., San Francisco; vice-president, J. Mansell Chase, 319 California St., San Francisco; secretary, W. T. Jones, 305 Larkin St., San Francisco: treasurer, Mrs. Annie 19. Wadsworth, 420 Eddy St., San Francisco; directors-Mrs. Emma E. Shaw, 1255 Broadway, Oakland; H. H. Nich ols, 441 Vine St., San Jose; Wm. M. Rider, 533 Folsom St. San Francisco; Frank H. Parker, 125 Pacific Ave., Santa Criz; assistant secretary, C. J.

Hasman, 1015 Post St., San Francisco, The following were elected as delegates to the National Convention: Prof. C. P. Longley and Miss Wink.

In the matter of donations to the N. S. A., societies were reminded to forward their donations to the secretary hefore Oct. 1.
A resolution was adopted thanking all who had taken part in or contributed to make the convention a success. Also

to the press for reports given of our meetings.

The next annual convention will be held in San Jose.

A vote of thanks was tendered to the retiring Board.
Adjournment of business sessions. PUBLIC EXERCISES.

On Friday a reception and banquet was given to the delegates which proved a success and a credit to the committee having the matter in charge. Saturday night's program was as follows: Inspirational address, Mr. Allen Franklin Brown; tests and messages, E. Campbell; spirit messages, Mme. E. Young: instrumental music, Prof. and Mme. Young.

A conference meeting of unusual interest, conducted by Mrs. Sarah Seal, was held on Sunday morning.

In the afternoon a large audience was entertained with instrumental selections by Prof. Young and Prof. Solomon; address, Mrs. L. E. Drake; vocal solo, Miss Mand E. Campbell; messages, Mrs. C. Stewart; vocal solo, Miss Lottle Armstrong; address, Mr. Thos. G. Newman; instrumental music Mrs. A.

S. Norton.
The I. F. T. Bible Society and Church of San Francisco sent congratulations upon the success of the convention and to the new Board of Directors, which were read from the platform by Presi-

A subscription was started for the benefit of the State Association, to pay off the old indebtedness and to create a fund for future work, with most happy results, over \$200 being subscribed, thereby creating a working fund of were not present at the convention an opportunity to contribute to this fund, the Board of Directors has decided to leave the subscription open for one month, and to ask all who wish to contribute to it to send their offerings to the office of the Philosophical Journal, or to the Secretary, W. T. Jones, 305 Larkin St.

A large audience assembled to enjoy the closing session of the seventh annual convention. After the opening selection of music, Mr. F. C. Manchester rendered a vocal solo, followed by an address by Mrs. Anna L. R. Gillespie; a violin solo by Miss Isabel Seal companist, Mrs. Alfred Seal); an spirational address by Mrs. R. S. Lillie closed the most interesting convention in this history of the Association.

Let us hope that the work accomplished and all its deliberations may result in uniting the Spiritualists of California into one harmonious band, all working together in one common cause -that of making the world better and happier. W. T. JONES, Sec.

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lect. Price 25 cents.
"Historical, Logical and Philosophical Phelon was elected delegate at large.

Objections to the Dogmas of ReincarThe Secretary then read his report, nation and Re-Embodiment." By Prof. and also the report of the Treasurer, W. M. Lockwood. A keen and masterly and both were referred to the Com treatise, Paper, 25 cents. For sale at this office.

The special committee presented the following report, which was adopted:

"Your committee appointed to con-

#### The Last Shall Be First. And, behold, there are last which shall be first, and there are first which shall be last.-Lake xili:30.

After the death of the physical body

will come the birth into spiritual life. Then will those who were poor in earthly goods become rich in the enjoyment of peace and happiness in the life be youd the grave. Those who were rich in this world's goods and who delighted in valu-glorious displays, will find that their wealth avails them naught; that they can not advance or progress on the merit of the money which they left in earthly banks. It is only by intellectual and philanthropic work that the soul or spirit progresses in the spirit life. There the poor and oppressed will be free of their cruel task-masters. There the sick of body and mind will be cured and made well-by the magnetic

fountains of divine purity and power. The selfish rich will find that it is only by earnest effort they can live strength to all down the past and mount upward in the scale of spiritual life. The poor person who delighted in good deeds while living on the earth plane, will, upon passing into the spirit life, suddenly find himself rich in the good deeds which have been accumulating for years. He meets his friends and they welcome him with joyful greetings,

How different it must be with the rich man who has gained his fortune by the enslaving of his fellow man. Does he meet smiling and happy spirit friends, or does he drift into the companionship of evil beings who terrify his soul by saying: "You are one of us, come and join us." It is true that man dislikes to talk of the punishment of sin. He may set aside or put off the twinges of conscience, for a brief time, but the day of reckoning must come. Then according to his thoughts and deeds will be his companions in spirit life.

The rich who delight in trampling on the rights of others, will find that their gold will avail them nothing against the encroachments of old age and the coming of death. After death it is the poor man who will rise to heights of happiness and enjoyment in the freedom from the toll and struggle under earthly task-masters. It is then that the bitherto poor and oppressed will find opportunity for the development of talents which were held in restriction by the unceasing toil for daily bread.

