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by a post-mortem operation.

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## BURYING ALIVE A FREQUENT PERIL.

By Prof. Alexander Wilder, M. D., of Newark, N. J.

When engaged in discourse with a brother physician, | 16th, and carried to the hospital. She was insensible and buried alive.

weeks ago. Occasionally, likewise a case occurs where such a fate was barely avoided or actually took place. A telegraphic dispatch of May 9th described a commotion at Salt Lake City, because the physician refused to sign a a trance and not yet dead. So resolute were the members was taken ill with smallpox, and was finally supposed to from the Health Commissioner of the city.

Perhaps they were right, but it is a fearful subject to contemplate. We hear of other instances, comparatively recent, where terrible mistakes had been made. On the 23d of March last the undertaker at Mullica Hill, N. J., em employed in the removal of some bodies from the village cemetery, which it was intended to place in the Monument Cemetery at Philadelphia. One of these was the twenty years ago. As the crumbling coffin was opened | cal certificates of death. I entertain the same feeling mymute story of a horrible struggle. The arms were bent upon that authority, and I have a profound terror lest I over the skull, one leg was drawn up and the other crossed shall yet be subjected to the same uncertain verdict. it in a way to afford unmistakable evidence that the little sufferer had been hurried to the grave while yet alive.

Another case of similar horror occurred at Sandy Creek, near the city of Rochester, N. Y., early in January. Vett Case, a man thirty-five years old, was sick with scarlet fever and supposed to have died. He lay unconscious for O'Connell, and Lord Bulwer Lytton, the statesman and several hours on the 4th, was pronounced dead by the author, entertained similar apprehensions of being buried physician, and buried two days later. On the 29th of alive. Wilkie Collins always left a letter on his dressing-March his father died, and when arrangements were made table in which he enjoined that if he should be found to dig the grave in the family plot it was found necessary dead in the morning, his body should be carefully examined by a physician. Hans Christian Andersen carried a the casket the grave-diggers found the glass front of the letter in his pocket asking his friends in case of emergency coffin shattered to pieces, the bottom kicked out and the to make sure of death before the burial. Harriet Marindes considerably sprung. The lid was then removed tineau bequeathed ten pounds to her physician to make and the body of Vett Case was found resting on its face, sure that her head was amputated. Miss Ada Cavendish, with the arms bent at the sides, and in the clenched fists the actress, left a clause in her will directing that the jugwere handfuls of hair, showing that a terrible struggle ular vein in her body should be severed. Edmund Yates had taken place.

Mount Vernon, N. Y. He was a commercial traveler, and, of trance, and feared that such an attack might be taken coming home from a trip some months ago, he was taken for death. She ordered that her heart be pierced with a ill, and the case was supposed to be typhoid fever. The needle, and her body be submitted to a post-mortem ex-"usual medical treatment" was accordingly given. This amination. was on Saturday, and on Sunday he lost consciousness. On Monday respiration ceased, and it appeared that the end had come He lay in this condition twenty hours. law. As many are consigned to the mad house without Then came a gasp from the body, and a few minutes later respiration was apparent, though weak and irregular. The action of the heart was also perceived, but it was faint and fitful. Half an hour later he opened his eyes, and soon after asked for water. Convalescence ensued, and he explained that he was perfectly conscious during the trance. He knew what was going on, saw and heard the dom occurs, except in cases of violence. Life withdraws weeping of his relatives, and the physician discussing from the body gradually; death comes to its place in one whether he was really dead. He could not move a muscle nor utter a sound, but his brain was active and he comprehended everything that went on around him.

Chicago, tells a remarkable story of the same category, more marvelous in particulars, but more happy in its sequel. The wife of a young man, living on the North Side, had been seriously ill, and death was supposed to have taken place. Two or three days later she was buried in Rose Hill Cemetery. Fortunately, no embalmers had been employed. The interment took place in the afternoon. In the middle of the night the husband heard his name called distinctly several times. He was what is called a "materialist," and he deemed the hearing of the voice an hallucination. Going to sleep, he was again It may be conjectured that Orientals having a constituawakened by hearing his name called in a more insistent tion and temperament of body very different from Westtone. At daybreak the voice came again, calling him by name and adding imploringly: "Save me! save me!" He sprang from the bed and hurried to another room where a sometimes endowed with similar powers. In 1895 there cousin was sleeping who had passed the evening with him. was exhibited at the Westminster Royal Aquarium a man "We must hurry to the cemetery," he exclaimed, "she is

Bishop Fallows, of the Reformed Episcopal Church,

Procuring spades and a carriage, the two made their way to the place. In a fury of excitement they dug down was placed in the mesmeric trance at the same establishto the coffin and wrenched off the lid. She was turning ment, his nose and ears stopped with wax, after the manover, but fortunately was unconscious. They removed ner of the fakirs, and he secured in a stout casket, which her from the coffin and conveyed her home. She never was buried under seven or eight feet of earth. Arrangelearned that she had been buried alive, and it is apparent ments were carefully made, however, for respiration, and that she was in a trance all the time that she was in the to moisten his lips occasionally. At the end of six days grave. She made a slow recovery.

candid disputing, and there are more that may be given. that the man was perfectly insensible. A large needle I know a lady, a physician of our school, who was resuscitated from apparent death at her birth, and who, after out any sign of there being any sensation. Electricity was growing up, was supposed several times to have died, but also applied. As soon as he became conscious Wootton had the good fortune to be restored to consciousness be- said that he could see nothing and asked for drink. Milk fore the undertaker began his work. Others have told me similar stories about themselves.

conditions. He took the precaution to put his friends on the guard that they might protect him in such a case from being passed upon as dead. He was prostrated, however, in New York, when no friend was near. He fell into the hands of some over-zealous medical men and the

sequel is well known. A writer in The Ninetcenth Century, twenty years ago, informed us that at the public mortuary of Paris about one in every three hundred persons, supposed to be dead, actually came to life again. At that rate, some hundreds at this statement." must be buried alive in the larger cities of America, for very few of the precautions are taken that are required in several European countries.

In the second week in May of the present year a cas occurred at Bellevue Hospital, in the city of New York, which is pertinent to the present subject. Ellen Meyer, a young woman of twenty-four, living at No. 573 Ninth a great degree. Many animals and insects become uncon-

some time ago, I remarked that I had given attention to continued so. Pins were thrust into her body, and other the subject of trance and suspended animation, and that means taken to awaken her, without effect. Her mother I had apprehended the danger in such conditions of being told the physician that the daughter would go into these trances about every three months. She would lie in a "I believe that this often happens," my friend replied. deep sleep as if lifeless for three or four days, and, after coming to consciousness, would go about her duties as though nothing unusual had occurred. Her term of insense of the best of the sensibility while at the hospital seems to have been prolonged, and I have not learned the outcome.

· Henry Laurens, of South Carolina, for a time President of Congress during the American Revolution, had a certificate of death, declaring that the person was only in daughter of remarkable talent and accomplishments. She of the family for interment as to procure such a certificate have died. Her body was duly shrouded and coffined, and the burial service was performed. Just at the critical point she recovered animation, was rescued, lived to womanhood and married. Afterwards, when Mr. Laurens himself had died, it was found to be the condition of every legacy in his will that his body should be burned. A pyre was built accordingly upon his plantation and his wishes

There is a general distrust among intelligent individubody of a boy of six years old that had been buried some als in regard to the trustworthiness of the common medithe skeleton was found drawn up in a manner that told a self. I am unwilling to believe a person dead simply

> The late Judge Charles J. Daniels, of Buffalo, N. Y. left a charge to his family not to dispose of his body till death had been found absolutely certain, because, he declared, he had no confidence in medical certificates.

Bishop Berkeley, the celebrated metaphysician, Daniel bequeathed ten guineas for the same purpose. Lady Bur-Better fortune fell to the lot of Joseph N. Manning, of | ton, the widow of Sir Richard Burton, was subjects to fits

> The fact is that medical certificates are often perfunctory, and given simply to meet the requirements of the judge or jury almost, so others are placed in the grave upon the word of a physician, who has not made a critical examination of the case. If the undertakers were to tell the facts that have come under their eye, the blood would run cold with horror.

> Death which is actually instantaneous or sudden, selpart after another, creeping through the tissues, and sometimes defying all tests to prove that it is there. "Under Nature's laws," says Dr. A. B. Granville, "there is no such thing as sudden death." "There has been in every case a preparation, more or less antecedent to the occurrence, which must inevitably have led to it."

The fakirs of India have abundantly demonstrated by numerous examples that a condition of body can be produced voluntarily which may continue for a period of indefinite length, and all the time resemble death itself, except that there will be no disorganization of the tissues. For a sufficient reward these mountebanks will consent to enter this state of apparent death and be buried; and after a period of weeks they are disinterred and resuscitated. erns, are the only individuals capable of such a feat. But actual experiment has shown that Europeans are at least in the mesmeric trance, which lasted thirty days, during which he was absolutely unconscious. Another example was afforded some months later, when Alfred Wootton he was exhumed in the presence of a large crowd of spec-All these examples are too well authenticated for any tators. Many tests were applied to show the audience was thrust through the flesh on the back of his hand withwith a little brandy was given him and he was lifted out of his box. He soon became able to walk with help, but The late Washington Bishop, was subject to cataleptic his limbs were stiff and he was very weak, as well as sensitive to the temperature. At first he felt chilly, but afterward complained of the oppressive heat. He soon recovered from his experiences. These experiments were not severe as those with the In-

dian fakirs, but sufficiently so to illustrate the matter. "There seems to be hardly any limitation," Colonel Vollum remarks, "in regard to the time during which a body may be preserved and become reanimated again, provided it is well protected, although modern ignorance may smile

The forty days' fast of Dr. Henry S. Tanner, at Clarendon Hall, New York, which has been imitated by several others, shows that the human body, under certain circumstances, can sustain long abstention from food. The suspending of respiration is the more difficult problem, but examples show that in trance conditions this may occur to

months, but return to life and activity with warm weather. Some reverse this and become torpid in summer. It would seem that human beings may once have had a similar habit of hibernation, and that some traces of it are yet

Among the forms and perhaps the causes of apparent

death are hysteria, asphyxia, trance, electric shook, catalepsy. Whatever tends to produce abnormal conditions of the nervous system may bring about such a result, as well as that of unequivocal dissolution. A volume may be written upon this department of the subject without exhausting it. We have all witnessed hysteria producing convulsive manifestations, fictitious epilepsy, temporary palsy, and even insensibility. Persons have been hanged and afterward resuscitated. Lightning does not always kill. Even when the person seems to be dead he has recovered from the shock of cold water falling upon him. Persons prostrated by gases in the bottom of a well have sometimes been restored under copious effusions of cold water. It may be a question whether the mode of execution by electricity is what does the work of death, or whether it is the knife of the surgeons who supplement it

The undertaker who embalms the bodies of the dead is liable to a similar imputation. He certainly, like the surgeon, makes death sure. But who would willingly take such responsibility? Prance results from a variety of causes; some of them beyond scientific explanation. The term implies a person going beyond ordinary conditions, as though the real personality had left the body. We have mentioned Washington Bishop, who was subject to these peculiar experiences. His mother, also, had similar trances; in one of them she lay six days, seeing and hearing, but unable to speak or even move. She saw the arrangements for her funeral, and only the determined resistance of her brother kept away the embalmers. On the seventh day she came to herself, but she never reovered from the effects of the agony that she endured.

Catalepsy differs from trance in important particulars. It is occasioned by some obstruction in the organic mechanism of the body on account of its exhausted nervous power. It may be a form of hysteria, and it is commonly attended with loss of consciousness. The limbs remain in the same position as at the outset, and the muscles, in whole or in part, are rigid. In profound conditions sensibility is lost to touch, pain or electricity, and no reflex movement can be induced. Sometimes the fits are very short, lasting only a few moments, so that spectators do not notice them; at other times they last for days and days together. The rigor mortis is one feature of the attack.

Some of the medicines that are in frequent use are responsible for much of this liability to apparent death. The "witch herbs" of the middle ages—aconite, benedenna, veratrum, cannabis and digitalis—have became favorite drugs with physicians. They were formerly used to produce abnormal conditions, which the common people supposed were effects of a communication with supernatural powers, and it is by no means improbable that they now sometimes cause individuals to have curious fantasies, and even to fall into conditions resembling death.

This subject, I may remark, has engaged my attention for many years. I have been both astonished and even discouraged at the difficulty of arousing public attention to it. In 1870, when I was president of our State Medical Society, I took occasion; at the annual meeting in the Capitol of the state at Albany, to discuss this subject in my address. I was heard in silence. Some days afterward I prepared the draft of a statute requiring greater certainty of death before permitting the interment of a body. My friend, Mr. A. X. Parker, of St. Lawrence county, then a senator, introduced it for me in the senate of the state, but told me that it stood no chance with the judiciary committee. His prediction proved true; it slept the sleep of legislative death.

Those, however, who seem most ready to put public anxiety to sleep in this matter are medical men. Few months pass without some article in a newspaper to lul apprehension in regard to the danger of being buried alive. If alarm is raised some medical hypnotizer is ready to tell the public that there is no occasion for alarm; that medical science is so advanced, and knowledge of this matter so thorough, that such a thing is well-nigh impossible. Like the commander of His Majesty's ship, Pinafore, such men are ready on the instant to affirm that burying alive never happens; and when the "never" is questioned they attempt to soothe us by saying, "Hardly

Physicians are often not philosophers, and it is by no means wonderful that sometimes they are not skillful in relation to the phenomena incident to the waning of life. The medical art is not so much the accumulated wisdom and experience of ages and centuries as the exploiting of the most recent notions. We do well to obtain our conclusions from a wider field and a higher inspiration. The matter now under discussion is of too much importance to everyone to be dismissed without absolute assurance. We do not wish our anxiety to be soothed, except we are sure that the causes of it are removed.

Among the peoples that we esteem to be less civilized than ourselves there certainly exists gross carelessness in respect to this subject. The Hindus, who burn their dead, are said to hurry the bodies to the funeral pyrespeedily after they have taken a death-like appearance, making no investigation or attempt to resuscitate them. Some have regained consciousness, however, before it was too late. The Parsees offich place a dog by the side of the individual, believing that the animal knows when the person is dead. Yet persons supposed to be dead have been placed on their "Towers of Silence," and come again to life. Vultures, it is said, will not attack the body of a living person. The Turks are remarkable for the precipitancy with which they hunty to dispose of their dead, and there can be little intelligent doubt of the frequent bury ing of persons while yet alive. It is affirmed of the Jew in the Old World that it is their custom to bury their dead in a few hours after dissolution, and that there are no pains taken to bring to life those who may only be appar-

Christendom has likewise a history of horror. When an epidemic rages, its wintims are often hurried to the grave as soon as death is supposed to have occurred. With such heedlessness is this done, such inexcusable careless ness, that a crime is likely to be committed, only less black in shade than willful murder itself. In ordinary times, when the epidemic influence is of a milder character and those who die suffer only with sporadic complaints, there is too much reason to believe that some are buried while Avenue, was taken from her home on Wednesday, the scious, and are even apparently dead during the cold German states declared a hundred years ago, "that in his is more or less liable."

opinion one-third of mankind are buried alive." This is obviously an exaggeration, but the number is sufficiently large to justify the most serious alarm. The Rev. I. G. Ouseley, in 1895, estimated "that 2,700 persons, at least, in England and Wales, are yearly consigned to a living death, the most horrible imaginable." M. Thieurey, Doctor Regent of the Faculty of Paris, was of opinion that one-third or perhaps one-half of those who die in their beds are not actually dead when they are buried. M. Gaubert estimated the number of victims to apparent death in France at 8,000 a year. Dr. Josat, the Laureate of the "Institute," declared that a considerable number of people refused to visit France, because they feared that they might be overtaken by apparent death and precipitately buried alive.

I have often been told that the modern practice of embalming made death certain. I admit it; but those who are too poor to pay for this funeral luxury must yet take the chances in the old-fashioned way. There is no doubt, however, that the number annually put to death by the embalmers is sufficiently large to demand attention. An investigator of this subject in New York has openly declared his belief that a considerable number of human beings are annually killed in America by the embalming

There are some conspicuous examples on record. Mdle. Rachel, the celebrated actress, fell into a trance at Paris, on the 4th of January, 1858. She was reported as dead, and the embalmers began their work. She awoke while they were thus engaged, but the injuries which they in-flicted were so severe that she died ten hours afterwards.

Cardinal Spinosa; having been declared by his physicians to be dead, they proceeded to open his chest for the purpose of embalming his body. As the lungs were laid open the heart began to beat and he returned to consciousness. He grasped the knife of the surgeon, then fell back and died.

Cardinal Somagalia, in 1837, was seized with a severe illness and fell into syncope, which lasted so long that all thought him dead. At once preparations were made to embalm his body before putrefaction began. As the operator penetrated his chest the heart was seen to beat. The unfortunate cardinal was able to push away the knife, but the lung had been mortally wounded.

We have all read the account of Jesus and the daughter of Jairus, the ruler of the Synagogue. She had lain at the point of death, and that event was actually announced. The preparations for her interment were already commenced. There were the minstrels chanting dirges and the hired mourners howling and making a noise. As Jesus entered and saw the maiden He made the declara-tion: "She is not dead, but sleeping." They all laughed him to scorn: "He sent them out of the apartment and hen addressed her in Aramaic: "Talitha Kumi,"-daughter, arise. At once she was aroused, and he delivered her in charge to her parents, with the direction to give her something to eat. Fortunate, indeed, would our cataleptics and exhausted fever patients be if intelligent persons | North winds bring to us a haziness, acvere at hand to set aside the blind judgment of attendants and call them back thus to normal life.

The instruction given in medical institutions in relation to this matter has been almost culpably insufficient. In our own country the ordinary practitioner, when he follows the tradition and practice of leading members of his profession, considers himself exonerated from blame in such matters. He has not the time, the opportunity or the inclination to study abnormal phenomena like trance and catalepsy; and so sepulture of living persons is likely to go on without check under his sanction. Yet the habits and manners of the people of our time are such as to require anxious precaution and carefulness. The number actually buried alive, in the judgment of observers, including those whose business it is to conduct interments. is great enough to justify alarm. Especially is this the case at extraordinary periods of epidemic visitation. But under more usual conditions, those of habitual overtasking the brain and nervous system, overworking generally, habitual use of tobacco and other sedatives, excessive stimulation and excitement, sexual aberration, anaesthesia and other abnormalities, the occurring of sudden death, or rather of death which is only apparent, must consequently be frequent, and require every precaution against peril which can be devised. Before burial in such cases there should be detention in a mortuary till death Common humanity pleads for this. Human life may

appear to come to a stop in many cases, and no one can say that if time is allowed for this it will not go on again. This, even the most learned in medicine, cannot explain away or deny. "One cannot be too careful in deciding as to life or death," says Hufeland, "and I always advise a delay of the funeral as long as possible, so as to make all certain as to death. No wonder, when those who are buried alive and who undergo indescribable torture, condemn those who have been dearest to them in life. They will have to undergo slow suffocation in furious despair while scratching their flesh to pieces, biting their tongues and smashing their heads against the narrow houses that confine them, and calling to their best friends and cursing them as murderers. The dead should not be buried before the fourth day; we even have examples that provo that eight days or a fortnight is too soon, as there have been revivals as late as that. I say," he continues, "every one should respect those who only seem to be dead. They should be treated gently and kept in a warm bed for thirty-six hours."

Thus far Hufeland, and an array of the noblest men of the medical profession are equally as positive in asserting the same thing.

It would seem that this was a legitimate field for legislative action. In the period, however, that must ensue before this will be had, those who are awake to the subject should take the matter in hand. Volunteer co-operative effort to arouse public interest and to prevent hasty interments can bring the desired results about. A body should be crtically examined by an expert before its interment is permitted. Those who have charge of funerals should be required to ascertain, before dealing with the remains, that death has occurred beyond a doubt. The thought of suffocation in a cossin is more terrible than that of torture on the rack or burning at the stake. The fearful despair, however short the period, is too full of horror to contemplate with calmness. Carclessness in this matter cannot be innocent; even ignorance is a mockery, our tears little better than hypocrisy, when we neglect precautions against a fate so terrible—a fate to which every one of us

## DR. PHELON'S LETTER

Notes and News From the Pacific

In glancing over the columns of one of the papers coming to my desk, I no tice this couplet:

"We are traveling through this vale of

To reach a fairer world beyond.'

Who makes the tears? Why should we be in a vale of tears? There must be something off about this statement. Is it not true, that there is about as much sunshine as clouds? As we average one year with another, is there not as much day as night? Is it anybody's fault but ours, that we blind our eyes, redden our noses, and set our mouths askew, with all the symbols of anxious grief? The Supreme Architect simply eyes washed and cleansed. Had he had a valley of tears in his scheme of life, he would have put a mansard roof and a reservoir on the top of everybody's head. Then we could have had tears at will, gallons, oceans of them. The capacity of the present tear-holder indicates that there was no intention to deluge the earth or any part of it, with hitter, salt brine. The couplet is born of cowardly thought, of fear, of worry.

Our path through life has all the vicissitudes of mountain and valley, and diversified scenery. As everything here is but a reflection of the Unseen and Unmanifested, this world must be the fairer of the two. Let us enjoy all life coming to us as the gift of the One, through the deep ones, who are only ten. through the dear ones, who are only too glad to bring to us one and all, good things. If the world beyond is fairer than this, let us prepare to enjoy it, to its fullest, by drawing to ourselves all that is happiness in this world, letting the pessimistic thought of a "vale of tears" be relegated to the limbo of an came. Who has a happy heart worships as the Universal Spirit desires. Harmony and happiness are identical. It nothing else will restrain our lamentations, let us think how we would look in a fairer world beyond, if we are ush-ered into it with a habit of continuous snivelling; bandanna-stained eyes and a pain-distorted face. Suppose we all were so marked, then a part, at least, of the promised fairness would be discounted. Instead of seeking an uncertain beyond, we ought to increase the sum total of our joyousness here, for ourselves and everybody with whom we come in contact. Do not worry. Do

The Angel of the Fire has not neglected the Pacific Coast. He has lately been looking after his tithe of the forests of the Northern Section. The companied by a strong, resinous odor, which to the wise in wood cult, tells plainer than words, of the destruction of valuable property which it will take many, many years to replace.

Mrs. Jane Stanford, whose wishes are an unwritten law to the Leland Stanford University, issued a set of instruc-tions to a late meeting of the directory insisting, in unmistakable words, that neither politics, sectarianism, nor caste shall enter into the college activities of any of the directory or faculty of that institution. This action has been taken with the usual promptness and decision of this lady, who has done so much for this state and nation. As the administrator of her husband and son, she has left nothing undone to make the most efficient use of all opportunities.