Those of the rich who were generous; who were thoughtful of their fellow man, will be hailed with joy by the denizens of the angel world; as benefactors of men and true saviors of their earthly brothers. In the spirit land all will receive their reward, not for the wealth and magnificence of earth, but for their good deeds, their intellectual and moral advancement and their purthat reward consist? Of a consciousness of life well lived. In the joy of greeting our loved and loving relatives and friends.

The pleasures of a pure life are great er than a life of pomp and cold-heartedness. In heaven or the spirit world the positions shall be changed. And, behold, there are last which shall be first, and there are first which shall be last, LEWIS R. HILLIER.
Gloucester, Mass.

#### The Home Circle.

Believing it will interest the renders of The Progressive Thinker to hear how Spiritualism is progressing in the capital city of Texas, I will give a short history of a home circle that was started last winter in a small room on Lavaca street by a few young men. They held circles Sunday and Thursday nights. After a few sittings one of Austin's most respectable young men had developed clairvoyance and clairaudience, and is at present a trance speaking medium as well. A week ago a spirit who gave his name as Thrittheim lectured in the German lan-guage, and last Sunday Spirit Allen Claren lectured in the English language through this medium, Both lectures were very elevating and instructive. One of the spirit controls of the medium is a Doctor Eberlin whom he was personally acquainted with as a boy. The doctor passed out years ago and nearly \$100. In order to afford all who | now he has made many wonderful cures | where the medical profession has failed. He has on a couple of occasions brought the roots in the circle with which he cured his patients. He is also the spirit

Last spring Mr. and Mrs. Kates and control of the circle. Last Spring Ar. and Mrs. Mates and Inter Mrs. Cooley, missionaries for the N. S. A., visited our city, lectured and delivered spirit messages and assisted us in organizing a society. We are now chartered under the Texas State Association with the assistance of the untiring medium, Anton Luthy, whose sincerity no one doubts. We expect to do good work in the fall and winter when the temperature has moderated and be-come more agreeable. Some of the older Spiritualists after we got our charter very liberally assisted us financially. About a week ago we were do-

nated a lot valued at \$75 which is very encouraging. So the Austin Spiritualist Association has come to stay.

MARTIN PEARSON. Austin Texas.

PASSED TO SPIRIT LIFE.

words constitute one line.]

[Oblinaries 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

Jacob Bullion departed for a higher life at his home in Mesick, Mich., Sept. 6. Mr. Bullion had been a great sufferer for over two years, but being a firm believer in Spiritualism bore his affliction patiently, and when the time for separation came, passed from the material into the spiritual without a struggle.

A. D. Enos, of Rio Delta, Cal., formerly of Breedsville, Mich., passed to spirit life from the home of his sister of Ravenna, Mich., Sept. 11, 1902, aged 72 years. He was loved by all who knew him for his kindness of heart and upright living. EVA TRUESDELL.

Mary Effie, daughter of G. W. and at 3 and 8 p. iii shaip. Spirit messages and lecture from glod mediums. All Ellen Beam, passed to higher life Sept. are welcome Noral E. Hill, pastor. 8, 1902, aged 26 years. Typhoid fever was the cause. She was very patient throughout her illness of eight weeks duration, and seemed to have weeks of her transition. She leaves behind parents, one sister and two brothers. She was an esteemed member of the Spiritual Scarchilght Society of Sheridan, Ind. GERTRUDE BAKER.

Passed to higher life, George Mac-ludoe, in Fairlee, Vermont; he leaves a widow and six children on this side. Our brother had living faith in that vast beyond, where he now solves the problems of eternity. His home has many times been a Bethel to the writer. Erant, Mich. ARZELIA C. CLAY.

Horace Thompson met the great transition Sept. 11; at his home in Florence. sition Sept. 11, at his home in Florence,
O. He was 76 years of age, and had
been a Spiritualist almost from its advent. He was born in the then widerness of the Western Reserve and is thus
one of the oldest of the pioneers. A
man respected for his honesty and unselfish life. The funeral was held in B. Newcomb. Excellent in spiritual the Methodist church on Sept. 18th, suggestiveness. Cloth, \$1.50. For sale Hudson Tuttle officiating. Hudson Tuttle officiating,

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Mrs. Lizzie Green, of Boston, says: I cannot thank you enough for my deliverance from that terrible disease, Epilepsy. I had suffered with it for thirty years and had tried overything I could hear of, but the attacks only grew harder and more frequent. I had given up all hope when one of my neighbors told me of your great cure. I should not have written this if she had not urged me, for I had been fooled so often that I had resolved to pay out no more money. God bless her for urging me for you cured me and saved me from a life worse than death." Do not experiment longer with "Free Cures," and worthless nostrums containing injurious hypnotics, etc., but write at once to Dr. Charles W. Green, 214-Mouroe St., Battle Creek, Mich., for full particulars of this great and tried remedy. It will cure you and brighten the end of your life. Write at once giving full facts about your case; the doctor will tell you exactly what can be done for you. Remember the treatment is positively guaranteed. Many of their cures seem almost like miracles, for hundreds of those restored had traveled far and wide, trying this doctor and that, without getting any relief and were about to give up in despair when they began the treatment of Dr. Peebles. despair when they began the treatment of Dr. Peebles.

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