From London comes the news that a

new Messiah has broken loose. If we only knew from whom to order, it would be a nice thing to have a car-load shipped to this coast. The propaganda war cry of the "New Thought," of two thousand years ago was: "Believe and be baptized." The first part of the adjuration demanded a personal prepara-tion that no human being could make for another, that everyone must obtain for themselves. When thus they had reached the manifestation of their own messiahship, the next step was to be baptized, thus declaring to the world that they believed themselves to be endowed with the peculiar properties of their "New Thought."

As there is no mystery in truth, however exploited, we may also say there can be no "New Thought," per se. As thought is the emanation of spirit, it must co-exist with spirit. If spirit is all, it must have been all at the beginning, as it is incapable of increment or decrease. Man may become paralyzed in all his faculties of memory and forget that he ever knew. Then when he awakes he re-perceives the thing he knew before and says: "Aha, behold, I see something new!" When it was old even to him, the reincarnated one. But he did not remember. So he persists in talking of the "New Thought" concerning which "Sol-Om-On" says: "There is nothing new under the sun." It would be amusing if it were not so serious a matter to hear the fadists talk of the "New Thought" and strain their mentality in separating the old from the new. To their new-born perception it seems absolutely necessary the lines of demarkation shall be clearly and sharply defined. To them, it would be a terrible calamity if a few atoms of "Old Thought" should happen to be dropped into a bin holding thousands of tons of "New Thought." It would be worse than for a surgeon to use an unsterilized scalpel in removing an incurable

We may well remember the eternal thought was, is, and ever will be the same unchangeable truth; the founda-tion of all law; the beginning of all life,

knowledge and wisdom. W. P. PHELON, M. D. San Francisco, Cal.

Everything cries out to us that we must renounce. Thou must go without, go without! That is the everlasting song which every hour, all our life through, hoarsely sings to us. Die and come to life; for so long as this is not accomplished, thou art but a troubled guest in a world of gloom. Goethe. As soon as we have discovered the

needs for our joy or sorrow we are no longer its serie, but its lords.—Lowell.

# FIELD WORK OF N. S. A. MISSIONARIES.

for the Year Ending October 1, 1902.

In making this report it may be neces- we organized there last year. This sosary to trespass upon your valuable ciety is doing excellent work and prostime, as it seems fitting that you should pering finely. have a good understanding of the condition in which we find our movement in here, and organized and chartered a sothe territory that we have visited.

into the following named states: West vania, Ohio, Indiana and Michigan. ed by the public and the press with one or two unimportant exceptions.

The pulpit has generally accorded us the courtesy of letting us severely alone. Our cause has not been attacked a few instances last year,

versalist, Seventh Day Adventist, ists of that vicinity. meetings. This is encouraging.

dety, having held regular meetings financially and spiritually. throughout the entire year.

we held eleven meetings and chartered lent work. a fine society composed of fifty mem-

bers. On our way to Ohio we stopped to Erie. Pa., where we organized a new society with 42 charter members.

We had organized a society in Erie, in 1895. It prospered so well that a movement was started to build Mr. Clark M. Cole, who was president of the society at that time told us that Mrs. Henderson agreed to give the Spiritualists a good lot valued at \$2,500, upon which to build a church, and \$1,000 with which to start the building fund; that Mr. Hayes subscribed \$500 and said he would double it if necessary, and others subscribed different sums of money for the work, while still others were willing to subscribe. Mr. Cole prepared five subscription lists, but failing to get anyone to help him to circulate them, he became discouraged and gave it up, and the society went ton, Mich., where we held two meetings down, with \$7,000 in sight to build a church.

Rev. Leon A. Harvey, a Unitarian minister, went there soon after and began holding meetings in halls. He finally started a movement to build a Unitarian church, and a number of the famines of Spiritualists took hold and helped him, contributing freely to the fund, and the Unitarians now own a nice little church that the Spiritualists might have owned as well as not if there had only been a live state organization in the state of Pennsylvania. to which Mr. Cole could have turned for assistance at the opportune time.

We hope such object lessons as these may arouse all Spiritualists to the consciousness of the need of united action, and systematic work.

From Erie we went to Conneaut, O., and chartered a good, healthy society, composed of fifty members, with the Ohio State Spiritualist Association. We held two well-attended meetings in Toledo, O., with Mrs. Carrie Firth Curran and her society, and then traveled on to Boswell, Ind., where we held four meetings, organized and chartered

a small society with the N. S. A. stopping on the way to hold two meetings at Rochester, Ind. At Findlay we held six meetings and one seance, and organized and chartered a society of thirty-four members.

December 5 and 6, we visited Mc-Clure, Ohio. Our friends here rented ; hall for our meetings, and the good (?) altruistic Christians visited the hall owners, and with threats of boycotting and other means, caused the owners of the hall to break their agreement. We gave one parlor lecture and held one

seance at this place. The house, which was small, was crowded, and it became necessary to ing, crowding and making much noise in their struggle to gain an entrance, or in trying to break up the meeting, more likely the latter. After the door was locked, there went up a great howl, and house with boards, poles; etc. We held worst opponents, who had worked their grow. way into the house, by giving them tests and messages, and at the close of hall for our meeting if he had to buy one for our use. This is a case that tries one's "altruism." If he has any. reasonable seekers for truth.

public meetings and gave one seance, and chartered societies in these four Waverly. added fourteen new members to the places, all of which are active and are ing encouraged

held three meetings and one seance, or and the Cause to prosper.

two public meetings, organized and aid the missionary work, which was charter with their State Spiritualist Aschartered a society of 23 members.

church belonging to the Spiritualists of that place.

Next day we went on to Pittsburg. where we held a joint meeting with Mr and Mrs. Kates, in the Sixth Street Church, under the auspices of the Spiritualists' Society over which our worthy Brother Stevens, of the N. S. A. board. presides. This meeting was a success in every particular.

Next morning we took the train for anxious to learn the truth. Philadelphia, Pa., just missing two railroad wrecks; one of the train preceding where we held four meetings in the month, and nearly six meetings per us, the other the one following us. We cozy little church owned by the Spirit | week, for the entire year, including the were delayed in consequence, reached our destination in time to take sisted us in the meetings, which added part in the meeting; though we were a materially to their success. This is a conferences and meetings at convenhalf-hour late. We remained here one good society and is loyal to the N. S. A. | tions, camp-meetings, all of which are month, filling our seventh annual en-

nted at the wedding of two, of our for societies that we organized last year. mer converts who were members of this We visited Buckwalter, and Spring- that we organized last year. This took leal; facts and data needed by every doctors, have joined it. the society's large hall, which was well chartered two very good societies; a great deal of good. filled with invited guests. It was a very called at Coshocton and held two meet | Dvery society should be visited by the subject. Price reduced to \$1, post | than any other ever formed to oppose pleasant occasion; and on general prin- ings; then visited New Philadelphia. missionaries at least once each year. loge, 10 cents, cloth; paper, 50 cents, medical monopoly, and it is constantly ciples we would advocate public Spirit. O., held three public meetings and one | Nearly all the societies we have or I For sale at this office.

Report of Mr. and Mrs. E. W. Spranue, | ualist weddings as very desirable and exceedingly proper.

While serving the Philadelphia society, we went to Royersford, Pa., and held Mr. Chairman and Fellow-Delegates: - two meetings with the fine society that We also visited Lancaster, Pa., while

ciety. Mr. George A. Kiehl is its effi-Our labors for the year have taken us clent president. This society has held regular weekly meetings ever since it Virginia, Virginia, New York, Pennsyl- was organized. We were told that there had never been a public meeting held in We have been universally well treat- that city previous to our going there. Here is another of the many evidences of the benefit of missionary work and organization.

We visited the little society that we organized last year at Eagles Mere, Pa. by men in the pulpit as was the case to We found it holding regular meetings and developing an inspirational speak-We have held meetings in Christian er, and, if I mistake not, the fruits of churches of the following denomina the labor of this little band of workers tions: Methodist, United Brethren, Uni- will soon be realized by the Spiritual-

Quaker or Friends, and Close Communion | We next landed in Pittsburg, Pa. Baptists. In each case an encouraging where Mr. R. W. Simpson, editor of that number of the regular congregation bright little Spiritualist magazine, "The were present, and evidently enjoyed the Psychic Era," and also president of the Allegheny County Spiritualists Associa-We began this year's missionary work tion, had arranged for a series of meetwhile at Wheeling, West Virginia, ings, and with him as our guide we viswhere we had organized a fine society ited the Sixth street Pittsburg society. of ninety members. We are glad to re- Also Duquesne, Wilmerding, and Homeport that it has increased its member- stead, Pa., holding meetings in all of ship to 110, and is now a very active so- these places with excellent results, both

Our next place of labor was Elyria, We attended the N. S. A. convention Ohio, where we held two meetings with at Washington the latter part of Octo- the fine little society that we chartered ber, then visited Richmond, Va., where in that city last year. It is doing excel-

We then hastened on to fill an engagement with the Michigan State Spiritualists Association, at their mid-win-Jamestown, N. Y., and held three meet- ter meeting, held at Battle Creek, Mich ings for our home society, then went on This meeting was one of the best mid winter meetings ever held by the state Association, according to the statement of the state officials.

Eight hundred people were packed into the hall and several hundred went

away for lack of room. The able workers present were at their best. The lectures were firstclass, commanding the closest attention of the large audiences, and the work of the platform test mediums is seldom (:celled. The Battle Creek local society deserves great credit for its kindly assistance and good management of local matters. More money was raised to aid the work of the state association than at any previous meeting of the kind. It was a grand success in every way.

From Battle Creek, we went to Lawand organized a society composed of leading citizens of the place. We next visited Owosso, Mich. There was once a flourishing society in

this place, but it had given up its hall and ceased its work sometime before we arrived there. We held three meetings, raised \$33 for the local work; a hall was procured and work has been carried on with excellent success ever

We visited Fort Wayne, Ind., remaining only over night, called the officers Grand Ledge, Mich., and Woolley Park | tion take into consideration the utility together, learned that the society had met with reverses, though they were still holding meetings regularly each week. They were quite discouraged well appreciated at all of these camps. nished to local societies by the N. S. A. but were determined to hold meetings if they had to give up their hall and go | the value of missionary work were pre- aged we believe it will be the means of to private houses. They paid dues for this year, and we hope for a revival of itualists in attendance. The mission- tion, as well as to build up our weak the work in Fort Wayne.

Our next stop was at Rochester, Ind., one year ago last November. It has done excellent work, having kept a reg- ists should co-operate in the good work. where to get suitable literature for the ular speaker most of the time ever since. This society and the cause at large lost a loyal and true friend last April, when Major Bitters passed away.

faithful souls. Harry J. Moore, a rising young speaker in our ranks, has done excellent work as a settled speaker for this society. and is engaged for the coming winter. Mr. Moore had prepared the way by securing the candidates, and we publicly received twenty-six people into full membership in this society. All were young people except two. Our missionary work of last year saved this society to do the grand work it is now doing.

We next visited the little society that we organized at Argos, Ind., last year. lock the doors, as the crowd was push- It is doing a much needed work. Its with the N. S. A. Mrs. Lydia R. Chase, members are few, but they are enlight- one of the faithful and true Spiritualists ening the people, which is giving our of this society, has given them a lot cause a better understanding in the upon which to build a church, and we

there were sounds on the outside that Sedalia, Ind., and organized a society fund, and the Spiritualists of Williamsindicated that they were whipping the in each of these small towns." They are port are to have a church in which to

> We visited our societies at Elwood, the season.

fine Spiritualist Temple at Anderson, by death, or transition, and have not We hope to return to McClure, and with Ind., March 23. We were assisted by kept their ranks good with new resolid facts and spiritual truths positive local talent. An account of this meet- cruits. ly demonstrated, change the spirit of ing was published in the Spiritualist patheir would-be Christian inquisitors to pare at the time pers at the time.

We next visited Lima, Ohio, held four phenson and Chrisney, Ind., organized in many other towns as well encourages us to push on in the work,

Our next stopping-place was Middle- clety at Chrisney, Ind., Mr. and Mrs. gratefully received and acknowledged working so hard, holding meetings continually, and in spite of all were running behind in expenses. We feel very thankful for this kind and generous act of our good friends, Mr. and Mrs.

ings in a Beer Garden Opera House. ciety has again gone to work. These were the first public Spiritualist meetings ever held in the town. We

but unlists. Mrs. Georgia Gladys Cooley as- month of our vacation.

We next visited Terre Haute, Ind., not included in the number. gagement with the Philadelphia Spirit- held two parlor meetings and organized a new society on the ruins of a once Hon. Thomas M. Locke, our worthy successful one which had died for want vice-president of the N. S. A., is the of such assistance as thorough organiza: in all twenty-seven societies added to president of this society, and his good tion can give. We left this society in our organization. The average memwife is the treasurer. We held three good hands, and visited Frankfort, bership of these societies is twenty-six meetings each week, during the month Americus. Economy and Williamsburg. of January, with this society, and offici. Ind.; holding meetings with these four We visited thirty of the old societies,

This society is one that we organized | where little or nothing was being done four years ago. It did setive work for | before. a time and finally lapsed into inactivity. One year ago the members leased a room that will seat about fifty people, fitted it up nicely, and have been holdtheir back dues to the N.S. A. and were reinstated. I trust missionaries may be sent to them from time to time to encourage and help them. With proper work, this may become a fine, self-sustaining society, one that will do a grand and much needed work in this orthodox

Christian town.

We called at Minerva, Ohio, held two meetings in the opera house, found the ashes of a dead society but could not resurrect it in two evenings, so moved on to Lyons, Pa., where we held two meetings in the nice little church owned by the Spiritualists of that part of the country. These were the first meetings held in this vicinity for some time. There are a goodly number of Spiritualists in the country round about. It is in a farming community, and of course the people are scattered. This society was once strong. Their church is paid We encouraged them the best we could, and hope they may again open their church and hold meetings. Some of their leaders have passed away. Circuits should be formed and speak-

ers placed upon them to visit such societies. This method of work would build up this society and as in former their little church would be crowded to overflowing. We visited Titusville and Spartansburg, Pa., societies, both of which own the temples in which they hold their

meetings. Our meetings were well attended here and we arranged to return. Home, Sweet Home.

home. It did seem good to be at home | ties left. once more after a hard year's work, mostly among strangers. We enjoyed show that missionary work, from it very much indeed.

three days' picnic at Cassadaga and the When viewed from a spiritual standtwo days' meeting at North Collins, point, its value cannot be estimated, as N. Y. At both of these places our the cause of truth, of justice, of human voices were heard in the interest of the freedom, and the knowledge of a con-N. S. A. organization, and the mission- tinued life beyond the grave are investary work. The society at North Collins | ments the true value of which are measvoted to take out a charter with the ureless. New York State Spiritualist Associa-

Titusville societies, resurrected and reinstated the Kaneville, Pa., socie- ence tends to confirm the belief that ty, organized and chartered a small one | missionary work is of the most vital imneral of Mrs. Albert Winans, one of the | ment. pioneer mediums, and a memper of the Lyons, Pa., Spiritualist Society, then visited the society that we organized at Findlay, Ohio, last winter, and held Sunday grove-meeting at Reeves' Park. Ohio; held one meeting with our society at Payne. Ohio, and organized a society at Van Wert, Ohio.

Camp-meetings.

During the month of August we the study of Spiritualism, have invari served the following camp-meeting as- ably succeeded. Therefore, we would sociations: Vicksburg, Haslett Park, respectfully suggest that this conven-Camp at Ashley, Ohio, finishing our of appointing a committee to select and work at the latter place the first Sun- arrange a course of reading and study day in September. Our efforts were that may be precommended and fur-The interests of our organization and sented and explained to the many Spir- adding many societies to our organizaary work is a great help to the camp ones, and make them strong: meetings, and the camp-meetings are a with the society that we resurrected great help to the missionary movement. included in that which is recommend-

While at Haslett Park camp-meeting lyceum, and we advise them the best we attended the Michigan State Spirit- | we can, but there is great need of more ualists Convention. It was held at Lan- literature adapted to the children. sing, Mich. At this meeting the con- Books to read outside the lyceum, suit He was the father of Spiritualism in vention instructed a committee to buy ed to their age, would help and should a certain property in that city to be be systematically arranged for them. the workers that make up this band of used for a home for mediums. The The good of our cause demands that we property has been purchased and \$1,750 do all in our power to interest the chilhas been paid, and the Spiritualists of dren. the state are in possession of the home. The question of song books might be It is a very good property and will make taken into consideration by this coma good home for the needy ones. This mittee. Uniformity is needed in the property cost the Spiritualists \$4,750, kind of music used.

and it is a great bargain. Our camp work coming to a close, we made our way to Salem, Ohio, found the society there alive and holding Sunday meetings. We held one meeting in their neat little hall, then moved on to Williamsport, Pa., where we held four meetings and chartered this society started the ball rolling by raising three We visited Rensselaer, Lowell and hundred dollars toward the building composed of true Spiritualists, and if hold their meetings. We think a Naour meeting just the same, and Mrs. looked after by missionaries they must tional mass-meeting would do a great

deal of good in this place. We visited Laporte, Pa., held three Anderson, Sheridan, Mechanicsburg, meetings in the court house, then and Connersville, Ind. All of these so- moved on to Waverly, N. Y., animated cieties we organized last year, and they | the members of this once active, but of that if we came again we should have a have held regular services throughout later years very quiet, society, and they decided to once more open their meet-We held anniversary services in the Ings. They have lost many members

> An active campaign should be inaug. distress and trouble. Ministers to ad- fere with them," said Dr. Egan. urated throughout the entire state, of We visited Versailles, Tell City, Ste- New York, at once, as work is needed

Mr. James Parks, who was a member Lima society and left the people feel- a credit to our cause, which, of course, of the Waverly society, recently passed to the higher life, leaving by will \$5,000 From Lima we went to Chardon, O., helping to make our organization strong to the Waverly society, and now the question arises as to the legality of that ganized and chartered a society with Besides paying the expenses of the organization. It is chartered with the meetings and also of organizing the so- N. S. A., though it does not hold articles of incorporation from the state of New field, O., where we held two parlor and Chrisney gave us a donation of \$30 to York. Every local society should either sociation if they have one, or join the N. On our way to Pittsburg, Pa., we by ourselves and Secretary Longley. S. A., and incorporate under the laws of cause first-plass ministers and trained Dr. Egan appealed to the State Supreme says: "The 'Ki-Magi' System of perstopped at Alliance, O., and held a very This donation came to us like a rain- the state in which they are domiciled. leaders, as bwell as good speakers and Court and won. That decision binds sonal influence has brought me the sucsuccessful meeting in the nice little shower in time of drouth. We were Then they will be perfectly safe, and mediums, who may be permanently lo- all the courts in the state, compelling cess in business for which I have been will hold their endowments.

We visited the society at Auburn, N. Y., found it inactive, but after holding do so for lack of a competent leader, some meetings the earnest souls who and when we have them our cause will have always wanted to see the cause prosper, took heart, and with the eight At Tell City, Ind., we held four meet- new members that we secured, the so-

October 1 closes one of the most act ive years of labor in our experience. found the people cordial, earnest and | During the year we held three hundred and five meetings, which is an av-We next visited Evansville, Ind., erage of over twenty-five meetings per

Besides this, we took part in many

This year we organized and chartered twenty-three new societies and reorganized and reinstated four more, making each, and the total membership is 700. Babbitt, M. D., Lb. D. A compact and seventeen of which were among those association. The wedding was held in field, Ohlo, where we organized and considerable of our time, though it did student and especially by every spir-

seance, reviving the interest in the ganized during the last two years are doing good work, and many are doing it

Wa believe no state association shouldabe organized until a sufficient ing meetings for phenomena and for number of leeal societies have been mediumistic development. They paid formed to sustain it, unless a state board may be formed with sufficient energy and push, as well as funds to send

> and canry on the work. We have organized thirty-nine socie tics inothe state of Indiana in the last two years of our missionary work, and we think with this number there should be a state association formed; that is providing it is desired by these local societies, and if those who are worthy and well qualified to manage it will take hold of the matter and make it a suc

> > Correspondence and Leaflets.

During the year we have sent out over 1,600 letters and have written numerous articles for the press. We have distributed hundreds of leaflets and lectures which were furnished by the N. S. A. for free distribution. These leaflets are excellent missionaries. Their distribution should be continued.

Total expenditures for the year ending October 1, 1902.....\$1,787.41 Total receipts ........... 1,411.53

Cost of the Work.

This leaves a total cost to the N. S. A. of \$375.88, or a trifle over \$1.23, over and above receipts, for each meeting perseverance."

financial point of view, is profitable to church and one medical school existed, During our vacation we attended the both National-and State Organizations.

We have been missionaries for the N. S. A. the entire nine years of its exist-June passed away all too quickly, and lence. The first seven years without July found us again on the wing. Dur- | salary. During this time we have oring the month we visited Spartansburg | ganized and chartered more than one hundred societies. . Each year's experiat Tideoute, Pa., officiated at the fu- portance to the success of our move-

Recommendations.

Reading Course.-What is very much needed by our societies at the present time, especially those we have organized, is a classified course of reading which should include the philosophy and phenomena of Spiritualism.

The societies that have followed our advice by forming reading circles for If this movement is properly man-

Literature for the lyceum should be This is as it should be. All Spiritual- ed. People often enquire of its to learn

We believe that our mediums, speakers. missionaries and all Spiritualists should make continued effort to place our splendid Spiritualist publications before the people, securing subscribers for them wherever possible. They are our greatest missionaries.

Every Spiritualist should subscribe in 1899, which makes it a crime to heal for and read a Spiritualist paper. A the sick by the laying on of hands. large majority of them seldom see one. It is plain to be seen that, where the mittee of the Judiciary committee of Spiritualist papers are not taken, Spir- the Senate I urged that it be amended itualism does not flourish; where Spir. so as to read, "The practice of meditualist papers are most plentiful. Spir- cine, under the provisions of this act is a work which should be in every itualism thrives best, for the people are | shall be defined to mean the adminis- | home. This wonderful new work is enkept posted on all the subjects of the tration of drugs." "That is what is day that pertain to our cause.

Ministers. and mediums, and we are justly proud method." of them all. We need many more.. We need more of those who can minister to effect I would not vote for it." said a tone engravings. It is by far the most the many needs of the people who compose our societies. Ministers to visit I." said another member. vise, to instruct and harmonize individgy for the cause of harmony and unity | will tell you. Immediately after the | Washington, D. C. "It has changed the in the societies. This kind of men and law went into force, this same Dr. Egan, whole trend of my thought and given women are wanted in our cause. There who assured the committee that mag- my life a new meaning. I feel younger is room enough for hundreds, yes thou- netic healers could not be prosecuted and stronger every day. I find in it the sands of them. Such workers can make under his law, notified the magnetic key to business success." W. Rockwell a place for themselves and build up so healers of Illinois that under the pro- Kent, of Binghamton, N. Y., writes

We need leaders such as I have quit they would be prosecuted. A mag- ment of man. All who master it will mentioned, and my earnest prayer to netic healer, Dr. York, disregarded this become a power in the world and be day is that the Morris Pratt Institute | warning and was prosecuted. The successful and happy." may be suggessful in furnishing to our lower courts decided in his favor, but | S. I. Yetter, of Middletown, Pa., cated.

Most of our secieties that go down, grow and flourish as it truly should. Conclusion.

In conclusion we wish to say we are very grateful to all who have assisted us in the work. We have been greatly favored by our Spiritualist friends. This has made our arduous duties lighter and has given us strength to

continue the work The Banner of Light, The Progressive Thinker, The Sunflower, Light of Truth, Philosophical Journal, Psychic Era and Sermon have published every article we have written for them, which has been a great help to our work, all of which we fully appreciate and are thankful for. Respectfully submitted.

E. W. SPRAGUE AND WIFE.

Missionaries for the N. S. A "Religion as Revealed by the Material and Spiritual Universe." By E. D. comprehensive view of the subject: philosophic, historic, analytical and crit. a great many men and women besides. Itualist. One of the very best books on | membership and more potent influence

WORD TO THE WISE.

Vicious Medical Laws.

There are three classes of people: Wise people, foolish people and knavish

I beg to say a word to the first class. If I should address the second class organizers into the field who will soon they would not heed my words, and form local societies sufficient to support should I address myself to the third, they would become offended. But I am only hear, but seriously consider the subject I desire to present, which is the subject of medical freedom. In one of his discourses to the people

who were wont to listen to his words of | union. By direction of the third anwisdom, Jesus said, "The kingdom of nual meeting held in Chicago, Jan. 14. heaven is likened unto a man who this year, I wrote and published in sowed good seed in his field, but while he slept his enemy came and sowed origin, principles, purposes and progtares among the wheat."

freedom, in the soil of Columbia, but since they fell asleep, we, their sons, A. M. U you will get it free, and I shall as we should, and the enemies of freedom have been busily engaged in sowing the tares of tyranny, among our wheat. Among the foes of freedom, none have been more active and persevering than the enemies of medical freedom.

A good old lady was so full of charity that her son said to her, "Mother, I believe that should the Devil be criticised MAN'S MIGHTY POWER word to say for him."

"Well, my son, if we only had

The foes of medical liverty have the The per capita dues and collections | perseverance of the Devil. When this ties will more: than pay the deficit in lic, medicine was as free as religion and Our vacation month had now arrived two years' time, and the National and it continued so for more than threeand we spent the month of June at State Associations will have the socie quarters of a century. During that period more progress was made in the .The purpose of this explanation is to | healing art than in twenty centuries before. During the dark ages but one and that condition was not favorable to progress. Sects in religion and in medicine are essential to progress. The old Roman Catholic church and the old allonathic school of medicine, know this, hence one is hostile to religious and the other to medical freedom. The old church called the methodists and other religious reformers, heretics, and the old-schoolers of medicine, called the Botanics, the Homeopathists, and the Eclectics, quacks. But these reform physicians, appealed to the Court of Public Opinion, resting their claims on their merits. The people divided, and the old and the new schools flourished side by side, each being equally protected by the Tree of Liberty. In a paper read before the Chicago Homeopathic Society, November 4, 1899, by Dr. A. C. Cowperthwaite, pres-

dent of and professor in the leading college of his school in the city, and vice-president of the American Medical Union, he said: "At the close of our Civil War when

rotten politics were dominating public affairs, the medical politicians took advantage of the situation. \* \* \* Medical bills were presented to several state legislatures, including Illinois, couched in language calculated to deceive the public, but which meant, and only meant, the establishment of state medicine. and the absolute crushing out of homeonathy and all other so-called irregular systems of practice. The members of the irregular schools, however, were on the alert, and surprised the medical politicians by the promptness and vigor. they displayed in battling against the passage of those pernicious laws, and by the astonishing following and support they had from the public. Later, cians realized that homeopathy was too tirely without their knowledge. strong to battle against. They yielded to the inevitable and sacrificing all show of truth, asked the aid of those they had denominated as quacks, the honition was an alluring bait, and some of

our leaders swallowed it and were caught on the hook, which has since held them, and forced them to assist in the effort to crush out all other and weaker systems of medicine." The magnetic healers are among the weaker sects, and the determined purpose of the medical monopolists to crush them out is shown clearly by the medical laws which have been lobbied through the legislatures of Illinois and other states, within recent years.

Illinois a new medical law was passed When the bill was before the sub-comdoes mean," said Secretary Egan of the

State Board of Health. No," I replied, "under that clause as I the marvelous "Ki-Magi" system of per-In our opinion, we need more minis- it now reads, magnetic healers would ters. We have many splendid speakers be denied the right to heal by their teries of magnetic control. It gives you

member of the committee. "Nor would remarkable, interesting and thrilling

the sick, the poor and needy, those in | "I assure you that it would not inter- limited time it will be sent to your ad-My amendment was not adopted. Magi' System I have found what I for ual members of our societies. Leaders The bill became a law. Then what years searched for in vain," writes Mr. who can work with tact, skill and ener- happened? Lend me your ears and I Joseph Steiner, 1100 Ninth street N. W.

cieties wherever they go, that will be visions of this new law they were prac- "Your Ki-Magi System is the most powticing medicine, and that if they did not erful agency on earth for the betterthem to convict of the crime of practic- looking. It is the magnet which coning medicine without a license, any trols. There is no guesswork about it man or woman who shall be found guil- | -it is a scientific fact. It has taught ty of laying his or her hand on a sick | me to know and control myself as well

> licensed, it makes no provisions for the swindling deals I have avoided in my Magnetic healers or Hydropaths. sustain this knavish law; if they are taken place in my personal character is fools, they will be indifferent to it; but simply marvelous. I have developed a if they are wise, they will demand its confidence and power in myself that I

> prove effective. The American Medical Union was or | Cleveland, O., says: "My success in curganized in Chicago soon after the pas- ing afflicted people is absolutely wonsage of that infamous bill, or law, by derful. A boy given up for sure death influential physicians of the four lead- by five physicians I restored to perfect ing schools. Allopathic, Homeopathic, health inside of five minutes. A woman Eclectic and physic-medical, who be that could not touch her foot to the lieve in medical freedom. One of its ground on account of rheumatism was chief objects is "To secure the repeal | cured by one application of the method of all medical statutes, based on the principles of despotic paternalism."

The constitution provides that all persons of good character, either physiclans or not, may become members, and It is now an organization of larger

is the proper agent of the profession and people by which to secure the repeal of the restrictive medical laws. Bills for that purpose will be introin Regard to Medical Monopoly and duced into the legislature of Illinois and several other states next winter and pressed to a passage by representatives of the A. M. U. We ask that all who are in sympathy with our purpose and wish us success, will join the Union, at once, and thus increase its membership and influence, and by their membership

fees, help meet the expense. "The entrance fee to all is \$1." Medical societies usually put the fee confident that the first class will not at \$5, but we put it low to secure a large membership.

Reader, don't you feel impressed that it is a privilege as well as a duty to join this highly honorable and truly noble neat booklet, a history of the union, its ress. The price is 10 cents, but if you Our fathers sowed the good seed of will send me 4 cents in postage stamps have not kept ourselves as wide awake expect you to join if you are wise, wide: awake and earnest.

> Awaiting your favorable response, am your for "Fraternity, Freedom and Progress," the motto of the A. M. U. T. A. BLAND, M. D. Secretary A. M. U.

bands and Fathers—Some of the matters on which the Priest of Rome must Question his Peniteut. 161 South Hoyne Ave., Chicago, Ill.

from the 700 members of these 27 socie. country became an independent repub. THE SECRET REVEALED AT LAST.

> Astounding Discoveries Which Prove That People Can Actually Be Influenced and Controlled for Years Without Dreaming They Are Under the Mystic Spell of Another.

How It Is Done-A Powerful Secret Method of Mind Control, by the Side of Which Hypnotism and Kindred Influences Sink Into Insignificance.

At last the true secret of mental power and mind control has been revealed A noted college in the city of New York has just issued a wonderful book by eminent scientists, which lays bare the mysteries of personal influence. Five thousand copies of this remarkable work are to be distributed free of charge for the purpose of acquainting

the public with this mighty mind power. This wonderful new force gives a control and an influence over persons that would astonish and mystify the most powerful hypnotist who ever lived. It enables you to know the secret natures and lives of everyone you meet; you can tell the character, abilities and entire nature of your correspondents, though thousands of miles away. You can after several attempts and failures to exert a strange silent influence over other pass similar laws, the medical politi- ers in your presence or at a distance enphy. Price, coth, \$1. can quickly develop your will power. memory and other mental faculties to a marvelous degree. You can by a new INVISIBLE HELPERS meopaths and eclectics. \* \* \* The recog- secret process, quickly cure bad chronic diseases and build up your own health A Very Excellent and Compreand strength in an incredibly short space of time. It explains the most marvelous system of physical and mental development known to man. It truly reveals the secret power of charming, the art of fascination. You can win and hold friends without number. You can master the secrets and know the nower

of the wise men of old. You can acquire that inward confidence, that magnetic power that will enable you overcome all obstacles to success, and rise to a position of prominence in your community. The book is enthusiastically endorsed by ministers of the gospel, business and professional men. It titled "The Secret of Power." It fully explains the uses and possibilities of sonal influence. It lays bare the mysa veritable key to the souls of men. It "Well, if I thought it would have that is richly illustrated by the finest halfwork of the kind ever written. dress absolutely free. "In your

person for the purpose of healing that as others."

person of any disease, for while the law | Felix Moosbrugger, of 276 Halsey St. allows Osteopaths to be examined and Newark, N. J., writes: "Many are the father's business through my knowledge If the people are knaves, they will of your system. The change which has repeal, and demand it in a way that will | never dreamed I could acquire."

Col. C. M. Tuller, of 1201 Euclid ave. explained by your system."

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## MINISTERING ANGELS

They Visit the Poor Who Are Sick, Free of Charge.

A Divine Lesson for Spiritualists to Consider.

Visiting Nurses Aid Poor and Needy Ones-Go to Bedsides When All Oth-Times Sorely Needed.

There is one thing I long for to-day.

The longing is not a jack-in-the-box, bysterical leind of an emotion. On the contrary, it has grown slowly and reasonably. It is like a big snowball the children roll about in winter, Every day it grows bigger. Some days it grows more than it does others, I levard in the heart of a respectable locality, how could it be possible that a snow of course, my longing is as some snowball. It can never be a lasting, en-snowball. It can never be a lasting, en-during globe. That being the case.

We turned in at a side entrance, pass during globe. That being the case, what is the harm in telling? I'd like to be Andrew Carnegie long enough to

meeting of the Visiting Nurses' Associ- at a few grains of corn on the floor. The ation at their headquarters in the Unity carriage was new and shining. On the Building. I went up there last Tuesday in search of a story. The book was open wide. The story is endless; the plot as varied and intricate as Sherlock Holmes. Zola's realism seems not exaggerated when one begins to read. One feels that somewhere in the book there are a couple of pages stuck towhere wise men and rich men might find an answer to the riddle socialism. There may almost be a page blood-red with "anarchy" for its title

#### Among Visiting Nurses.

The visiting nurses sponge off the pages to snow whiteness and write their own chapters each day. No matter what has been or is written; no matter how uncouth and grewsome and vulgar the printed matter, the visiting nurse leave in its place a cleanly written. wholesome tale. The gray pages of socialism and the scarlet pages of anarchy will be as white and fairly written as any when the nurses have turned them

over and washed them clean. They stock up their little leather hand bags every Tuesday morning. Rolls of bandages, antiseptic cotton, lotions, disinfectants, gauze, simple medicines, all go into the case. The contents ere the keynote to the labor they do. The office is a businesslike place Mrs. Hugh J. McBirney was there, earnest and womanly. She was the center of a group of uniformed nurses when I

After a little time she found leisure to tell me what they wanted to do, what they are doing. Her dark eyes glowed with enthusiasm. There was a lot of determination in her manner.

"What people don't seem to understand," she said, "is that religion or nationality or station in life have nothing to do with our work.

"The Visiting Nurses' Association was organized to care for suffering human beings. The fact that they are suffering is in itself an imperative demand

#### Talks About the Good.

little inflection upon "our" was beautiful. Mrs. McBirney did not say "our
nurses," neither did she say "they" after a while," she announced. nurses," neither did she say once while she talked to me. It was always "we" and "our work." I looked as she went about her work. from her well-gowned figure to the fourteen bright faces of the uniformed nurses and understood the significance of the situation.

The directors of the association are women. They are women of means and position, but they are women of sympagood it has accomplished.

nurses. She alone wears a white gown asked the father if we might take her and a white cap. Her tale is different picture. from the one told by Mrs. McBirney. She speaks as a nurse, Mrs. McBirney as president of the association.

'We are skilled laborers," she says. "We are paid skilled laborer's wages. The directors do not mean that any inferior workwomen shall be employed. This means that the poor people under our care receive exactly the same consideration that wealthy people do in their homes. We are paid to use our skill; wherever it is needed and as long as it is needed. I love this kind of nursing. You may think it strange that women who might easily make \$25 a week at private work are willing to do this for less. There is not a visiting nurse who is not a training school graduate as well as an experienced one beside. I will tell you why it is. Private nursing is give and take. We are paid for our services. While we are in the heart of a family they care for us, but after a little time when health has come back they forget. The poor people are not that way—they love us. Even skilled labor likes to be loved, you know. It is only natural this should be so. people who are able to pay for skilled labor have other and wider interests. We mean less to them than we do to the poor.'

Secret of the Work.

remarkably successful career was out. The lady directors love the nurses and lable in clean little gowns the nurse had humanity. The nurses love humanity and their work. To call the work charity is not right.

Charities are too often fads. This is an earnest and practical endeavor to better the condition of a great city with all the labor paid for in cash.

No question of money is raised when calls are sent in, but, if the case is able to pay, charges of from 5 to 25 cents for each visit are made. Many people who could not afford the entire services of a nurse are thus enabled to pay for skilled care and not feel that they are in the least objects of charity.

I found it all out the day I was a visiting nurse. Each nurse has some particular place where calls for her services are sent in. Usually it is a drug store. Miss Mac-Conachy, the nurse who showed me the factory girl from "Little Hell," gets some comforts make life bearable. The hers at the Polyclinic hospital. Miss conditions are not the best in the world Palmer, who works over on the west side, goes twice a day to a little drug

At 9 in the morning and at 1 in the afternoon she may be found there, get-ting things out of her well-stocked sup-nered the wan-faced young mother as

calls. It was there the Chronicle photogra- pillow. pher and I found her. We wanted to Upon the visiting nurse depends the tell the story of her afternoon's labor in success of baby's first bath. Piece by the pictures, so he photographed her as piece Miss Palmer took off the velvet she stood at the telephone, notebook in morsel's wee garments. hand, taking down the one new call, a worked she talked as fond young mothsimple request that she go to a certain ers do. number on a certain street.

At Her Dally Labors.

When she started out we went along ers Have Forsaken Them—They Are Veritable Angels Administering to the was in. We went on the street car, and Distressed and Cheering the Discom-land boulevard. There were comfortable, well-built houses on every hand. All the people we met seemed happy and well-to-do. "It is a dreadful case," said Miss

"Only a few blocks."

levard in the heart of a respectable lo-

a decent house. In the rear was the barn. The front door opens into the sign a check.

Every Tuesday morning there is a waite hen was strutting about pecking left is another door leading into the hallways. Stairs from this lead to the living-rooms above. Another door open-ing off the hall shows the way into the chamber occupied by the horse. His room is about the best one in the house. Yet even he does not look healthy. His bones are much in evidence and there is a hungry look in his eyes that doesn't ell for the condition of the fam ly upstairs.

#### In a Squallid Room.

The smell about the premises is indescribable. The stairway is so dark we had to light matches to find our way up. Miss Palmer and I went alone. Discre-tion bade me ask the photographer to linger outside until I had cleared the

rack of obstacles.

The first room was a jumble. The only sign of life was a man and a boy of 14 standing near another door and a gas stove burning on the other side of the room. There was no cleanliness. no order anywhere. Piles of dirty bedclothes, unwashed garments, partially cleaned cooking utensils, boxes, penters' tools and two or three pathetic ittle half-worn-out shoes made a chaos

of poverty and dirt.
"Good afternoon," said the nurse cheerily. "I've brought a lady with me this afternoon. How are the children?' Then we went in. The room is the one over the shiny black carlage. Down

in his chamber the horse nickered a little. With his camera the photographer waited to take the picture. There ar two beds so close together one cannot walk between them comfortably. At the foot of one is a crucifix. The smell is in this room as much as in the chamber of the hungry horse.

Three sick children lay on the two

For weeks they have lain there beds. Now two are better, but one is still in danger. Their skeleton limbs and birdclaw hands, hollow eyes and yellow skins tell plainer than words what typhoid fever can do when it clutches hard.

The oldest girl and the boy laughed The way she said "we," the tender when we came in. The girl was nib

"Don't eat the crusts," said the nurse

"I've already eaten them; yesterday." The nurse smiled. "It may not hurt her; it might kill

#### another child." Feeding a Sick Child.

She bathed and dressed each child it is done and what results are attained ened up things a little. Miss Palmer is Besides they are level-headed, logical a practical and tireless nurse, but she is women or the organization would not a woman with a talent for home-making have endured and accomplished the as well. The moment she enters a home she becomes part of it. While Miss Fullmer is the superintendent of she was washing the youngest child I

> He could not understand why we wanted it. "Fine picture that'll make," he said. After some coaxing he consented. While she was finishing her work I went downstairs and talked to the father. He is a cabman. His stand is in La Salle street near the city hall. People like to ride in new and shin carriages. As it stood there in its black finery it made me think of the smile on the face of a corpse.

"The landlady won't do nothing for the place," he said. "Does a woman own this hole?"

asked. "Sure; charges \$10 a month rent. It's a hole for fair. There is no sewer-age connection. Whenever I wash off the carriage the water runs under the floor and stands. I've been at her to fix it until I'm worn out. My wife works during the day and takes care of the children at night."

He laughed sarcastically. "We had to have a barn for the horse. The wo-

Anarchy's blood red page flashed before my eyes. Before I had time to read the nurse came down the stairs.
"I've finished. They're all rig Teresa. Her temperature hasn't gone

down a bit. I'm worried about her." I went upstairs and bade the little The whole secret of the association's ones good-by. The beds were made, emarkably successful career was out, each child lay refreshed and comfortbrought. Teresa moaned as she tossed her curly black head about on the pil low. The two older children shook hands, but her brown eyes were half closed in the stupor of fever.

#### Still the Awful Smell.

The blood red page was no longer vis ible, but the horse nickered again hungrily and the indescribable smell wen The new call came next.

"I haven't the least idea what it is, said Miss Palmer. West side cars are sometimes slow

We were a long time reaching the place Once more the photographer waited below. On the third floor we found the case. Miss Palmer knew the signs. "Where is the baby?"

This is a home where cleanliness and but the people are willing to learn Sure it is the stork never carried his store on the corner of Van Buren street | tender little gift into a happier home. In a Happy Home.

"I'm very happy with my girl," whisply closet and making notes of the new she looked at the insensate atom of humanity snuggled away in the depth of

Upon the visiting nurse depends the While - sho

"Oh, she's a nice girl. Her mam- the black stocking which covered the

ma's proud of her. Don't like to be washed, does she? Nice place they've brought her to, where she has to be rubbed over with an old wet cloth."

The downy baby squirmed and wrig-gled as bables will. Now and then it entered a squeaky little protest, but still Miss Palmer oiled and powdered and one by one put on the clean little garments.

"I love the little things," she said. "Isn't it curious that we should?" For a moment it did seem curious But when one reflects that, after all universal motherhood is genuine mother erhood, it is not half so strange. The next case was a maternity case

too. Again I found a newer meaning in the book. This mother has six children. The oldest is a girl of 10. In the parlor there is a piano. Everything about the house is spotlessly clean. On the wall I saw a high school diploma framed. The name of the graduate was The little mother herself Scotch. speaks with a broad Scotch accent Eighteen hundred and ninety was the date on the diploma. We all know what graduation means to a girl-a pretty white dress, flowers, longings uncertainties. Now the flowers are memories, the white dress has been made over for the oldest girl, the uncertainties are certainties. Only the di

Here, too, the stork set his burden down in a nest soft as love can make it. "I often think it's queer," said the lit tle Scotch woman, "how much we love them. One would think where there are so many and not overmuch money mother wouldn't be so eager."

ploma is unchanged.

#### Fixing Up the Baby.

Once more Miss, Palmer washed and dressed a baby. The photographer came around to the back door. In the kitchen, which for the nonce was the baby's bathroom, we took the picture Perhaps in justice to the photographer t should be said that his behavior was admirable. He was not in the usual man's hurry to get out of the vicinity of He even waited round unti it was safe for him to open the outside door so the draught wouldn't strike the baby.

There was one more case to visit The time was 6 o'clock. Five is supposed to be the end of a visiting nurse's

It was the scourge of the city, ty phoid, again. In this family there are six children ill in two rooms. Since the first of August one after another they have been taken. The first, a girl of 19, died. One or two are very ill now, the others are in various stages of convalescence. All are unable to sit up a moment. The illness is cruel enough, but it seems a positive murder to see the two well children shut up in the room with six typhoids. blue-eyed, plump little youngster of 4 romps about among them breathing in fection every moment. The mother and father have no one to whom they can send her. Their store of money has given out. They themselves are worn out utterly with the watching.

Last April the family came here from South Carolina. It is an American family, poor but honest, with good-looking, intelligent children. On the farm the father's health had broken. They thought it best to move to a city. first they were very comfortable. in deed. All the children old enough to work secured positions and things ran along smoothly until the illness came. Now, but for the visiting nurse, the six sick children would be neglected. was almost 7 o'clock when she went to work to bathe six sick people. That after a day of labor.

"I came here last so I could have lots of time," she said.
I came away then. There was noth ing for me to do, I felt useless and selfish as I went down the stairs.

#### Many Dirty Spots.

Next morning I met Miss Macphee ters at the Chicago Commons. One afternoon wasn't enough. I wanted to read more of the book. I didn't care what Chicago thinks of itself. It is the thies as well. In a measure the work of the nurses is theirs. They know how went into alleys piled up with the ac cumulated filth of months. Miss Macpheeters told me a story

about a man who swore as we went to the first case "He was drunk. In one hand he car

ried a beer can. "Blankety blank blank!" he said when he met me on the street. "My baby is sick. 'Where do you live?" said I.

"Blankety blank," said he, with a fall ing inflection.
"How sick is the baby?"

"Blank!" "Blank!"
"Do you want me to go?"
"Blank, blank!"

"What is the number?" "Blankety, blank, don't you know?"

"Blankety, blank, blank, blank. Then I'll show you." He staggered along ahead. I fol

lowed. He took me up a stairway into an awful place. The poor baby was almost dead. The admonition was unnecessary. I've thought of it often since Other Cases to Treat.

Miss Macpheeters' first case was maternity case. It was the Jewish New Year. The mother was another happy motner. She lay covered up in a feather bed. The baby was in a feather bed

oo,
"It is awful," said Miss Macpheeters "but you know, we can't tear down traditions."

As Miss Palmer had done, she washed and dressed the baby and attended to the mother. I talked to the daughter of 14, who was making bread and cakes in the kitchen. There was not a spot of dirt anywhere that I could see. The girl of 14 was a dear little

child-woman. "I go to school yet," she said. "Only now that I'm needed at home I am stay

ing out."
The father came back from the syna gogue. He is a man of intelligence. While the daughter brought him a cup of coffee we talked on a variety of subjects. His first thought when he came in was for his wife. "How is she?" he asked as he went to the bedroom door and looked in and looked in.

Here again the association made pos-sible skilled care for people who could not afford the entire services of a nurse. Before we came away the little girl placed cakes and wine before us. was a home in every sense. The roundheaded baby is a lucky baby.

Then we went into dirt and ghastly, horrible disease. We stood face to face with death. The mother was washing. Steam from the tub filled the room. A fire in the cook stove, the one window tightly closed, made the air unbearable. By the side of a table with a red cover sat the sick girl. Her black hair was combed in a pompadour, In spite of poverty and illness the eter nal feminine held its own.

One of the girl's feet rested on stool. It was bandaged so it looked more like a stump of a foot than any-thing else. Miss Macpheeters face was set as she disinfected a basin and filled it with water.

"Has it hurt you much since yesterday?" she asked. "Not much since you dressed it," said the girl gratefully and began taking off

bandages. Deftly Miss Macpheeters unwound the bandages and exposed a hideous ulcer in the girl's apale.

Cowardice came over me. I would have run away only that I was a shamed. It is right the public these visiting It is right the public these visiting all the things they do, these visiting nurses, so I stayed and saw her bathe with minute care, layyon dooft cotton and filmy gauze and bandage up the rotted limb with dexterous fingers.

Skilled labor it is to be sure. Miss Macpheeters is paid so much a week for what she does. That is the nurses' point of view. I'm thinking, though, that when the girl is free and looks down on the unclean shell which im prisons her now shell noti forget the tender fingers and gentle voice of Miss Macnheeters.

The mother took her hands out of the washing suds to shake hands as we "The girl is an innocent victim of he

redity," said Miss Macpheeters. "It is the hardest work I have eve done. In all my experience nothing has

Miss Macpheeters is a visiting nurse She is a skilled laborer. Before she came the girl had no rest night or day from the pain. She has made the end bearable. She will go so long as the girl breathes. She goes as one human being goes to another. It is not patronage, it is not persecution in the guise of religion. From the lady directors down to the typhoid children and the unclean girl it is humanity.

When I bade her good-by the scarlet page no longer flashed before my eyes Somewhere in the back it may be hid den, but far away, so far the people shall never read.

The above by Jean Cowgill in the Chi cago Chronicle, illustrates an important point which should be deeply pressed upon the minds of every Spirit-ualist. Humanitarian world is the one thing needed everywhere among that class that is constantly pinched with poverty, and where sickness is nearly

always a crushing blow. A religion that does not inspire a per son to assist those in distress is not worth much to the one who possesses it-it is a barren waste without a single redeeming trait. These Visiting Nurses are veritable angels to those in distress; they carry with them joy, health, cheerfulness and happiness, and their mission is to constantly relieve suffering. Read the divine lesson here imparted-read until you realize that good deeds alone exalt you in the estimation of the angels of heaven. Ever bear in mind that your religion, if no benefit to others, either in example or in kindly humanitarian deeds, is practically of no value to yourself.
DIVINE WRIGHT.

#### MYSTERY.

O Mystery, thy name hath charmed These many years the human race, And men have sought thy velled face As if in it, divinest grace, And yet Religion's cause thou's

harmed Ah. ves: the mother wast thou, of That dread brood of human ills, We, Superstitions call; that chills

In its embrace; aye, more, that kills The very sympathy thou'dst prove! Twas thy dark shadow that did hide

The very God: the God of Light, Men fain would seek; the sunshine bright, .
Of Freedom's day, didst turn to night And Faith wast left not where to bide.

Thine altars streaked are with blood; Thy temple courts are graves-and bones.

Aye, bones are stark; and sighs and groans . Are what compose thine organ-tones E'en while thou'dst tell of mercy's flood,

But Mystery, thy days are numbered; Religion now seeks Science's aid, Nor yet in vain for it hast prayed; For thou art pushed aside:—and Thy reign upon the earth, thou'st cum-

bered. Not now we worship "the Unknown;" Though worship we the great, the

And worship we the source of flood That comes to us, when understood; But thou hast lost thy crown, thy throne.

We fear not thee, O Mystery, Nor longer care, thy trailing robe. With fearless touch doth science

The very secret of our globe; And ours is immortality!

The light must shine, if we revere; The truth be known, if Faith be ours, For Faith rests not on magic powers; Yet Faith, a heavenly structure, tow ers,

And from its height doth heaven ap , pear! The spirit world, the infinite, This is to us what wast thy God,

It is no monarch, swaying rod; But they who have the earth path trod: And love and faith doth us unite! DR. J. O. M. HEWITT.

Chicago, Ill.

#### THE HILLS OF ILLINOIS.

It is time for the leaves to be falling, And I dream of frost in the air, As I turn from this sunny country To think of a land more fair.

Where the sunshine surely is brighter As it shines on opening leaves. And glints through luxuriant branches Of grand old forest trees.

Trees that grace the valleys, And crown the dear old hills, That grow beside the streamlets-The laughing, dancing rills.

There are tangles of roses and berries, You may stand knee-deep in the fern, And blue-bells, violets and posies, Whichever way you turn.

And then, when you look to the mead

To their wealth without alloy, Ah! you never saw, such golden grain As waves in Illinois. Just think of the great black cherries

The currents, and pears, and plums, Apples, kings of the orchard, And the peach, red-cheeked in the sun. But now comes the mellow Autumn,

And we wade to four Rhees in the For the nut-trees' bounteous hoards. Ave, the golden glory of Autumn, When the leaves are crimson and

Laden with gracious stores,

gold,

And the jewel-crowned hill-tops, A spicy sweetness hold. And then there's the Indian Summer; Ah! I dream I'm lying still On the brown earth's ample bosom Of some smoke-encircled hill.

am living in the present; While the future may hold joys, Aye, I'm dreaming on the hill-tops Of my own loved Illinois. ELLEN THOMAS RICHEY.

### MATTER AND GONSGIOUSNESS

#### A Nut for Materialistic Philosophers to Crack.

ideas.

consciousness and reason?"

I address this essay, with its pertithose atheistic writers, or professed materialists, who now and then appear in the columns of The Progressive Thinker. They are earnestly invited to meet are generated by molecular action. Mothe difficulty pointed out at the close of tion of the atoms, impinging upon one this paper

Materialism assumes that thought and consciousness are but effects, or re-sults, of molecular action. The molecules of the brain in motion, acting upon each other, produce thoughts. Out of the substance of the brain itself, by the motion or inter-action of its molecules, is created thought, and thought the body that are involuntary. It reis the product of the brain matter, just quires, we will say, a certain kind of as the perfume of the rose is the product of the rose substance. So material the molecules of the brain to produce ism teaches that thought, hence mind certain kinds of thought as, for in-

ally produced mind, That this is a perfectly fair statement of the materialistic position will not be called in question I presume. I wil give one quotation in proof, however Thos. H. Huxley said, in an address before an Edinburgh audience: "The thought. I—I that determine, that will thoughts to which I am now giving ut- and control—I am back of all this meterance, and your thoughts regarding tion of the molecules. For if anything them, are but the expression of molecular changes in the brain," or "that matter of life," by which he meant protoplasm, "which is the source of our other vital phenomena."

This is enough. It is a fact that the so-called scientific materialism not only assumes the origin of life to have been out of not-living matter, but also that thought, mind, intelligence, come into being as the result of purely physical processes. Thus Buchner says, in Kraft und Stoff, p. 32: "Matter is the origin of all that exists; all natural and

mental forces are inherent in it."
But while the lesser lights among them, such average scribblers as place their scrawls upon the page of the Truth Seeker, Investigator, etc., glibly assert these ideas as established truths, the masters of that system of philoso-phy are a little more cautious. These men see the snag upon which their craft will run. Dubois-Raymond says: "Nor is it possible to explain how, out the counterplay of molecules. He has

And Prof. Tyndall, in his great Belfast address, said: "You cannot satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness. This is a rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of life."

Again, in Materialism and Its Opponents, p. 589, he says: "The passage from apart from the piano he performs upon. the physics of the brain (that is, molecular action) to consciousness is un- not a living spirit, that is back of the thinkable."

But materialism requires us to bo lieve just this thing. Raymond says it gent cause, possessing will, discrimina-is not possible to conceive how it can tion, etc? be, and Tyndall informs us that it is unthe logical demand of the human under-standing" in this way.

Truly, as Prof. Tyndall said, "This is inevitably split." It may be safely found it to be, as he predicted, "not a said that no real thinker ever asserted complete philosophy of life." that thought or consciousness resulted from molecular action of the brain sub- has so long lectured for the New York The Relation of the Philosophy of Spiritualism. By stance without having at least grave Ethical Society, said in a lecture deliv-doubts about the matter. The assumpered in Chickering hall: "The material-tion that two molecules, or particles of six fails to account for mind; he does matter, such as the gray substance of signally fail to do that." That is true the brain, can by moving singly, or to- Mind manifests itself through matter gether, produce a thought is preposter- but is not of matter. And though we ous. No wonder Prof. Tyndall said it follow a thought back to the molecules was unthinkable. An atom, an infin- of the brain, even measuring the very itesimal portion of matter, striking an- motion that seems to give it birth, we other atom and giving off a "spark of still find the real cause eluding us. We struck from flint by steel! The idea of way, through the avenues of the delia molecule, mindless and unconscious, cate and highly organized substance of rubbing against another molecule the brain, on and on until atoms and equally destitute of these qualities, and molecules shade away into almost imas a result of this friction or motion, be palpability, until we are on the very

chief friends, in that they say it is "unthinkable," "cannot satisfy," etc. My. energy. purpose, after stating the problem and certain formidable objections in the words of materialists themselves, was to present altogether another sort of ulty. And to this I ask the careful attention of the materialists who may read. Let the minds of such men as W. F. Jamieson, B. F. Underwood, Channing Severance, et al, engage in its solution. I ask this, not to stir up controversy, but to get help in ascertaining a fact of profound importance If consciousness, if thought and intelligence, is merely a "mode of motion," or the incidental result of the action of the molecules of the brain, let us know it In that case, when the brain is destroyed thought perishes, reason vanishes, and mind is annihilated. death ends all. Personal immortality or persistence after death with fixed identity of conscious being, is then an fridescent dream, a beautiful aspiration having no possibility of realization. If so, let us know it. For one I should gladly be assured of this truth, if it is a truth, even though it destroys what has been hitherto the fondest hope of my heart, that is, continuity of life beyond the grave with conscious personal identity and resumption of loves and interests that were abated by death.

Yes, if mind is merely a function, or product, of the organized brain, and thought simply an effect produced by the motion or inter-play of its molecules, then death, by destroying the organism, destroys mind and thought as well, Moreover, the position of the materialist has much apparently to confirm it. An injury to the brain injures the mind. The mind manifestly de of an organized brain. No brain, no thought, is an unquestioned fact it apbeen hard put to escape an open accept- or \$1.00 for the three. ance of atheistic materialism. The nightmare of annihilation, of the eter-

conceptions, are actually manufactured this office. Price, cloth \$1.

In a letter, just received, from a cer- or created by the motion of the atoms tain "Grand Old Man," sent from Lon- of the brain. For every thought we will don, where he had arrived on his admit a corresponding motion of the fourth tour of the world, he says: "De | molecules of the brain and a consequent mand that he tell how from counter- using up or destruction of a definite action of molecules and atoms he gets, amount of its substance. Not only will I admit this, but I will go further and say I believe, in the present state of our nent and pressing queries, directly to knowledge, we are justified in holding that our thoughts are thus produced Without a doubt this is the method of all our mental operations.

another, produce thoughts, give birth to

Very well. Now comes my query: What causes and controls the action or motion of the molecules? For it is evident that this motion is not haphazard. It is not involuntary, cannot be classed with the other motions or processes of motion of a certain kind and number of and consciousness, are mere properties of matter. Instead of mind controlling which I am now writing. Now it is inconceivable that the molecules of my matter it is asserted that matter actubrain just by chance, without intelligent control, went to work producing the thoughts I am now recording. In fact am face to face with consciousness, and consciousness, I, the ego, the real me, myself, is found to be back of the thought. I-I that determine, that will controlling and directing my thought; hence, of course, I control the machin ery that produces the thought, that is the brain. Here, then, as Prof. Tyndall well said, is the "rock upon which materialism must inevitably split whenever it pretends to be a complete philosophy of life." I grant the materialist all he asks.

viz.: Thoughts are produced by molec-ular action in the brain. And then I find a Something back of this action. recting the motion, independent of the molecules as the operator is independent of the machine he manages. This Something is both conscious and intelligent, because it consciously and intelligently directs the action or motion of the molecules of the brain so we have connected, coherent, rational thoughts. Thus the materialist is mistaken who fancies he has come to the beginning when he finds a thought is produced by of the acting together of atoms, consciousness should arise." Lecture on the Limits of Our Knowledge.

And Proc. This will be great Bel.

In the counterplay of molecules. He has only come to a Door of Life, and within sits a mystic Figure whom we call the Limits of Our Knowledge.

In the Ego, the Self-Conscious. This "!" has the brain as a workshop. Here he produces thoughts by directing the action of his servants which are the mole cules of the brain. But this conscious trols it so as to voluntarily produce thoughts, now on one subject then on another. It is separate and distinct from the brain, using it as an instrument, as much so as the musician is Gentlemen, what is this Something, it brain, and not only the cause of its molecular action but a conscious, intelli-

Right here the bottom drops out of thinkable and that you "cannot satisfy materialism. I used to be an Adventist, and I sailed in the old materialist craft until it "split" on this identical "rock" which Professor Tyndall said the rock upon which materialism must was awaiting us down the stream. I

as a spark of fire is follow it back along a material pathcoming endowed with consciousness! border where matter ceases to be matter, and still this potent thought But I do not propose to show the rushes on and away. Back of molecu weakness of this assumption further.

It is enough to show that this fundamental postulate of scientific materialMind, and to this mind, which is above ism is discredited by those who are its and beyond matter, our thought leads us at last as parent source and primal

That which generates thought is not molecules, nor yet the action of molecules one upon another, but it is that Something, conscious and intelligent, which stands by the intricate machinery of the brain and uses it as a refined and noble instrument of expression. producing upon it the music of thought in myriad ideas of beauty and utility.

This is why I cannot be a materialist It "cannot be a complete philosophy of life." It breaks down whenever we attempt to explain consciousness. It nally fails to explain mind." Mind and consciousness, reason and thought, can be followed back of even the most refined matter, such as the brain, and escaping the confines of matter, must necessarily have other than a material source and explanation. That source and explanation is, I believe, spiritual. "There is a spirit in man and the inspiration of the Almighty giveth him understanding."-Job.

At least materialism, as I know it fails to satisfy the demand of the under-standing. I have shown here a glimpse of a Something, a conscious, intelligent, controlling something, back of molecular action, prior to and governing thought, apart from matter as the operator is apart from the instrument. ask, What is this? Can it be explained by the materialist, or admitted, without overthrowing his philosophy? Have I not raised an insuperable objection to the materialistic system?

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FOREIGN GOUNTRIES. THE PROGRESSIVE THEREIS SUTTISHED IN BUILD RECORDS AND THE PROGRESSIVE THE POST OF THE POS

BATURDAY, OCTOBER 25, 1902.

#### TAKE NOTICE.

Has It Come to This? An ultra-religious journal quotes the following, from one of the leading papers devoted to the news of the day, with the remark, "Is it not time some one should teach so (as in the full be-lief in the infallibility of the Bible) when multitudes are being wrecked and dropping into hell?"

Indeed it is time something should be taught, for in the glare of this awful arraignment it must not be forgotten that sical faculty of Mr. Joyce-so illuminatthe Christian religion has been before ing his mind that he was at once masthe world almost two thousand years-

Garrett Biblical Institute, an adjunct of the adjustment may have been so dellthe university, and an institution for cate between the brain and the spirit the education of ministers, Pastors W. that even the slightest disturbance T. Eustes (of the Wheedon Methodist Church, Evanston, III.) says that upon careful investigation of these (Methodist) institutions and their work, he finds they are miserably and almost hopelessly affected with the bad leaven of the prevailing 'higher critcism,' and are posting openly toward infidelity. Amongst other things, Pastor Eustes says: 'Professors are teaching that the so-called work of the Holy Spirit can be explained by hypnotism;' and, 'All so-called rolled r

called religious experience is simply a manifestation of animalism. He adds that, after personal conference with students, he 'tound only about four out of each hundred that are fit to lead a prayer-meeting.' of each hundred that are fit to lead a prayer-meeting. 'I have not found one prayer-meeting.' 'I have not found one who would acknowledge that Jesus Christ knew as much about the Old Testament as do these modern professors,' again says Pastor Eustes. Also: 'The Christ they talk about is not the Christ of the Bible, but a Christ that is conjured up in the imagination filled with German rationalism.' Finally: 'Most of these young men are going out to

expressed in his 'Age of Reason.'

'An this is indeed a terrible arraign ment of Methodism and of certain of its established denominational institutions in which preachers are to be taught how to preach. Nor is it to be believed that the institutions named are more given to the vain speculations of our prevailing twentieth century skepticism than are others of the same sect. . And what is to be the end of it all? God knoweth. 'Help, Lord, for the godly man ceaseth, and the faithful fail from

among the children of men. And yet not only for these two thousand years, but from the remotest ages of recorded time, according to that gifted and inspired poet, Emma Rood

"Oh, the world is growing good, for the right is understood, And our little lives are full of brilliant chances; Martyrs have not died in vain, and we

chant a glad refrain, As we follow Truth wherever she advances."

Human Ignorance Greatest. The greatest thing in the world, according to M. M. Mangasarian, who has just returned from a trip through Europe, is human ignorance. The religious observances and rites in some of the Catholic and Mohammedan coun-

tries, Dr. Mangasarian says helped con-

vince him of this fact. He says: "The greatest thing in the world that I encountered more than once during my recent wanderings in Europe—the greatest, not for value, but for size, force and power—was human ignorance. I was, against my will, forced to the conclusion that the country where there are the greatest number of churches or mosques is also the country where there is the greatest poverty coupled with the greatest ignorance. Constantinople, for instance, is really

since been emphatically the most pious and at the same time the most povertystricken city in the world.
"Standing in St. Peter's, in Rome, I saw troops of Italian peasants, one after the other, reverently kiss St. Peter's

one of the most religious cities in the world. It was the scene of the conver-

sion of the Roman Empire and has eve

"You have been kissing that bare, dead foot all your lives, I said to them in my mind, and so have your fathers, and mothers before you; but what has it done for you or your country?"

"It is only in England and America,"

says Emerson, 'that such a thing as re-ligious cant exists'; and he was right. Cant is a product of Protestant peoples. The Moslems and the Catholics are at

"It is not enough for a country to be rich in crucifixes, golden vessels, Carraha marble virgins and angels, bronze Popes, alabaster Christs and mosaic Ma donnas, with diamonds for eyes. What are wanted more urgently are decent homes for the people and bread enough to go around."

A CORRECTION.

To the Editor:-In the annual report of the N. S. A. Secretary, the sum of \$25 was credited to the National Lyceum as a donation from St. Louis, Mo., Lyceum. I have since learned that the donation was intended for the general fund of the N. S. A. LONGLEY, Sec'y.

A Fine Musician When Asleep.

A correspondent from Haisted, Pa., in writing to the Chicago Journal, says that Harvey Joyce, who resides at Tingley, and who has never had any musical training, while in a somnambulistic state can play a violin with the skill of professional.

Joyce is a planing hand. His fellow worker and roommate is John Richler, who plays the violin at dances and

other festivities. A few Dights ago Richler awoke to see Joyce standing in the middle of the room with the violin in his hand. Richler saw by the fixed gaze of Joyce's eyes that he was in a somnambulistic state.

Suddenly Joyce struck up a familiar tune. Richler immediately recognized it as one he had played on various festive occasions. Joyce also rendered

other selections, some of which Richler was familiar with, while others he never remembered having heard.

The impromptu programme consisted of selections ranging from the inspiring music of the waltz to the most difficult classical selections.

The midnight concert was brought to a sudden close by Richler leaning too far over in his excitement and falling out of bed, awakening the somnambulistic musician.

listic musician.

Joyce was apparently very much astonished to find himself in that attitude with the violin in his hands. He looked to Richler for an explanation. When informed of what had occurred he was as much surprised as Richler was.

Who can fathom the capabilities of the human mind, or penetrate into that magazine of intellectual force and power possessed by the Soul itself?

magazine of intellectual force and power possessed by the Soul itself?
Here was a man who had never been instructed in the use of musical instruments, who had never been instructed in the use of musical instruments, who had never been instructed in the part of a somnambulist, he played with the skill of a master, difficult classical selections.

The Spiritualist may claim that Mr. Joyce may have been under the control of a spirit highly gifted in the use of the violin. The Swedenborgian would declare that there are different degrees in the powers of the human soul, and that one degree may assert itself while the mind in its normal state is totally oblivious of the fact. Others would assert that the somnambulistic condition alone brought into play the latent mu alone brought into play the latent muter of the situation.

If he were under the control of a spirit a mere movement on the part of versity, located at Evanston, Ill., and stroyed the influence of the same, yet

> would change the vibration, resulting in placing him in his normal state.
>
> Again it is asserted that the somnambulic state is a peculiar condition—self-induced by one's own spirit when partially freed by sleep from the vibratory or attractive influence that attaches it to the body, and that then it can mani-

repeated reincarnations.

fest its divine powers inherited through

plished.
The fact that one while in the socalled somnambulic condition, though
ignorant in his normal state, can give
expression to most difficult classical music on the violin, leads one into a domain where he can not avail himself of chemistry, mathematics or apparatus of any kind to determine the truth or the exact status of the workings of the

human soul.

Difficult problems have been solved, useful discoveries made, and essays of preach in Methodist pulpits with a faith | great value written while in the sombut little better than that of Paine, as nambulic state, yet no one has been able to fully explain the nature of that condition, whether self-induced. or consed by a spirit, or the direct result of the action of the soul itself-or some other agent unknown.

Must Be Cured Legally.

Commenting on the recent decision of the Indiana Supreme Court, the Chicago Chronicle is moved to say:

Invalids of Indiana will have to cross the state boundary line and come into Illinois if they wish to be healed by faith, magnetism, Christian Science or in any other way than by authorized medicine or surgery. The decision of the Indiana supreme court upholds only long-established schools of medicine and declares other methods of healing nonconstitutional.

At this late day when the largest churches in some of our largest cities are advocating healing by spiritual and mental rather than by material means it seems to be a decided step in the dark for a state supreme court to force a man to be healed in the old-fashioned conventional way or not be healed at

How many have been restored to health under the care of those who had no authority to prescribe restoration by a course of gymnastics, by out-door ex-ercise or by noon-day sun baths! How many there are to-day whose "faith has made them whole!" How many there are who needed an uplifting word more than medicine to rid them of dyspepsia

and melancholy! Until it can be proved that medicine heals in all cases and that mind has no power over matter the Indiana supreme court needs to reverse its decision. The court is trespassing on the religious rights of the people and consequently acting in violation of the constitution o the United States. It is also strangely perverse in acting against the dictates of common sense and the experience of daily life.

Prayers Fall to Bring Coal.

"For the first time in his so far tr umphant career Rev. Frank Sanford leader of the Holy Ghost and Us society of Shiloh, Me., is forced to acknowledge defeat. He is sending home all his fo lowers owing to a lack of coal. Here tofore he has been able to explain to his be fulfilled if they only believed in divine power as Sanford directed. .

when a new carpet, another organ, 10,000 bricks, a barrel of flour or an additional furnace were needed he and his associates would ask for them in prayer. Missionaries from Shiloh have in all earnestness said that they have per-sonally known of instances where they have left the temple to do missionary work without a cent in their pocket and have been weary and hungry and have found shelter and food and at times solid cash lying on the table when

"It was sent by the Lord, they said.
"Sanford not only encouraged such belief, but published in his own paper over his own signature that he know of But coal proves not to be forthcoming, either through human or supernatural agency."—News item.

For coal they have been praying to the wrong God. "Divine Providence" has long since placed entire control of





## **Announcement Extraordinary!**

Our Fall and Winter Campaign well be especially valuable to every thinking mind. THE PROGRESSIVE THINKER never becomes sluggish or stale in any respect. It is a constant incentive to every reflective mind. In order to maintain the interest in Occult and Spiritual subjects we have made arrangements to have several of the lectures by the great English Psychic, C.W. Leadbeater, now in this city, reported especially for The Progressive Thinker. Mr. training of the young men and women Leadbeater's trend of thought in the domain of the Occult and Spiritual, is of such a character that one is led to think along new lines as they peruse his lucid presentations of his subject. He reasons logically; his ideas are clearly expressed; he speaks from actual experience as a psychic, and he will deeply interest you. The following are among the lectures that we have or-

dered reported:

"Man and His Bodies," "The Necessity of Re"Man and His Bodies, the Law of Cause and incarnation," "Karma—the Law of Cause and Effect," "Life After Death—Purgatory," "Life After Death—the Heaven World," "The Rationale of Telepathy and Mind-Cure," "Invisible """ "Control of the Necessity of Re"The Necessity of Helpers," "Clairvoyance—What Is It? How it is betten to the work of one of the most villations trusts of all the unsavory lot, namely the Medical Trust. This is a trust organized for the especial benefit of what may be called the orthodox type of doctors.

The inreads made the interview of the people, it is well to call at tention to the work of one of the most villations trusts of all the unsavory lot, namely the Medical Trust. This is a trust organized for the especial benefit of what may be called the orthodox type of doctors.

The inreads made the interview of the people, it is well to call at tention to the work of one of the most villations trusts of all the unsavory lot, namely the Medical Trust. This is a trust organized for the especial benefit of what may be called the orthodox type of doctors.

The above lectures are not the only attractions that The Progressive Thinker will offer. Carlyle Petersilea's communications will be resumed. They are always read with deep interest. They carry one into the Spiritual domain. There will be other special attractions from time to time and like the boy's definition of salt, "That which makes victuals taste bad when you don't use it," it will make life taste bad to do without THE PROGRESSIVE THINKER.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bring-

ing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the in-tellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. over his own signature that he know of many such cases to be absolutely true. Build up the educational side of the cause and but coal proves not to be controlled true. perform a lasting deed for your fellowman. See our special inducements elsewhere in this paper.

Remember, the cause you love so well needs this commodity in the hands of Lord Baer and a few other "Christian sention and now, and let us hear from you at once."

De You Love Spiritualism?

It is certainly strange what influence money wields over humanity, and Spiritualism, or Spiritualistic humanity is not free from its influence by any manner of means. Human nature is the same everywhere; aspiring, desiring, acquiring and untiring in its energyfor what? Accumulation, laying up for a rainv day: hoarding for the to-mora rainy day; morroing for the to-morrow of life; piling up as a protection from the coldness of brothers and sisters who are growing old too, but who likewise only care for self, and would refuse all others within an hour from the time they had been offered a helping hand. Storing away money with which they expect to build a home for the homeless, the friendless, the agod and the afflicted; to establish some great institution of learning, or to help others to help themselves, and they pass to the great beyond not quite ready to use their means for the furtherance of their plans, leaving their business in a state of confusion and various institutions to battle with the heirs for that which they had long intended to provide.

Never ready to give now, but intend ing to a little later on, when death takes them in his arms to the tomb. Always "going to, pretty soon," but not quite ready till the boat pulls up to the shore. Ever anxious and full of suggestions for the accomplishment of some thing for the good of their fellowmen, but want to make just one more good haul from "this particular investment," and the gates swing open before them, and they are gone.

It will ever be thus while Gold is God and man is a victim.

Spiritualists, looking from the earth plane over into the plane of spirit, you know that your only chance to do good with your wealth is while you are here managing your own earthly affairs, and that should you pass away before you use that accumulation to further the cause or the institution you so much desire to aid, your business will be managed by others who have no interest in common with you, those who want your money and have been waiting for an opportunity to put their hands upon it, and your greatest aspirations will fall

to the dust.

Spiritualism, the source through which you learned that there is a future state or sphere of conscious existence.
Spiritualism, the light of life eternal and the golden gate that swings to and

entrance to immortal souls going and returning.
Spiritualism: Free and untrammeled thought; the boundless sea of spirituality, science, knowledge, inspiration,

love and morality. Spiritualism, the morning star of universal brotherhood; the goal of philosophy and the summit of religions, the basis of ethics; the foundation for the greatest and most sublime truth that has ever come to man.

Do you love Spiritualism? If a man

happy. Do you love Spiritualism? What are you doing for its advancement and support? There are mediums and speakers to provide for, who are laboring at a sacrifice. There are institutions for the care of worn-out workers, and insti-tutions for the education and proper who are soon to take the places of the

of the world and its dauntless principles are at work upon the vitals of every church in the world. What are you to help the cause wherever you choose will you can. Do not wait for anything. If you are a true Spiritualist you only need to be aroused from your state of lethargy and you will see that the time to do is now, while you can, for you will only live on and regret on when it is too late to act in this matter.

Inknown until within a few years, its fatality being the product of the surgeon's art?

If the annual waste of life through surgical operations could be taken into account the whole civilized world would be appalled because of their multitude.

Alded by His Own "Dalmon."

### The Medical Trust.

In these days when the people are so stirred up by the Coal Barons' Trust and other trusts in the interests of private individual greed against the inter-

and profits of the "regular" medics, by mental science healers, magnetic healers, christian science healers, and others, all of whom effect cures without dosing with drugs, poisonous or otherwise, has alarmed the medical gentry. and they are actively at work to devise means to corral the whole doctoring business in their own hands.

To this end they have had laws enacted in their special interest in many states, and are working to the same end in other states.

A law of this kind was enacted by the legislature of Indiana, and has now been declared valid by the Supreme Court of that state.

Such laws are a disgrace to civilization, and an encroachment upon human rights, and should not be allowed to darken the statute books of any state. Spiritualists all over the land, should take concrete and vigorous action to effect the repeal of such laws where they exist, and to prevent their enactment in

The Medical Trust would rather the sick should not be healed at all, than that they should be healed by other than drug doctors, and if Jesus himself were now to practice healing in the state of Indiana, or if His disciples were to heal the sick after the manner that He commanded them to do, He and they could be prosecuted and fined or other wise punished for their beneficent and humane work, made illegal by the stat-

utes of Indiana.

Our Indiana friends should make an especial effort to have this monstrous, victous perversion of justice in the name of law wiped from the statute books. And the same applies to our friends in other states that have been thus disgraced by legislators at the behest of the Medical Trust. If this gang of men dubbed M. D. can

declare what kind of healing we must or must not employ, it is time for the people to inquire in the case of the Medical Trust, as in all other trusts affecting the interests of the people, whether we have any rights which they are bound to respect.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

RESURGAM-HINDERED LIVES.

Two Poems by Emma J. Nickerson, Now

Lift the veil, the Light is breaking, Let my eager spirit soar Upward, onward, still ascending, Let me worship and adore.

This is life; through Death's glad por-

in Spirit Life.

tal, I have broken prison bars; Free and glorious sweeps my spirit, Through rough places to the stars. Mourn me not, O, friends and brothers!
I was of the whole a part; Nature never fails nor falters, Her's I am, and her's thou art.

Life is one; no links are broken, Time, the garden of the soul, Holds its soil for our enriching, While the endless Seasons roll.

Heaven's mighty censers swinging, Send their incense up to God; As the flower in fragrance springing, Seeks the sky from lowly sod. Hearts attuned to Life's high numbers Learn to labor, wait and sow: Stem, and flower, and fruit, perfecting Souls, that ripe with beauty grow.

Now my spirit leaps to greet you. Dews of love my vesture hides: Mine and thine, Truth lives forever Where eternal justice bides.

Hosts arrayed in garments holy Guard the place where heroes fall; Deeds, shall live to tell the story, Good to one is good to all.

Crowned with sheaves. O earnest toll

Seek and enter Wisdom's door: Lift your eyes, life's grace and glory, Lies not backward, but before.

Earth is filled with sweetest music; "God is love!" her billows roar Pause! and hear deep anthems ringing, Life is one for-ever-more.

Hindered Lives.

How many 'mid Life's shadows grope, Afraid to fear, afraid to hope, For Lives are tangled at the best; And hearts by sorrow oft oppressed That know no easing;

But even thus, we learn to say
"The hindered purpose of to-day
Makes stronger our to-morrow."

O, hindered lives! O, weary souls!
The sun is shining on your goals;
Above this tempest of unrest
Glad songs are waiting your behest
That have no ceasing;
Look up, and with brave spirit say
"Night shadows roll in mists away
To greet the Golden morrow." How many those, who, all unknown,

Share burdens none may bear alone: By Sorrow's hand God's gold is tried, And all souls must be purified Through Faith's affliction: The World awaits Love's light to-day, And all unconscious, while we pray,

(Copyrighted 1888). Surgical Blunders.

'Tis breaking, for to-morrow.

One of the strangest surgical bluniers of recent times was committed in Cleveland last week. A well known contractor was attacked with inflammation of the larynx, and the pain caused thereby led him to think that he had swallowed his false teeth, which were missing when he awoke from his night's sleep. He was taken to a hosformed an operation which caused his death. But he had not swallowed his false teeth or anything else which might cause mischlef. The teeth were found in his bed.—Ex.

Is it any wonder that a profession boasting of its scientific knowledge, and requiring special legislation for its protection, desires to suppress mere pretenders, such as clairvoyants and

magnetic healers? How much short of manslaughter is the daily sacrifice of life on the operatdoing for it? You are not asked to strain yourself, you are only entreated unknown until within a few years, its

Aided by His Own "Dalmon." Edward Everett Hale says of Josiah Quincy, president of Harvard, and mayor of Boston, who was old enough to have been an aide to Governor Han cock when Washington visited Boston in 1792, and who lived until after the beginning of the Civil War:

"It is interesting now to know what I did not know till after his death, that this gallant leader of men believed that this gallant leader of men believed that he was directed in important crises by his own 'Daimon,' quite as Socrates believed. In the choice of his wife, which proved indeed to have been made in heaven, he knew he was so led. And, in after life, he ascribed some measures of importance and success to his prompt obedience to the wise Daimon's direction."

Dealing In Heavenly Realty.

Christian sharpers are at work in the Hawaiian Islands, according to a recent | ginia Rowe, Jackson, followed with mesdispatch, which says:

"The United States should furnish protection to the Hawaiians against swindlers," said United States Senator

J. R. Burton, who has just returned from Hawaii.

"The natives are in hard lines just now," he continued, "because of the fact that a number of missionaries from Boston have been trading them what they pretended were tickets to heaven for their lands and property. "The game has been worked quite

generally among the more ignorant natives of the island. Those who have discovered the fraud express resentment toward this country."

The Belle Bush Fund. The committee, consisting of Zaida Brown Kates, Ella Royal Williams and Clara L. Stewart, report that they have during the past year collected for Miss Belle Bush, and paid over to her.

The National Spiritualist Association. We devoutly pray that the National spiritualist Association may pursue such a course that after it adjourns we will not be compelled to tire our legs with kicking. We, however, give the delegates due notice that they (the legs) are stronger than ever. The convention has our best wishes.

"Invisible Heipers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 and writer. Very interesting. Price 55 conts. For sale at this office.
"Why I Am a Vegetarian." By J. Howard Moore, An address before the Chicago. Vegetarian. Scalate. Chicago Vegetarian Society. Price 25

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office.

IN MEMORY.

Dr. Emma Nickerson Warne Passed Spirit Life.

Dr. Emma Nickerson Warne has joined the innumerable throng of that other world which lies about us like a cloud. Her earth life blossomed April 30, 1854, the youngest child in the numerous family of Freeman and Harriet merous family of Freeman and Harriet Nickerson, whose home was in Colburn, Norfolk county, Canada; and the harvest came at 10:30 on the evening of October 7, 1902, in the lovely country home of her brother, Charles L., about two miles south of Flushing, Mich. In the beautiful August days she had hied to this delightful neighborhood of child-book scapes as the had frequently done hood scenes, as she had frequently done before. However this time it was in buoyant hope of recovery from an illness of some standing, but pneumonia set in to close the service of her fleshly tenement. While tenacious to the last

tenement. While tenacious to the last in her purpose of recovery, yet her judicious habit led her on almost the last day to say to the dear ones ministering to her, "I am not afraid of death, and I want to live." She was pre-eminently a child of nature. She was poetic in her character, She prized freedom and truth. She she prized freedom and truth. She took delight in the fields, the woods and took delight in the fields, the woods and took delight in the fields. their products. She was fond of animals and made pets of them. She loved her human fellowships and was devoted in ministrations to them.

Her father having passed away quite early in her life, her mother with the younger children, took up a farm in Genesee county, Mich., where her youth was spent in the freedom of country life among hills and dales and brooks. Her primary education was such as the district schools afforded, and she followed with the advantages of The Edna Chaf-fee Noble School of Elecution in Detroit, and the Emerson School of Oratory in Boston. Even in childhood sho

often would drop any work to ask her brother or some other older person the meaning of life as portrayed in the question, "What is the bone in my fin-ger for?" Thus was presaged the trend of her preparation which was rounded out when she and her husband, Dr. Geo. B. Warne, graduated from the Hering Homeopathic College in Chicago. To all this fitting by schools was added the all this fitting by schools was added the rare fitness afforded by her receptive nature and her magnetic powers. As early as 1878 she began development of spiritual mediumship in inspirational music. This power rapidly enlarged through various phases and she became so acceptable a platform speaker as to be engaged in the east for two years in Berkeley Hall, Boston, and in the west for many seasons. In spiritual reform she had outlived many conditions of hindrance, and often she was far in advance of those who heard her lectures.

vance of those who heard her lectures.

The dozen years of her married life were most happy ones in the unity with ner noble husband in all good works. l'ogether they were staunch supporters of the real in Spiritualism. The unreliable had no encouragement from either of them. They were full of hope in the present and in the future. It was her delight to talk with her husband "of what we shall do when we are grown old." Her whole soul went into whatever she did, and she confidently expected a long life of activity as

plans evidence.

While the writer was talking with friends about her last illness and he was noting the saying "without pain she calmly fell asleep," he was suddenly controlled and she distinctly said to him, "I'm not dead. Only my body is asleep. I am here."

The services were held October 10, and included the 23d Psalm and beauti ful hymns, all favorites with Mrs. Warne, and were deeply impressive. Yet, inspired by her faith and knowledge of spirit communion, they were comforting and uplifting to the many friends present. They were conducted by Martha E. and Melvin A. Root, of Bay City, who always hold the thought of spiritual life and being above and beyond the material. The home seemed pervaded with the natural cheer of the departed. The burial place is a short distance east of the farm home she prized so highly, beside her mother's in Persons' Cemetery. All was peace and calm as the friends bore the "empty shell" away amid the splendid glory and fire of autumn leaves to its transformation with them into new forms of grace and beauty. The one eternal life and spirit of all remain untouched by death or loss, and they enter upon the liberty of larger, nobler service to men and angels by the enlarged understanding and development.

MARTHA E. ROOT. MELVIN A. ROOT.

### DEDICATION.

Of Mediums' Home, Lansing, Mich., November 28, 29 and 30, 1902.

Programme: Friday, November 28, 10 a. m., recep-

tion at Mediums' Home, South Cedar 2:30 p. m., call to order by the president; address of welcome, C. J. Harris, Lansing; response, vice-president, E. E. Carpenter, Detroit; address D. P.

Dewey, Grand Blanc.

7:30 p. m., addresses by Dr. W. O. Knowles, Grand Rapids and Mrs. Virsages by Dr. W. O. Knowles.

sages by Dr. W. O. Knowles.

Saturday, November 29, 10:30 a. m.,
address and poems, H. L. Chapman,
Marcellus, Mich., followed by psychometric readings by Mrs. N. M. Russell,
Grand Ledge.
2:30 p. m., address and messages,
Mrs. Julia M. Walton, Jackson.
7:30 p. m., address by Dr. P. T. Johnson, Battle Creek, followed with messages by Mrs. Emmilss Blake Grand

sages by Mrs. Emmliss Blake, Grand Sunday, November 30, 10:30 a. m., address by Mrs. Nellie Baade, Detroit, followed with messages by Mrs. E. W.

Sprague, Jamestown, N. Y. Sprague, Jamestown, N. Y.

2:30 p. m., addresses, dedicatory, Mediums' Home, Mrs. Marian Carpenter, Detroit; E. W. Sprague, Jamestown, N. Y., followed with messages by Mrs. Marian Carpenter, Detroit.

7:30 p. m., address by E. W. Sprague, Jamestown, N. Y., followed with messages by Mrs. Emmliss Blake, Grand Rapids.

Notes .- We are assured by C. J. Harris, and the local society of Lansing, that good music will be furnished. Arrangements will be made with ho-

tels for reduced rates for visitors. This meeting is to be the commencement of a series of mass-meetings to be held during the coming year; let every one take hold with energy and make it a grand success. We want to raise money enough at this meeting to finish paying for this Medium's Home in Lansing, and we can if all the friends will work with a will.

Everybody come and help us.
DR. B. O'DELL, Pres.,
Paw Paw, Mich.
RENA D. CHAPMAN, Sec'y., Marcellus, Mich.

"Buddhism and Its Christian Critics." By Dr Paul Carus. An excellent study of Buddhism; compact yet comprehen-sive. Paper, 50 cents. Cloth, \$1.25. For sale at this office.

#### HEALTHFUL THOUGHTS.

A Sensible Woman's Criticisms on Mary

I am no longer young, and being a woman may surprise you with this candor and confession! I am not beautiful, have no marvelous peach-bloom on my cheek, no carmine lips, and soft, melt ing eyes. I have a face that is quite guilty of big wrinkles and deep frowns and can look and feel dilapidated.

All this added to a fairly corpulent figure makes me conspicuous. I am an every-day person that enjoys life and health and the good things of the vege-

table garden.

I am not gifted and dramatic and startling. I wait for nothing that I can secure without waiting. I live where the hills are soft and green. The fields that creep to them most gently from the river's bank bearing the molsture of its classic bosom in the daisy's cup and violet's deil, all told the story of the energy and steadfastness of nature's countless forces and endless ramifications to express her determined purpose, growth, advancement, unfold-ment. It is all very true; very significant to one who is fat and fair and leaning on the sunset side of the hills. To a woman that has tasted the world's

full cup of affection and love.
I say I am not a genius, I have been happy, grandly and splendidly happy. I have looked into a mother's eyes and found love, a father's eyes and found tenderness, into a sister's face and received its sensitive affection, a brother's countenance and discovered its bold, frank approval; and not being a genius I have enjoyed all this and more; I have a man tender-hearted, large in his conceptions of the rights of others and conservative in his opinions of his own rights and privileges; a man comprehensive and sensitive to the beautiful and true in nature; a man with no special characteristics of Me phistopheles; a real, plain, true, tender heart with a warm, bright, scintillating mind that loved, wooed and wed with

me according to the law of the country

I have been the fond mother of sons and daughters who have brilliantly unfolded and gone out like shining stars from our little home among the trees and meadows green. I have felt the hand of care and the grasp of fear, the clutch of agony and the dragging hand of sorrow. Not being a genius, I have been able to suffer and go on in the world realizing that there was some: thing for me in the black pool of anguish, whenever I was strong enough to turn the search-light of truth and the X-ray of common sense on its shadows. I being common-place have discovered the vast beauties of nature, even in her black pools, when I have turned on the

The emotions of a woman not young and without genius are deep and placid when she beholds the panorama of God's splendor in the charlot banners' trails from Sol's car at close of day. The uplift of crimson and gold-kissed clouds, the purple garmenting of princely knight aglow with star-pointed jew-els, waiting to charge upon the battlements of day and wrap the silent shadows on the vanguished king. All this may thrill the heart and fertilize the soul to richer growth of thoughts mag-nificent, but it will not disturb the heart's best trust, destroy 'ts friendship, dismiss its God, or make the woman flercely long for Devil's spawn to spring from out her flesh made violent by her misappropriate plans and thoughts of being genius-clad.

A woful thing it seems to me of

ripened years and placid mind and body quite rotund to think of childhood without love, and of womanhood without affection. Somewhere 'tis said a fly can scale a wall smooth as glass, because he has hollows in his delicate little feet, that by suction hold tight, hard, smooth, almost impossible places. That fly is a little genius, for he has learned, or come here foreknowing, to hold fast to that which is good. Well indeed would it be for us before we are twenty to try that homely plan, and rather than declare our woes, scale the hard junk bottle of black environment and come creeping out at its nose.

It is, however, quite a difficult thing for us to do if the joy of our discontent is fixed with a big stopper of our egotism that we have pushed up through its neck. And if our extreme selfishness has wrapped us with twine that has been around the paper wherein the sugar jar our special kind of chocolate fudges has been tied up, then we will have a sore tangle to get into shape to walk up the sides of the green hollow But if we are most part people and

small part genius of the avowed order, we will get the chocolate fudge twine straight, the sugar devoured, the paper put by and the bottle neck clear and come out like the fly with a glad little buzz of our wings. I have eaten olives, and I may say while not a genius I have the art of enjoying them well. I see the far-off land of mystic years, the soft night, the yellow day of the desert sand, the tent, its brown women and men, its lithe-formed little children. see the slender hands that touched the harp, hear the low sweet notes of tremulous music, breathe the spell of the mystic, watch the train of laden camels, hear the bell in the silent night, follow hear the bell in the silent night, followed the shelk, watch the slaves setting the tables on the ground, take the silver pipe with its silken cord, place it to my lips, look up with a start to realize it is the nit of the city. the pit of the olive, not the pipe of the Orient that I hold in my fingers. Oh, I am no genius, but I can eat olives and feel and dream about them; but one is apt to nap in one's chair when past middle age.
Fat, not fair, and no genius, I can tell

you much more that I, a woman living without any special craving for the satanic visitation of his majesty, the devil, I, a woman without genius, who has friends, love and cherish them, and hold all humanity to be worth having in

I, a woman, desire that as years in crease I become more capable of true appreciation, and feel more fully day by day, the purposefulness of life and that I outgrow each fragment of conceit, which overshadows the sunlight of my calm existence.
From genius that distorts the soul,

kind Lord deliver me.
From women with mannish frocks and no hips, kind Lord deliver me.
From women whose self-conscious ness obliterates consciousness of oth

From women that seek dark pools and contemplate suicide, but do not accomplish it, kind Lord deliver me. From women that overrate self, kind

Lord deliver me. From women that underrate self and all others, kind Lord deliver me. From women that declare their mability for happiness in life's simple

ing to every nerve, kind Lord deliver.

Experiences and Lessons of Mortal Life

When a child is five or six years old, the world looks very large; time lags heavy when waiting in anticipation of anything, but the child cannot stop at six. It unfolds into seven, eight, ten, twelve, and soon up into the teens, twenties, thirties, and all the time it gravitates upward: each year orings its corresponding changes in nature and condition from infancy to childhood and on to youth.

And when manhood or womanhood is attained, you look out upon the world around and feel that there is something more to do. You remember what you have accomplished in childhood and youth, but to stop there would be weakness and even bondage. Now higher results come, larger fields of labor, and you must grow into these; and you do inevitably, irresistibly, with a receptive understanding of them. Many do not advance as fast as they ought to, but the difficulty may be in some imma ture conditions or in circumstances and the impressions of social or religious life, but they never lose the line marked out by eternal foresight.

Individuals are individuals forever all bound upon a pilgrimage forever. They are simply stepping forward, step, by step, stage by stage toward perfection, upon instructions from without and within, supported by teachings from wise ones above or by the lessons from their own memory.

We have heard persons lament that they could not live their lives over again, thinking if they could they would avoid the shoals on which they have piled the wrecks of misguided lives. Yes, if they could live their lives over with the experiences of the past well understood, this might be so; but if their second life were as new to them their second life were as new to them as the past was, they would do no better than they did before. We make mistakes in this life, for almost every step in the road is a new step or a path never trodden berore; but the experiences and lessons we learn will be our capital or endowment with which to commence in the land of the hereafter.

Our earthly lot is fraught with toil and sorrow, sunshine and shadow. When the sun of prosperity shines and the wheels run smoothly everywhere, man becomes contented and inclines to inactivity. But sorrow is the power in human experience to regulate the tides of being when tried by the winds of adversity. The human soul is like a harp whose chords vibrate with pain it touched by rude hand, but yield exquisite strains of melody and tones of wondrous power when swept by the master hand of love.

You have seen gardens with their many-hued flowers giving forth their sweet perfumes. Like unto these are human souls that live lives of right-doing, of purity and truth; and for this we should live preparing to bloom in the

garden of life eternal.

Some persons say "life is not worth living" or "life does not pay," and a few have, at times, intensely wished them-selves in oblivion. This is evidently wrong. Life is worth living, because of the grand possibilities of unfoldment that lie within the human soul. Earth life is well worth living, because it is the gateway of immortality, peace, hap

piness, heaven.

Every recognition of an evil should be an incentive to you to conquer it. But if it has a strong hold upon you, your battling may prove unavailing for a time; but do not imagine that because it is unavailing it is a failure. Every good resolution counts, though it may end in apparent failure. Every effort counts; every good thought counts; ev ery struggle with evil without or within counts; and you may be assured the vic tory will come by and by.

Though an individual may be sur rounded by much to create happine and contenement, there may be still a longing within which is not appeased. desire in the soul for freedom. comes the mission of the unseen helpers, whispering words of cheer and inspiring with hopes, administering with love, bringing "the balm of Gilead" to heal our wounds. Were they empow-ered to bring roses with no thorns, they would gladly do so; but their mission is to heal, comfort, give renewed strength by which our burden is gently lifted

and lightened. Life is full of dreams, and we dream in part, but life is not all a dream; it is interwoven with fine and coarse, with light and shadow, ideal and The soul from the divine realm of infinite light is placed here in time and sense, in the material body to work out its destiny and be aware of its immortal inheritance. Through the experiences of time, through the shadows of and walls of temptation, still the light of this transcendent kingdom is seen and the nature that is immortal attests

the victory. In olden times death was the dire calamity, and the grave carried the vic-To those who can see no to-mortory. row death becomes an enemy. To those for whom death does not close all, who have hope and knowledge of another world, life has its attractions, its beauties, its fairest flowers.

We are following down the stream of time and in every step of the way comes development of character. Progress and evolution are all along this line, from the simple to the . complex, ever becoming more complete and per fect. It is because we have the great stores of the past and the possibility of reaching out over the shadows and gloom into the love-lighted future. toward which every moment is bearing us, that the present is so rich and beartiful; that the here and the now bear some fruitage of happiness.

A. H. NICHOLAS. (To be continued.)

of Mary McLane, I feel to say, not kind Devil, but kind Lord, deliver me. JENNIE HAGAN-BROWN.

#### SIGNIFICANT.

A Worker's Reply to a Pertinent Query.

To the Editor:-In a recent issue of your paper, over the signature of W. H. Tull, Dalton, Ga., some criticisms are made, which I feel prompted to answer. Brother Tull wishes to know we lecturers and mediums travel so much; and especially why we do not re-

man, a noble, true Spiritualist, who ary, they cannot depend only upon prinever kicked, was the financial support vate sittings; if they have to, then will main in our home cities?"
Brother Tull has not had any experience with local society work, I feel sure. or he would not ask such questions. In bility for happiness in life's simple ways, kind Lord deliver me.

From women that vent the spleen of their system on a public, kind Lord deliver me.

From one who gives a gruesome feeling to every nerve, kind Lord deliver me.

From one who gives a gruesome feeling to every nerve, kind Lord deliver me.

Being without genlus, and much adward of have to eat and wear years, after perusing the book of the third with their mite. In fact, the contribution of the gruent of the is not a man well off in the first place, there are very few local world goods. Last winter, when the and support their religion, and their moveralism, will come forward and support their religion, and their specialsm, will come forward and support their religion, and their specialsm of of mediumship, then may we will fulfills the promise of its title. Seven or eight who could illy afford to eat this office. Price 75 cents, when the shoulders of assume it, and when an appeal was made for outside contribution, our friends who were so much interested in the steps of our missionaries, to harrow the last part of Human Culture and their place, there are very few local dues, and he is not a man well off in the first place, there are very few local world goods. Last winter, when the surfact and support their religion, and their meetings were commenced, the burden shoulders of seven or eight who could illy afford to outside contribution, our friends who were so much interested in the steps of our missionaries, to harrow the steps of our missionaries to have the steps of our

### TELEPATHY AND ITS KINDRED PHENOMENA

The Most Marvelous Development of the Twentieth Century.

The invention of vitascopes [as set forth in the Cincin-1 after will be able to hunt only by sight. A rabbit dashing nati Enquirer induced Czar Nicholas to predict that the into a patch of woodlands, under such circumstances, has progress of science would eventually discount the tricks of effected its escape for that day. The pursuer may try legerdemain, and it seems probable that the marvels of under and there, staring about in a hapless way, but will ture will do the same for the fairy realm of imagination. degerdemain, and it seems probable that the marvels of nathere and there, staring about in a marvels of nather the marvels of nather the gold fire and eels with electrocution bat-

teries are stranger creatures than the goblins of Grandfather Andersen, and the achievements of Tamalin are surpassed by our American forest bees. The clever dwarf The "sixth sense," then, cannot be a synonym of keen could retrace his steps through the wildest thickets of the tangle-woods till the birds broke his corner in white peas, but ants and bees can dispense with landmarks, actual exhomes by short cuts across purposely changed landscapes.

"A being equipped with a recording office for wireless messages from all points of the compass," a German zoologist describes a carrier pigeon, and the faculty of topographical clairvoyance has indeed become more mysteri ous by investigation. New experiments, instead of clucidating its enigmas, have resulted only in extinguishing old-time theories.

#### SIXTH SENSE.

The "sixth sense" of migratory birds was once supposed to have been developed by yearly round trips, repeated for of the Air, sided the deserter.

an infinite number of generations, till the practice had hatching place in St. Helena (after being branded and objects, and the difficulties of the problem would be reduced to the task of keeping a parallel of a meridian.

But the fact is that traveling birds do not pledge themselves to any such rules. If the season is mild they indulge in wide detours, turning off seaward to rummage the driftwood of a beach, or inland to explore the tributaries of a large river valley and then resume their journey as if nothing had happened. Captive birds have been sent for hundreds of miles out of their bee-line route, after being marked in a way to identify them in the broods a year, and if all their young lived the respirable atmosphere of our planet would at last fail to hold their swarms, but traps, gunpowder and sparrowhawks com-bine to insure an abundance of wing-room. About three out of five winged emigrants perish, but the lack of com-

#### ANTS' MYSTERIOUS INSTINCT.

Ants of a species that undertake extensive foraging trips have been turned loose on the other side of rivers which none of their immediate ancestors could be supposed to have crossed before. Released miles beyond, in a country that must have been as unfamiliar to them as Transcaucasia would be to an American backwoods boy the little exiles struck out bravely in the direction of their burrows, and some of them are perhaps still wandering up instinct. What apparatus of their tiny heads can have ment. recorded those "wireless messages" from the haunts of their anxious relatives?

How does a bee contrive to steer straight after its senses have been clouded by alcohol? For the trick of our American bee-hunters includes the use of intoxicants. it hard to travel on schedule time, and is apt to alight and rub his eyes to study out a clubhouse excuse, but as long The struggle for perfection, peace and purity makes life become painfully unsatisfactory at intervals, and causes a large and surfaits.

as he keeps on the wing there is nothing wrong with his direction. The Marconi messages prevail against schnapps and surfaits. and surfeits.

Mysterious instincts were generally supposed to be a prerogative of the lower animals, whom nature had, somehow, to compensate for the lack of reason. But, telepathy, or topographical second sight, undoubtedly also guides the steps of several species of mammals—not all of

them quadrupeds. Prof. Lessure, of Brussels, not long ago caused a lively controversy by publishing an account of his experiments with a pair of American coons that could not be separated by night and distance. Their forcible divorces always ended with a spontaneous reunion. A trained hound, who could be relied upon to track and tree them without hurting them, nearly always found them together, though they had been liberated on different sides of an Ardennes mountain range. There wasn't much risk of a "new coon in town" getting on the track of the grass widow, but her husband declined to take chances and generally had her under surveillance again before the end of the second day. Twice they were taken eight leagues (about 24 miles) asunder, but love laughed at leagues and

How had they solved the problem in a land of strangers?

"Nothing mysterious about that," remarked a British "Coons," he explains are naturally great rovers, nosing about and prowling as restless as hyenas, and by simply roaming in ever-widening circles, the distracted exiles soon came across each other's trail. The rest was still easier."

That explanation really may hold good, and prowling she-wolves solve more difficult problems any summer day of the year. Where game is scarce, as in the treeless uplands of Syria, the mother of seven starving whelps will

#### SCENT DOESN'T EXPLAIN.

of an experimenter who had temporarily handicapped Then, in a sort of matter-of-course way, turned slightly to their faculty of scent. A dime's worth of musk will do the right, and in less than three hours regained the wagthat, if well rubbed in with an oiled rag; the victim of the on road. procedure will rub his nose on the ground every few min- How did he do it? is a question that has puzzled his em utes, but fail to break the spell of the drug, and for days ployer ever since.

the outside and kick.

kidnapped hound will get back home as fast as a straight run of 10 or 12 hours could take him.

scent, nor has it anything to do with sharp eyesight. There is an old-world species of migratory hawk (falca peregrinus) that follows swarms of smaller birds on their periments having demonstrated their ability to find their way to the tropics-and overtakes them, too, in time for dinner; but loses its appetite at sight of the sea, and has been known to cross the Mediterranean in a dense fog. A trained specimen, owned by Henri IV., of France, accomplished that feat, after having been sent as a present to a friendly Prince of Morocco. At home the bird could be trusted to hang about its roost all day, but the moment the Africans opened its cage it darted out and away, and was back home in 48 hours, though the weather had been damp and foggy all that time. The French chronicle mentions that meteorological circumstance and both Christian and Moors suspected that ElSheytan, the Prince

north in spring. A bec-line course in both directions flung overboard in the British channel) precludes all orwould thus bring the wanderers back in eight of familiar dinary explanations of "telepathy;" the strange instinct is clearly independent of our five senses, yet it is shared by savages, and now and then manifests itself in civilized

The poet-philosopher Goethe, in his conversation with Prof. Eckermann, related a memorable experience of his | no use for such a man as that; what is own that made him suspect the existence of all sorts-of dormant soul-faculties, "more or less akin to animal magnetism." A few years after his arrival at the court of Weimar he made the acquaintance of a young widow who had renounced the habit of matrimony and, indeed, of neighborhood of their nesting-places, next spring, and a flirtation, but encouraged his visits and shared his delight fair proportion generally turned up in time, marks and in baffling the spies of gossipdom. Finding her room beall. Some failed to return, but that is a risk incurred by set with relatives, one evening, he turned back at the all travelers. A good many of our wood birds rear two threshold, and, for nearly an hour wandered about in the dark, then retraced his steps and found her home dark and deserted. He felt greatly disappointed, and was on his way to his own lodgings when he suddenly became conscious of a presentiment; nay, certainty, of finding his friend by turning into a certain street. There was nothpass facilities has nothing to do with their disappearance. ing of preconcerted rendezvous about it—he had never seen her on that street, and at the time could, in fact, not see anything, the cross-road lamp of the poor little city being train-oil fed and shrouded with soot. His reasons for suspecting her outdoors at all were not very cogent, as she was in the habit of spending her evenings with female friends, unless he had met her before a certain hour.

#### PRESENTIMENT TRUE.

"But," as one of his biographers observes, "second sight impressions take no account of first sight probabilities," and down along the edge of the water barrier. As far as and the prowling poet turned into that side street "under they found terra firma to carry them they held their an impulse so overruling" that he felt pleased, rather than course straight. New sights, new sounds, new scents of surprised, when he really met his Platonic inamorata, who shall he also reap, and that the kingan unfamiliar vegetation failed to confuse their guiding admitted that she had been guided by a similar presenti- dom of the hells is within as much as

. The night was moonless, but that very circumstance. by keeping normal vision in abeyance, perhaps gave an elder faculty a chance to assert itself, as stars shine out more clearly in the dark.

Prof. Bates, the "Naturalist of the Amazon Valley, mingled with bee-attracting treacle. The little forager, states that he could not lose his native gun carrier in the loaded with a jag, as well as with patent glucose, does find jungle, and expresses a surmise that the faculty of directions of the little forager, jungle, and expresses a surmise that the faculty of directions of the little forager, jungle, and expresses a surmise that the faculty of directions of the little forager, jungle, and expresses a surmise that the faculty of directions of the little forager, jungle, and expresses a surmise that the faculty of directions of the little forager, jungle, and expresses a surmise that the faculty of directions of the little forager, jungle, and expresses a surmise that the faculty of directions of the little forager, jungle, and expresses a surmise that the faculty of directions of the little forager, jungle, and expresses a surmise that the faculty of directions of the little forager, jungle, and expresses a surmise that the faculty of directions of the little forager, jungle, and expresses a surmise that the faculty of directions of the little forager. the primitive races, even of our latter-day world.

Acting upon that hint Surgeon E. C. Garnier, of the French army, recently instituted a series of interesting ex- an experience which alone can be his periments with the hill tribes of Madagascar—"about as uncivilized bipeds without feathers as can sustain their claim to the name of human beings," as he describes them.

Their habitations are mere dugouts, with a litter of dry fern leaves, and they rarely go to the trouble of cooking provisions that can be assimilated with the aid of strong aws, but they have an ape-like knack of imitation, and Dr. G.'s assistant herb gatherer had acquired a chattering acquaintance with the French language.

"If he could smell his way home from the heart of the tanglewoods I do not know," says Dr. Garnier, "but I am very sure that his talent of path-finding stood the test where neither sun nor stars could have supplemented the medium, one who lived in, and held the future life in a life in all assistance of landmarks and where beeline trails could not communion with the residents of the development of our present life in all possibly have been known to him from previous experience."

On his transfer to Port Tanarave the doctor took that two-legged sleuth along and gave him no hint of his chief purpose when he arranged a trip to the hill country of the interior.

The woods up there were a little less impenetrable than the investigating hound soon had them both up the same on the coast, but far more continuous, and the experimenter had provided himself with more than one compass to find his way back to the overland road, if the faculty of his companion should fail him. The weather was cloudy and calm, and after a six hours' zigzag tramp through the forest the last sounds from the native habitation in the river valley had died away: a silence, broken only by the chirp of tree locusts and the occasional shriek of a hawk, brooded over the wilderness. Moreover, the doctor had kept his assistant a chattering by a pretended interest in his family affairs and antecedents, which incidentally established the fact that he had never before been within 100 miles of these woodlands.

"Say, it's getting late," remarked the doctor, after range all over an area with a diameter of 50 or 60 miles, glancing at his watch. "We have about all the herbs we but return in a beeline, after contriving to break her fast, can carry. So please let's try and get back by the short est road."

"Allons done," assented the native. And, taking the And hounds have found their way back to the kennels lead, hitched up his bundle of sundries a little higher.

F. L. OSWALD.

place, it is not fair for a few to support | tion paper seemed to act as a quaran- and sister workers when I say we wish

local societies, while the many who really get the benefit of a speaker's engagement, fail to contribute toward the support of said societies, and stand on help hold up the hands of the support. the outside and kick.

ers of Spiritualism in Atlanta, then I hope the delegates to the coming N. Permit me to say, my home is not Atlanta, Gai, but for seven winters I have and even go out doing missionary work ter and devise some way by which we

served the Society of Spiritual Science throughout that state; but Brother Tull, poor "itinerant speakers" there. I know that for three years one such mediums must be paid a living sal- "settled pastors." LOIL "Human Culture and Cure, Part never kicked, was the financial support vate sittings; if they have to, then will first. The Philosophy of Oure. (In of that society. For one year he paid they remain where they can do the best, the hall rent—\$25 per month, beside his when Spiritualists and those interest. By E. D. Babbitt, M. D., LL. D. A

dues, and he is not a man well off in ed in Spiritualism, will come forward very instructive and valuable work. It

#### SOWING AND REAPING.

The Omnipresent Truth of Man's Moral Responsibility.

We were recently very strongly impressed with the fact that the true principles pertaining to man's spiritual life and destiny are more universally recog-nized than many of us are conscious of, and that its manifestations are not confined to any one religious sect or political party, but to any individual soul who honestly desires to be illuminated there will come a manifestation of that glorious presence which will not only quicken the intellectual perceptions, causing them to more clearly perceive the distinction between truth and error, but which appeals to the spiritual faculties, causing them to rejoice in the boundless manifestations of the truth which alone can emancipate the soul from its bondage to the lower life, and place it in the conscious presence and under the direct influence of that power which is the only true savior and re-

A short time since we had the pleas a short time since we had the pleasure of listening to an address by the Rev. W. J. C. Wilson, pastor of the Methodist Episcopal church of Central Bridge, N. Y. The subject of his discourse was, "Co-operation of the Human with the Divine Forces," showing the necessity of such co-operation if the work of human progress from the false conditions of life were brought to a successful issue. We quote a statement that he made bearing on that point: "Here is a man that has degraded his manhood, has descended into the mud

and mire of animalism. How is that man going to rise to honor and respect-ability? Only by going through a mighty struggle with himself. Yes, my dear friends, he must make one of the mightiest struggles of his life. He cannot rise by folding his arms and saying, if the Lord wants me to be saved. I will be, and if I am to be damned, then I will be any way.' Such a man will be damned (condemned). The Lord has ate with the divine plan and work out his salvation, for in no other way can it be attained."

In the address there was entire free-dom from any insinuation that some one else had accomplished that wonderful result, or would do it if they were asked, but he strove very earnestly to impress the fact upon the minds of his hearers that if salvation came to any soul from the degrading influences of their unspiritualized lives, it must be because that soul earnestly and intelligently co-operated with the divine forces; for if it did not failure would result, and that to make our life a suc-cessful one while here in this phase of existence we must be willing to recognize the power and influence of the supernatural, and that a non-recognition of those spiritual forces would result in failure of accomplishing what is necessary to make our life a successful one while here.

We have just finished reading "A Wanderer in the Spirit Lands," and if the author's statements are correct, we have no occasion to doubt their truthfulness, believers in the orthodox hell have a foundation upon which to base their assertions. The truth of the fact is becoming more acknowledged that whatsoever an individual sows that the heavenly state, and is a result of internal conditions; and as "birds of a feather flock together," so those of the same type of mind, with the same ambitions and desires will congregate to-

gether and augment either the heaven or hell of their lives.

If every mortal would read "A Wanderer in the Spirit Lands" and apply the truth that is announced by the author, it would revolutionize our present new book in these lines from "Aurora" thor, it would revolutionize our present civilization; but the ascent up the mount of spiritual progress is slow and each individual soul must pass through true guide, and with the majority of earth's children what is given to them as the experience of some other mortal is taken with large grains of allowance. To be convinced they must individually travel over the route.

The statements made by the author of the "Wanderer in the Spirit Lands," are confirmed by the testimony of all who have had their interior soul life illuminated by the truth, and those who have developed their clairvoyant sight have especially confirmed the state. ments made. Ann Lee, the founder of Shaker Communion, was a highly gifted those places she rendered assistance to those who were anxious to leave their degraded state and advance toward a better one.

It is a blessed thing to have a knowledge of the truth, and to be willing to be guided by its ministrations, but to all souls who love their fellow-beings and are anxious to benefit them, there is sorrow when they realize the condition of those who will not because they cannot receive the light; the conditions of their spirtual development prevent-ing their illumination. The law of evo-lutionary growth will have to work a change in their spiritual status before they can understand what is required of them in regard to their advancement.

The most important fact in regard to the instructions of the spiritual philosonly is that it is teaching mankind their moral responsibility, and that none of those universal laws that gov-ern life can be violated without the penalty being paid. That one lesson is of more vital importance than all of the minor details of its manifestations. All else are secondary, assistant forces in helping to establish that one vital truth.

Among all denominations there are mediumistic souls who are being used by the spiritual powers as instrumentalby the spiritual powers as installed their ities to advance the truth, and their ities to advance the truth ities the truth ities to advance the truth ities the truth testimony is condemning doctrines that are striving to hold progressive life in bondage to that which cannot nourish the expanding energies. of the immortal spirit.

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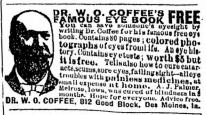
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### THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK

The Spiritual Significance is by Lilian

new book in 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, Henceforward 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, as discovered and applied in wireless telegraphy, are simply laws of an unseen realin into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science. ence the author of "The World Beautiful" continues the same argument pre-sented in those volumes in a plea that spirit land as perfectly as the ordinary its faculties and powers, and that the mortal does with material things. She present may be ennobled by the commade the statement to some in her day stant sense of the Divine Presence, and that if they could see what she saw of the condition of those who were in the hells of spirit life, they would be horrified; they had sown to conditions of which they were now reaping the har.

yest, and in her beneficent visits to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and qualities that have insured for "The World Beautified to the same essential style and the same essential style and the same essential style and qualiti ful" volumes an almost world-wide popularity.

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## .. GENERAL SURVEY ..

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

non-appearance of YOUR article.

spondents that The Progressive Thinker | which kills it as a revelation is the only is set up on a Linotype machine that practical remedy!" must make speed equal to about four | Wednesday evening meetings are bewritten plainly with ink on white Mass, occupied it October 15. paper, or with a typewriter, and only on | Important Correction .- Dr. E. A. Palmone side of the paper.

quire.

into the waste basket.

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 basket.

C. Walter Lynn, the healer, has removed to 920 Haight street, San Francisco, Cal.

Dr. C. W. Littlefield, of Alexandria, Ind., is open for engagements for the camp-meetings during the coming sea-

Christen Hoy says: "When a person low this parallel farther. I will just note that hypnotism has had to encounter the same kind of skepticism that meets the sudden conversions. It anybody will take the trouble to investigate the methods employed by the Salvation Army, that has for its principal if not sole aim the conversion of sinners, and compare these methods with those employed by hypnotists, I think he must surely notice the similarity. We find the same endeavor to interest people, to put them in a passive state of mind, and to give the same suggestions over and over again, sometimes in the same words, but more often with just enough variation to avoid irritation. Compare also faith cure with hypnotic or magnetic healing. A possible explaways from the way wanted. In hypnotism is used what is called auto-suggesgestions in order to accomplish a cerauto-suggestions? May conversions not be manipulations belonging to the same class of facts as the hypnotic manipulations?"

Says Freedom, a Manilla newspaper: "There is insurrection to the papal authority among Filipino Catholics, and the Union Obrera Democratica have gone so far as to form a Filipino Catholic organization outside of the authority of the Church of Rome, name a bishop, or rather a president for the Philippine Islands, and bishops for each province, all of whom are renegade Catholic priests. The honorary presidents of the new church are Governor Taft, Emilio Aguinaldo, and Commissioner Tavera. The bishop or president of the Philippines is the former notorious lipay; the executive president, Pascual apt to get up a hoax." will not recognize this as the Catholic churches are to be taken from the Spanthe priest Guidi to the Philippines.

The Rome correspondent of the Morning Leader, writing on the 14th inst., said: "An additional interest has been given to the story of the death of Count Bonmartini at Bologna by a remarktion with it related by the 'Corriere' della Sera," one of the principal Milanese journals. There is a lady of Milan, on which the murder appeared in the on here very nicely indeed." papers, the lady suddenly woke her hus-

was a Bible sacrament of blood Atone-ing young business man of Oakland.

CONTRIBUTORS.—Each contributor ment, justified by texts the murderer seis alone responsible for any assertions lected just before he committed the or statements he may make. The editor | horrid deed: Such as Lev. xvii:11; Heb. allows this freedom of expression, be-ix:22; Rev. xiii:10; Rom. i:32; I. Cor. lieving that the cause of truth can be v:5. If these passages mean anything best subserved thereby. Many of the they mean murder, and so Paul used sentiments uttered in an article may be them. (See Judge C. B. Waite's Hisdiametrically opposed to his belief, yet tory of Christianity, p. 522). In view of that is no reason why they should be this and repeated Bible and religious suppressed; yet we wish it distinctly murders (like that of Freeman), is not understood that our space is inade-the Bible the book not to be allowed in she should for we out of the city have quate to publish everything that comes general circulation? Were any other no way of knowing the names of medito hand, however much we might desire book as dangerous, would it not have ums, to whom we may write to fill ento do so. That must account for the been stopped off by some authority long ago? If that is not possible, it should WRITE PLAINLY .- We would like be discredited by the Truth about it in to impress upon the minds of our corre- every possible way. The Science

compositors. That means rapid work, ing held in Unity Hall, New London, and it is essential that all copy, to in- Ct. October 8, the rostrum was occusure insertion in the paper, all other re- pied by E. J. Bowtell, of Olneyville, R. quirements being favorable, should be I. Mrs. Effie J. Webster, of Lynn,

er writes from Blair, Neb.: "I saw in ITEMS.—Bear in mind that items for The Progressive Thinker a notice of the the General Survey will in all cases be late decision of our Supreme Court on adjusted to the space we have to occu- religious exercises in the public schools. py, and in order to do that they will I want to set you right on one point. generally have to be abridged more or You say that the suit was brought by less; otherwise many items would be an Atheist; that is a mistake, Dr. Dancrowded out. Sometimes a thirty-line iel Freeman is a Spiritualist, I know item is cut down to ten lines, and ten this to be true as I have been in correlines to two lines, as occasion may re- spondence with him from the time the suit first started, but there is no credit Take due notice, that all items for due the Spiritualists or Liberals of Nethis page must be accompanied by the braska for the victory over bigotry. To full name and address of the writer. It Dr. Freeman and to him alone belongs will not do to say that Secretary or Cor- the credit. He has fought the battle respondent writes so and so, without through the courts single handed exgiving the full name and address of the cept a small sum I collected from a few writer. The items of those who do not of my liberal neighbors and forwarded comply with this request will be cast to him. Although I appealed to the president of the Nebraska State Associthis office, for they will not be returned | Philosophical Society in behalf of the cause to aid him in his gallant fight against the combined orthodox forces, being the first homesteader in United States. He is now living on

J. McKinstry writes from Nelson, Ill.: "Although many persons, like myself, agree with Spiritualists in disbelieving Dr. John A. Wyeth, the discoverer of and denouncing the superstitions of orthe hot water cure for tumor, who re-thodoxy, yet we cannot be convinced of turned from Carlsbad and Paris to New the reality of spiritual communion with-York on the Kron Prinz Wilhelm, told out having the evidence of our corpoof a wonderful theory advanced before real senses. We hear and read much ing that Mrs. Payne came to Houston the London Medical Congress at which about mediums who cause spirits to ma. and started us on the right direction Lord Lister presided, by Professor W. terialize, and who receive written or H. Welch, who holds the chair of bacte-spoken messages from them, yet we riology at Johns Hopkins University, have never had the opportunity of get-Baltimore, "It was on immunization ting occular demonstration, and nothing from all diseases," said Dr. Wyeth. besides such proof can satisfy us that "Professor Welch lays claim to having spirits do or can communicate with made some discoveries along the line of mortals. Although within seven miles a universal virus which will give im- of where I reside there are three cities munity from or prove a remedial agent containing in all as many as 20,000 inin all diseases. All a man will have to habitants, I have never heard of a medo will be to get inoculated with the dium in either of them who claimed the virus and he will never catch anything. power of invoking spirits or of getting | had the distinction of having died twice, The theory is entirely logical." Dr. communications from them. If we Wyeth said Carlsbad, with its 50,000 in- could see materializing or spiritual valids who thought they were ill, who slate writing at our homes, or under cirwere ill and didn't know it and who cumstances where there is no possibil- of the Oakland Hill Mission church, didn't know whether they were ill or ity of fraud, we would become be- now Congress Street Methodist Episcolievers."

is under hypnotic influence (it need not Budget. New Zealand, will tell you of gregation and erecting a new house of be hypnotic sleep) he performs actions Mrs. Brigham's work there: "The Dun- worship that he was overcome by nervthat are foreign to his temperament. edin Psychological Society are in earn-lous prostration and after a week's ill-Such actions denote a change of spe-lest in their endeavor to bring science ness apparently died. Dr. Kiefer, then cifically the same kind as is brought and reform before the public eye. about by conversion. I cannot here fol- Mrs. Helen Temple Brigham, who is to

The following comes from Snohomish, Wash.: "John Nelson and his wife, who live several miles from town, tell a strange story of a dream, and a treasure revealed thereby. About six months ago Mrs. Nelson had a dream. In it she came to Snohomish, and tying her horse, wended her way down a winding path leading to the bottom of a deep gulch, which passes into the Snohomish | vices had proceeded to the conclusion river. At the bottom of the gulch she of the scripture lesson and the preacher saw a board eight inches wide and two had just uttered the name of Mr. Johnfeet long. She raised the board and discovered a twenty-dollar gold piece, a eulogy, when a sudden gust of wind dime, a nickel and a penny beneath it. | blew a door shut and the supposed dead The next morning she told her husband about her dream. Last week she had the identical dream again. The couple nation of the power of prayer is, in the drove to town and tied up at their acfirst place, that many believers claim customed place. Mr. Nelson jokingly that the effect of prayer is directly on said, 'You had better look for your \$20 gates of death." Many attempts have the one uttering the prayer, and that now.' His wife took him at his word, been made to get Mr. Johnson to make the general belief is that prayers may going down the path she had seen in a statement as to his sensations during be and often are answered in different her dreams, curiosity impelling her to his cataleptic state. His invariable re- ing of the Band of Harmony, Thursday, see just how much would come true. ply was: "What I saw then I shall never She had never been there before, but tion, the individual giving himself sug- every inch of the way was as seen in the dream. At the bottom of the hill tain result. Might not prayers be such and just on the brink of a brook lay the the winter in Southern California, and I board, as seen twice by her in her dreams. This was becoming too realistic, and she had to screw up her courage before she could look beneath the month or longer in a place, or if deboard. When, however, she did so, there lay the coins, exactly the ones she had dreamed of. She was inclined to faint, and made haste to leave the un- to Harrison D. Barrett, Mr. and Mrs. canny spot. Mr. Nelson, less startled, Sprague, Mr. and Mrs. Kates, or any but sufficiently impressed to make his well known worker of our cause, for refhands unsteady, picked up the coins and | erence. I hope to close an engagement came down town to relate the wonder- at an early date. Address me at Grand ful tale. Mrs. Nelson was almost ill with excitement; her husband was also nervous. Both are absolutely mystifled. Mr. and Mrs. Nelson are trustworthy people, and none who know them doubt that the strange find was made. They have lived in this vicinity for years, and renegade priest, Father Gregorio Ag. are not the kind of people who would be way, and with twelve years of experi-

Poblete. The pope is to be defied if he speak for them on Spiritualism. in the Victoria Hall, comes with very high church in the Philippines. The credentials as an inspirational speaker and poetess. She has held the platform ish priests and friars and a general in the New York Spiritual and Ethical revolution of religious affairs is to take Society for twenty years, and has a place." It is to counteract the work of world-wide reputation as a speaker and this native church that Rome has sent expounder of modern thought. She comes via Melbourne and Sydney, where she has spoken before large audiences with immense success. This is her first visit to the Australasian colonies, and a treat is assured all those who go to hear her. She is accompaable instance of telepathy in connec. nied by Miss Cushman, president of the New York Society."

G. H. Brooks writes from Newport, Ky.: "I am still at No. 508 Lexington | Haydenville, Mass, one of the most in a small grocery and all the fixtures, the wife of a Signor M., who formerly avenue, Newport, and will respond to knew Count Bonmartini. On the night calls for funerals. The work-is going with oratorical ability of no mean de- trees have been ordered which will be

band and declared that she had learnt macher and Dale Owen. Dobson took and reasoner. She stands as a beacon number of cottages will be put up in the in her sleep that the Count had been place Wednesday evening, October 15, light of advanced thought along all spring before the camp opens. It is exkilled by the young lawyer Murri, at the home of the bride's parents, 196 lines of reform, and has endeared her. pected that many who have been wait-Signor M. paid little attention to his South Seventh street, San Jose, Cal. self in our hearts such as few have in ing for the foundation stone of Lake wife's ideas, although she begged him Miss Schumacher is the youngest late years. She has been re-engaged Brady camp to be laid before investing, to write to his brother, who is an in daughter of Mr. and Mrs. Frederick for three months of 1903, and may she spector of the police force of Bologna. Schumacher, and a most charming be spared many years of usefulness, is His astonishment when Murri's confest young lady. She is a graduate of the sion was published may be imagined." | Santa Clara High School and also of the The Torch of Reason says: "The San Jose Normal, and is a musician of murder of Mrs. Pulitzer by the grand- much ability. Mr. Dobson is the son of bon of Brigham Young in New York, the late Dr. A. B. Dobson, and a promis-

When writing for this paper use a pen or typewriter.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock at Schott's Hall, 1203 and 1205 Belmont avenue, corner Racine avenue, Lake View; Wednesday nights at 124 Dearborn street. Rev. A. Lundeberg will lecture on "The Mission of Spiritualism." This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not. The services will commence the first Sunday in November.

W. J. Hicks writes: "Ottumwa, Iowa,

has again had the pleasure of hearing an honest medium: this time Mrs. M. A. Burland, of Chicago, Ill. Mrs. Burland tells me she never advertises. Well, gagements, and if those who are honest keep their names from the public, and before the public, can we wonder why the fake medium gets the advantage over the honest one? This alone ought to be enough to convince every medium that it is right and proper for them to advertise in the acknowledged Spiritualist papers. Mrs. Burland is one of the very few speakers in our cause today that can take their subject from the audience and handle it in a masterly manner, She gave us four lectures here and every one of them was given in an excellent manner, and has won for her a place in the front rank with the people here. If the National and state societies would have a system whereby they would send into states and cities speakers in turn, it would not be long before the locals would be able to support themselves, and in that way all these hungry mortals would have a change to get fed on the truth they so eagerly seek. If it could be arranged whereby Mrs. Burland and all like her could be put out on a salary per month, they would do an untold amount of good. This medium is also one of the few that does her work for a reasonable price. She left here for Hayesville, Ia., and from there home to Chicago; then

Mrs. Gussie Farmer writes from Houston, Texas: "Having a little time I but neither of them did anything or will give you an outline of work done sent him a nickel. Besides breaking here by Mrs. Laura B. Payne, of Tothe back of orthodoxy in our public peka, Kansas. She came here the latschools, Dr. Freeman has the honor of ter part of August, and gave Houston most of her time. She left here last week, Oct. 3, with mutual regrets by all Homestead No. 1, near Beatrice, this of us, the expression from all being that she is the best lecturer ever heard on a Spiritualist rostrum here. At this time the Houston Spiritualist Society is in better condition, financially and spiritually, than it has been in several years before, and all the new members that come into our midst are substantial, respectable people. We are rejoiconce more. She also gave quite a nice drama for the benefit of our society, out of which we realized about \$30. I must not forget to mention the many nice little home circles or parlor entertainments that she gave while here, in psy

chometric readings and vocal solos." Rev. Elijah R. Johnson, one of the most widely-known Methodist ministers in the west, died at his home in Mulberry, Ind. He was 72 years old. He according to the opinions of noted physicians. His first supposed demise was in June, 1869, when he was the pastor pal church, in Lafayette, Ind. He The following from the Dunedin worked so hard in building up his conone of the state's most noted physicians, pronounced him dead, and this opinion was concurred in by other doctors. Mr. Johnson always had been opposed to embalming and his body was not embalmed. To this fact he owed thirty-three years more of active life. The body lay three days while arrangements for the funeral were made, Rev. J. W. Joyce, now Bishop Joyce, had

charge of the funeral service. The serson, preparatory to pronouncing a man sat up in his coffin. Two weeks later Mr. Joyce accompanied Mr. Johnson to his church and from the pulpit tell to mortal man."

ualists of California: "I intend to pass | workers in the cause of Spiritualism, desire to make engagements for inspi- of our esteemed brother, Dr. Warne, rational platform lectures with societies in the state. I will speak for a sired, will make arrangements for the to be tendered Dr. Warne." entire season as settled speaker. I in vite your correspondence and refer you Ledge, Mich., Box 833."

B. Frank Schmid, president, writes: "The First Spiritualist Church of Indianapolis, Ind., opened the season's work in September. The society is moving along in the even tenor of its ence finds itself in greater need of help and encouragement than in years gone by, owing to the indifference of Spiritualists themselves. During the past week officers were elected to serve for the coming year, and among them were a number who had served the society continuously for twelve years, and they deserve great credit for their stability. Their unselfish devotion to the cause live as a movement in our city. It seems more and more difficult all the officiating. ... Je 'F while to supply the abnormal demands of an unthinking public, and unless fed by sensations their interest lags, while purchased the grounds they had leased their minds dwarf and their souls remain dormant. We have had with us Brown, and din addition have also during October, Miss Lizzie Harlow, of bought nearly a half-acre adjacent and tellectual of women upon our platform, paying cash for the same. Some shade gree, and with deep philosophical truths | set out this fall. About twenty-five lots The marriage of Miss Alice Etta Schu- for the world, she attracts the thinker have already been spoken for and a the earnest prayer of one who loves the truth and appreciates ability. Mrs. Georgia Gladys Cooley domes for November and December. Although a stranger among us, yet we shall extend

her a most hearty welcome."

All books advertised in the columns f The Progressive Thinker are for sale at this office Bear this in mind.

writes from W. Superior, Wis.: "Mrs. Elizabeth Holmes, the Minneapolis medlum, who held fourteen successful meetings on Sunday nights in this city, has begun meetings in Duluth. She had meetings there the two last Sundays, in Columbia Hall, with fair attendance. Mrs. Holmes is trying to open the field in Duluth, actown with a \$50 monthly license for mediums. She has engaged tials from the N. S. A., or societies aux- with wholly." iliary to the same, shall be exempt from paying any license. She is fighting this ordinance single-handed, and asks for the prayer and good thought of all earnest Spiritualists, who believe in honest mediumship, and do not approve of pulling up the wheat with the tares, the dishonest ones keep their names | Through her work in St. Paul, Minneapolis and West Superior, she has shown that she is capable of representing Spiritualism at any place, and it was by rethis part of the country."

was permitted to see Mollie three times in successive years. I made the first public announcement of her case in the Boston Investigator, suppressing her name and locality. Later, when her case was made public in a Brooklyn paper at considerable length, I sent the article to the Banner of Light, with an girls at Washington; and he tested Mol- Lincoln. wife, and we have letters from her writwax flowers and a tidy made by her." Harry J. Moore is now located at 645 W. Sixty-third street, Chicago, where he can be addressed.

H. A. Cross writes: "Mrs. Maggie Waite and Dr. Burgess have begun a series of Spiritual meetings in Kimball Hall. Sunday evening, Oct. 19, I am to deliver an address at their meeting. when I will present evidence of the fact that many years before the Fox Sisters were born, a seance was held in this country by the use of a capinet specially constructed for the purpose, which was very successful. Anyone interest-I gather my information from a historical work which I procured this season former gentleman. on the occasion of my summer vaca-

A. W. Kellar writes: "The meetings of the Englewood Spiritual Union are well attended in spite of the bad weather. Harry J. Moore's lectures are appreciated, and he is doing good work as much information concerning it as Herrick, nothing did more to bring it in organizing. Quite a number of new members have joined our society since | Ewing will clear up some points that opening up of our fall meetings. His evidently need clearing. friendly and social nature harmonizes well. He is liked by all members and workers of the society. Mrs. Gehring follows his lectures by spirit messages. She gives positive evidence of spirit return. Her messages are correct in every way, and recognized by all who receive them. We expect to have with us Mr. and Mrs. Carpenter for the month

of November." James Newton writes from Toledo, Ohio: "The Independent Society of Spiritualists, Toledo, Ohio, has purchased a lot adjoining the new Y. M. C. A. building on 10th street. The lot is 100 by 42 feet; the cost, \$3,000. The association has made its first payment, \$1,250. As soon as the lot has been paid for steps will be taken towards the erection of a temple which will be devoted to the needs of the society. The building will be the first of its kind in Toledo. Plans have not yet been laid for the building, but it is intended to have it sufficiently large to meet all requirements. At present the society meets in the Post Room of the Memorial Building, and will continue there until the new temple is completed. We have already had the promise of several large donations toward the proposed temple. The meetings of the society said: "Here in this pulpit with me is a during the past month have been served man that has come back to us from the by Mrs. Marian Carpenter. She will be followed next month by Mrs. Loie Prior. of Washington, D. C."

Mrs. L. LeSieur writes: "At the meet-Oct. 16, Mrs. Cora L. V. Richmond, our president, spoke of the passing to spirit Abbie E. Sheets writes to the Spirit- life, recently, one of our most able Mrs. Emma Nickerson Warne, the wife President of the State Spiritualists Association. Resolutions of sympathy were passed by the Band of Harmony,

> Mrs. F. J. Geiger writes: "I have taken your valuable paper three years, and feel it is so full of life and love to all humanity that I cannot well get along without it. I have four of your premium books, and am rejoicing to think that shortly my time will be out so that I can have Hudson Tuttle's book. Dr. Julia M. Walton, of Jackson, Mich., gave our society a lecture and seance at my home which produced great enthusiasm, and this third lecture since the organization of our society a year ago is doing its good work, as is plainly shown aroundabout us. Our society is small and weak, but is gaining strength, and we hope for enough so that we may be able to spread the gospel far and

Very elaborated and beautiful service, accompanied the public christening, baptism and giving of name to the that there were druggists even in those daughter of Mr. C. Long, at the Church days. of the Students of Nature, 1565 Milwauhas made it possible for Spiritualism to kee avenue, on Sunday evening, October 5, Mrs. M. Schumacher, the pastor, his forthcoming lecture. I remain.

Mary L. Bettes writes: "On October 16 the Lake Brady (Camp Association the past season of Mr. and Mrs. D. R will now come forward and add their mite toward building up one of the best spiritual camps in the country, for nature has done her part, as it is one of the most beautiful spots for a summer home that can be imagined, and is easy of access from all points. The management are already planning their pro ' For sale at this office.

gramme for next season and will secure the best talent possible. Those desiring further information will receive it

J. . White is holding meetings at Fort Scott, Kansas. He can be addressed at Room 8, Huntington House. Read this Carefully,-T. Holmes Henry Heaton writes: "I have just

finished reading The Religion of Man and Ethics of Science. It has been a long time since I have read anything that has given me so much pleasure. I wish that every person who has brains, and acquired knowledge enough to appreciate it, could be compelled to read it. The writer has a remarkable power of expressing, in forcible English; English so forcible that I do not see how an attorney and has an amendment to any intelligent reader can fail to see said ordinance before the city council, that he is right. I found but very few which reads, that mediums with creden- things in the book that I did not agree

Mrs. F. A. Logan will resume her Circle of Harmony at her residence, 1218 Railroad avenue, Alameda, Cal., every Sunday at 2 p. m.

Nebraska State Spiritualists Associa-

braska was held in Lincoln, October 4 | fused to grant my request and he (Barquest of Duluth people that she came to | and 5, 1902, in the G. A. R. hall. Owing | rett), was very sorry. He and his family were for many years, three meetings at \$5 we were enabled to if not still, the only near neighbors al- pay on past debts incurred, the sum of lowed to visit Mollie. Through them I | \$23. After business we entered into an interesting discussion on Organization, the majority agreeing to the proposition that Spiritualists should support organizations. The new officers elected for the ensuing year are as follows: Max Hoffmann, president, Lincoln; Mr. Madsen, vice-president, Lincoln; Mr. James Campbell, secretary, endorsement by way of preface. In the Havelock; Mrs. Mary J. Bonney, treas-

lie Fancher's clairvoyance by getting | A very intelligent and attentive audifrom her the reading of a printed slip ence of about 300 met at the evening passenger agents." under seal, which he himself had not service Sunday, addressed by Mr. seen. I ventilated that test in the Ban- Campbell, followed by Max Hoffmann, ner and other papers. I have seen Mol. our new president, in his own original copies of your poems sent to ation of Spiritualists and to the Omaha Togeth Mo." over the class of people who are searchten elegantly in pencil. We have also ing for proof. His tests are very convincing. We expect that the slumbering forces of Nebraska Spiritualists will be awakened to an active interest in the cause, and that more members will be enrolled ere another convention comes around.

JAMES CAMPBELL, Sec'y. Havelock, Neb.

Dr. Sweringen Wants Light.

To the Editor of the Journal-Gazette: Since we are to have two lectures on "Christian Science," pro and con, by the Hon. W. G. Ewing, of Chicago, and the Rev. Dr. J. M. Buckley, of New York, able writer and speaker and a harmoned in the subject will be satisfied, I feel | my attention has been directed to the assured, with the proof of my assertion, subject, having also received a very kind and special invitation to hear the of Michigan an organization to carry on

If you will allow me space in your valuable journal tor a few remarks upon the subject, you will greatly oblige not only the undersigned, but many of your readers who are interest- mer and aside from the heroic and ed in its discussion. They desire to get i faithful labor of our chairman, D. A. possible, and hope that the Hon. W. G.

How do "Christian Scientists" cure the itch? Like Banquo's ghost, this question will not down, in my contemplation of the claims of "Christian' Science." At the risk of being again, accused by my "Christian Science" friends, of "itching" for newspaper notoriety, I ask

cause of the disease. By the aid of the microscope, science (just ordinary, evsects getting on and under the skin and rapidly increasing in number. But the discovery of the cause of the disease, has made no change in its treatment, sulphur ointment being as successful now, as before its etiology was estab-

Now, what I want to know is, How can "Christian Scientists" cure the itch without using some "material remedy" that will kill those little microscopical insects, since it is only by kill ing them that a cure can be effected? What is true of the itch is equally true of tuberculosis, trichinosis, tapeworm, phthiriasis and other diseases. Where would "Christian Science" be in a case of pediculosis pubis? I want the cure of these diseases, because if merely thinking at them, or about them, or praying over them, or reading from Mrs. Eddy's book concerning them will for bear, deer, quail, squirrel and rabbit, without gun or dog, and return with such a display of game as would make the nimrods of the country appear

of Jesus, who neither used nor recommended them." Now how do "Christian Scientists know that Jesus never used or recommended material remedies? Have all his words and works been rematerial remedies? He certainly made use of an ointment composed of clay even when given the opportunity. and spittle; fig poultices, oil anointing and other "material remedies" are mentioned in the Bible.

That "material remedies" were used and recommended in Bible times, may he inferred from the fact that they were kept in stock as they now are; for do we not read in the tenth chapter of Ecclesiastes that "Dead flies cause the ointment of the apothecary to send forth a stinking savor?" So it appears

Hoping that Hon W. G. Ewing will shed some light on these questions in Yours, not afraid of the Truth.

H. V. SWERINGEN. -In Fort Wayne Journal-Gazette.

"Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price \$1. For sale at this office. "Right Generation the Key to the

Kingdom of Heaven on Earth." Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents...

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

"Healing, Causes and Directs." By W. P. Phelon, M. D. Price 50 cents. "The Spiritualism of Nature." By Prof. W. M. Lockwood Price 15 conts.

Says Mr. Barrett Is Mistaken. In regard to the report published in The Progressive Thinker from Harrison promptly by addressing A. G. Keck, D. Barrett, our worthy president of the Akron, Ohio."

The Progressive Thinker from Harrison Hull DSON TUTIES.

N. S. A., I desire to call the attention of HUDSON TUTIES. Spiritualists to one very flagrant error.

> "Clergy Rates," he says: "No difficulty whatever has been experienced by the ministers of our denomination in obtaining recognition at | STUDIES IN THE OUTLYING FIELDS OF the hands of the four great passenger associations of the West, when they have been legally entitled to the courtesy of clergy permits."

Does the president think that we of the West will let such a flagrant misrepresentation to our National convention go unchallenged? Farther along under the same head,

he says: "They (the Passenger Associations) have dealt with all of our people fairly and impartially, with no discrimination whatever against any one of our worthy workers." I have in my possession a letter from one of the passenger agents in which he states: "We will grant clergy permits to all workers in Spiritualism whom their National president will endorse." After examining my credentials, Mr. Barrett wrote The ninth annual convention of the that he could see nothing wrong with State Spiritualists Association of Ne- them, but that the passenger agent re-

to a down-pouring rain at the time for | I have the honor of being president W. H. Burr, of Washington, D. C., meeting on the 4th, no business was of the Kansas State Spiritualist Associwrites: "Henry M. Parkhurst, who first done. The 5th being Sunday, a fine, ation, and we have fourteen licensed gave to women an occupation by the clear morning, enabled us to conduct | ministers in our state and only two of use of the type-writing machine, lives our business with harmony and order. them have clergy permits—two worthy almost opposite the residence of Mollie I am glad to report a good financial suc- and twelve unworthy. I am greatly Fancher, the sleepless girl of Brooklyn. cess, besides paying for hall rent for handicapped therefore, in getting my workers into the field, on account of transportation.

I am a delegate to the National convention, but not being a "worthy" worker and not "legally" entitled to half rates, I shall be unable to attend, though I should like very much to do so. It will be my earnest hope and thought that the good spirits may guide our delegates in selecting a president for the ensuing year, so that those of us who are struggling in the West may early '50s, Mr. Parkhurst tested the Fox | urer, Lincoln; Mr. G. S. Klock, trustee, stand upon an equal footing with our worthy brothers and sisters who are in closer touch with the "able and efficient A. SCOTT BLEDSOE.

Approves of Mr. Barrett's Work.

has been rife with wisdom and counsel from many learned and able writers for some time and it has interested me to a great extent to learn how people will differ on a subject that we all ought to unite on in some way.

Now regarding the National Associa-

tion. I never read its constitution and

by-laws so do not know except in a general way what is purposes are and how they are carried out, but I will say this much for the president, the only officer that I have had the pleasure of meeting personally. He is a gentleman and one that we ought to be proud of at the head of the organization. He is an izer as well. This present week there will be incorporated under the state law the summer camp-meetings at Briggs Park. On our charter list we have several of our wealthiest and most respected citizens. The organization is the outcome of the meetings here this sumabout than the visit of Mr. Barrett. do not disparage the work of any who were with us this season, but the visit Personally, I would be satisfied to of Mr. Barrett left a good impression have my old question answered viz.; and we were all benefited by his having been among us.

Personally I think that the National Association should be composed of state organizations and that each state should have representation as deemed wise by the majority. Each state society should levy a per capita tax on its membership to defray its expenses and As regular physicians, we cured the the National as well. There should be itch with sulphur cintment and like an official organ printed in the interest remedies, long before we knew the of Spiritualism, and the workings should be fully set forth in this organ. Any and all amendments to the constiery-day, natural science) established as tution and by-laws should be printed in an absolute, undeniable truth that the it for a specified time and all delegates itch is caused by minute animals or in- to the convention could then be instructed how to cast the vote of the state organization.

THOS. J. HAYNES. Grand Rapids, Mich.

WOMEN VOTERS, ATTENTION! In the general interest of the coming election for legislators and other state officials, there is danger that the women may overlook the fact that they have a voice in the election of important officers, namely three trustees of the State University. There will, doubtless, be more interest than usual in the election of these trustees. The Federation of Women's Clubs meets at Champaign and is entertained by the State University and the women ought, in return, to "Christian Science" modus operandi of have interest enough to go to the polls | Poems. \$1. These books are for sale and vote for those who will further the at this office. in all educational matters has been greatly augmented by the condition of kill the cussed little animals that pro- the public schools in Chicago and they duce them, I will engage to go hunting will surely not neglect the opportunity Fletcher. M. D. In this volume the author, in to express themselves concerning the one institution in whose management they have some voice. However they may feel in regard to voting in general, there are few women who do not con-It is claimed that "In discarding ma- sider that they have a right to take actterial remedies for healing. Christian | two measures in regard to the educascientists are but following the example | tion of their children. Those women also believe that it is only just that they should have an equal voice with men on all questions which affect their interests equally, should not fail to register and vote, if for no other reasons, corded? Did he ever openly condemn to prove the falsity of the remark sometimes heard, that women will not vote

> Women must register in the same manner as men. Several women have been nominated by the various parties. The Democrats nominated Dr. Julia Holmes Smith and two men. The Republicans nominated Laura B. Evans and two men. The Prohibitionists nominated Marie C. Brehm, Narcissa A. Akers and one man, and the Socialists nominated Gertrude B. Hunt, Lydia Swanson and one man.

> Three candidates are to be elected and the voter may select any three candidates nominated, whether they be on the same or different tickets. S. GRACE NICHOLS,

> Cor. Sec. Illinois Equal Suffrage Associ-

Ingersoli Memorial Meeting. The annual meeting, under the aus-

pices of the Ingersoll Memorial Associa-

tion of Chicago, to commemorate the

life and work of the late Col. Robert G.

Ingersoll, will be held on Sunday evening, October 26, 1902, at 8 o'clock at Handel Hall, No 40 Randolph street. Dr. J. E. Roberts, of Kansas City, lecturer for the Church of this World, of that city, and one of the ablest platform speakers in the United States, will deliver the principal oration. There will other prominent men and some fine music. A rich treat is in store for all who attend. Tickets 25 cents, as long as they last. For sale by any officer or director of the Association at the address given in the prospectus, or at the general offices of the Association, Room 1205 Ashland Blook.

# **PUBLICATIONS**

Under the part of said report entitled A LIBRARY OF SPIRITUAL SCIENCE.

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vast array of facts in its field of research by referring them to a common cause, and from them arise to the laws and conditions of Man's spiritual being. Third edition. Price, 75 cents. RELIGION OF MAN AND ETHICS OF SCI-ENGE.

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Not servile trust to the Gods, but knowledge

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This department is under the man-

HUDSON TUTTLE. Address him at Berlin Heights, Ohlo.

NOTE.-The Questions and Answers have called forth such a liest of respondents, that to give all equal hearforced brevity. Proofs have to be omit | was bad? ted, and the style becomes thereby assertive, which of all things is to be depquiry. The supply of matter is always and typical murderer! several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

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-HUDSON TUTTLE.

Prof. W. H. Burr: Q. What do you hink of the prophecies of St. Malachy?

A. He is as mythical as Jack the Giant Killer and the prophecies he is alleged to have written are entirely spurious. They are adroitly worded, and show that they were composed in recent times. Of course it is difficult to mable value. How far, however, any prove that he not exist, or to prove that he did. A saint, or a prophet is of ing audible sounds, is an open question. easy manufacture by the Catholic and the claim to any discovery in that church. They come when there is ne. direction should receive closest investicessity, and a "lost manuscript" is just as readily brought to light when demanded.

S. D. Gray: Q. Will you explain the subjective mind, which Prof. Hudson says means so much?

A. This question has been fully answered in preceding numbers of The Progressive Thinker, and it is not advisable to enlarge on the answers given. We believe that in the study of the genuine by the physical and would be mind, it must be taken as a unit. Ob- physical mediums, especially in the distinct. "Sub-conscious," at its best ena may be explained. It is an assumption unproved, and no attempt has been made to demonstrate its existence.

Fred S. Guest: Q. Is the primal germ male or female? As for soul mates, are there two halves made for in the probationary earth life. each other, which if not united in this life will be in the next?

beings is neither male nor female, but a blending of both in psychic qualities and physical organization. The acci. I am unable to see how I could be the at the house of Mr. Laurie, Washington, dents of environment, and perhaps the initial start determines the sex.

The matter of "soul mates" and "right halves" was discussed at length In this department some time since. It printe refuge. Neither have I been over is an ancient speculation which ought enthusiastic in my investigations and not to have been revived. It is a perni- observations, and now what do I know cious belief and has not the slightest evidence in its support.

It has no support for it is entirely imaginary; it is pernicious, because husadapting themselves to each other, as in all cases necessary, will magnify are not the right halves, and hence not usually, for a time at least, think they

Yet more this "two halves" speculation and "soul mate," has given rise to the yet more infatuating belief in "affinity." This has been extended into spirit life, as intimated in the question, for if the right mates do not get together in voices or by the aid of the trumpet. Mr. this life they "will in the next!"

Such a belief is immoral in its influence, and is the destroyer of domestic happiness. In the next life those who each others' society as long as it is enjoyable. The distinction of sex may for a time be a factor in this spiritual attraction, like many other characteristics of the earth life, but ultimately dis-

"Mother:" Q. So much has been said about the influence of motherhood, of fatherhood?

the character and training of the child, nothing has been said of the influence of the father. Those who have written about prenatal conditions have placed such stress on the mother, that the father has been lost sight of.

The influence and duties of motherhood! High and holy it may be, but what of fatherhood? To me it has greater power in fixing the character of the offspring.

Mother earth will take the seeds of warm rays alike over all, and the clouds both impartially with the showers. The wheat will bend its head of life-giving grain; the corn flaunt its tassels in the wind, the ragweed mature because so bitter nothing will disturb it. The maternity of Nature is the same, but she cannot overcome the germinal influence: imparted to the seed she fosters.

When will the old idea that the wife belongs to the husband, in bondage worse than slavery, be outgrown? The Bible is responsible for its preservation and continuance, and thus making two kinds of morality, one for man, another of woman.

The man after reckless years of "sow ing wild oats," morally and physically polluted and diseased, expects and usually does marry a woman, like Caesar's wife, above suspicion. For her purity and trust, he gives the wreck of what dissipation has left.

It seems a mockery to talk of the holy influence such a mother must exert over children with such a father! A grim story, elevating and reformatory. Paand horrible mockery! Will not the per covers, 40 cents. Cloth, 60 cents. seed of the rng-weed mature into a rag- | For sale at this office: weed, heaven watched and tended? The more generous the rains and more warmth of sun, the ranker is its grawth.

Maternal care! How is it rewarded when the fatherhood is thus impaired? She may be doomed to have her chifdren die early, born with too weak vitality to survive perhaps a day, a week or year. More agonizing, they may thrive until the years, of puberty without marked organic trouble and even of precoclous intellect, then to become be." By Elizabeth Towns, Valuable suddenly moral degenerates, or to suc- for health. Price 25 cents.

cumb to some fatal malady, usually consumption. Thus are the sins of the parents visited on the offspring, and nature sternly refuses to allow the continuance of the imperfect and disease cuts them from the chain of the living. Before this mocking praise of the di-vinity of motherhood let there be at least a mention of the divinity of fatherhood. The divine child, mangerborn, was divine not because of his

mother, but of his father. Motherhood with such paternity, that of a clean and unpolluted life may be all that the most enthusiastic claim. The mother has something more than a weed to care for, and may place her hopes for a child with health, intellect and moral courage. On the other hand, can we be sur-

prised that the sensitive nature of the ing compels the answers to be made in | mother, outraged and intensified, reacts the most condensed form, and often on the character of the child, and makes clearness is perhaps sacrificed to this still worse that which in the beginning

The time-old legend of the primitive pair in Eden conveys this lesson most recated. Correspondents often weary forcibly. Eve the confiding mother, with waiting for the appearance, of with the fatherhood of the serpenttheir questions and write letters of in- symbol of evil-had Cain, the first

> M. A. R.: Q. What examples, if any, are there in the Bible, of spirit writing? A. By the spirit of Elijah, II. Chron-

icles, xxi:12. By the "fingers of a man's hand." writing on the wall of the palace. Belshazzar "saw the part of the hand that wrote."-Dan. v:5.

This was reproduced in the seance given by D. D. Home to Louis Bonaters of inquiry requesting private an-swers, and while I freely give what-ever information I am able, the ordi-which, if we believe the words of the swers, and while I freely give what-ever information I am able, the ordi-mary courtesy of correspondents is ex-medium, if followed would have changed the destiny of France.

> Mrs. Amy Pierce: Q. Can you give me any information about the "Speaking Dial"?

> A. Nothing farther than that contained in the article by E. D. Titus in er. If such an instrument were possimedium may assist a spirit in producgation.

## THE HOME CIRCLE.

Excellent Progress Made in Materializa-

The fraudulent phenomena that have been palmed off on the public for the caused skepticism to arise in the minds must be admitted is only a "working of many of those who are philosophical hypothesis," by which psychic phenom- Spiritualists, but have never had the called dead, but who come to us again | nation's honor. in the body, and volubly assert, and

Spiritual chemistry, of which we, as earth denizens, have little knowledge, ual seances. He is still impressionable for others. So may my little life be-A. The "primal germ" of all living can produce these results. How do know it? Well, friend spiritualists, I have no occasion to tell you an untruth, coin attended several spiritual seances gainer thereby. I assert that I am not | D. C. This gentleman, whom I well a hypnotic subject, I am quite sure that | know, was a government employe in the a home for the feeble-minded, or an insane asylum would hardly be an appro-

and what have I seen?

principally to ascertain if one Wm. Snyband and wife who believe it, instead of | der (a blacksmith by occupation) would been asserted by the spirit help of a slight differences into proof that they traveling medium who had previously "soul mates." They will then instead and not desiring to ask for space to 50 her were of the most astonishing char- man for illegally killing another. If we and expose them, whenever found, and criminal doings of a public worker, at- in judging what constitutes such pracof modifying their characters in har- into details, I will say, in a few sittings acter. The result of battles was fore believe, as Dr. Peebles aptly puts it, mony with each other, go on a still he got materialized hands and other told before the telegraphic dispatches, that "thoughts are etheric points of law, for obtaining money under false be lending aid to the criminal inclina- -J. Clement Smith. hunt for the missing "half," which they manifestations, and shortly thereafter and on several occasions advice was force," why do we not concentrate our pretenses, they would soon tire of their tions of viciously determined persons.— Yes, emphatically yes. The great Now, we are enabled to have a fair light, as the spirit help have increased it from time to time, and our friends and relatives from the farther shore can come and often stay from five to fifteen minutes, conversing in independent Snyder, contrary to the ordinary custom, makes no charge to sitters who

choose to pass the evening in investigathat struck the shackles from four mill-brother's keeper.—T. Rutherford Edtion, or in visiting with their spirit are in sympathy with each other enjoy friends. He gladly submits to any test conditions that are not injurious or degrading, and only a few evenings since his feet were enveloped in flour, hands filled with same, no clothing except pants and shirt of dark material, and other conditions imposed and precautions taken, which proved the fact of spirit return, through, not transfiguration, but pure materialization; for Dr. what is there to say about the influence | Powell, the cabinet chemist, sent forth from the cabinet many forms to con-A. Nearly everything, for while the vince those of the sitters who had betheir friends were dead. All came dressed in white, but different kinds of material, Pontiac, so stately and large of stature, Black Leaf, much smaller and as agile as a cat, Jerry Stevens, who was a real estate dealer in the earth life, and is still a good talker, Mr. Sommers, a German with his pecullar accent, and Charley Snyder, with his mirthful laugh. (He is a son of the medium, and was drowned several years ago). Mrs. McClain, the mother of wheat, the corn and the bitter ragweed, Mrs. Wells, comes to us and converses and give each the careful nourishment on topics and happenings that tranof her prolific breast. The sun pours its | spired prior to and since her taking off.

I would like to have the space to re- institution. This desire of their spirit- Volpi, in the 'Vessillo Spiritista,' which late in detail the various manifestations that are given us, but I am aware that The Progressive Thinker is filled to overflowing with progressive thinking and spiritual knowledge, so I can that when these landed estates are sold result? The one side will never be able hope for but little space, but, to the wavering spiritual fraternity, I want to emphatically assert that what you have students. Here, then, is that Spiritual other must allow that even with the perused under this heading is truth. and I voice the sentiments of the devel- in educating the young of both sexes on they use their mediumship as a source oping circle, who were Mr. and Mrs. Stanley, Mr. and Mrs. Wagner, Mrs. Price, Mrs. Wells, Mr. Snyder's family, and Mrs. Bolenbaugh, Mrs. Wheeler, Mr. Swanton. A. S. WELLS.

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"Just How to Wane the Solar Plex-

### MATTER FROM IMPORTANT OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND. Scintillations From the Lips of Dr. J. M. Peebles.

Death, to the pure in heart, is but going one step higher to clasp the shining hands of the loved ones gone before; qu it may be compared to the rose, that that climbs up the garden wall to bloom on the other side. It is not so much the mission of Spiritualism to teach men how to die, as how to now live the strenuous, manly life of the just. As but once, it becomes us to make every day one of moral improvement and selfmastery. Our angel-teachers plead with us not to miserly live for self, for And higher. We are rising from the gain; nor to grovel, underground like moles; but to move up out of the cere- Unto Christ and human brotherhood. bellum along the pathway of intellect to (Applause.) the coronal brain region-the soul's par-

lors, where come angel guests to talk in tenderest tones of love. tive, wrote thus: "I am not happy; bet- the right audience; if there are, say, a and begged for bread in the streets who sympathize. Asked how he could than to have been the hoarding, grasping man I was, treasuring up that which I could not take with me to this new state of being. Could I live my earthly I do not know. No one knows how the life over again, I should pursue a very different course. Pray for me." Emer-stant, it is positive, and is as real as son wisely said in his "Conduct of Life," that "he who gathers too much of the receive by the wireless telegraph. earthly, in the very act loses an equal amount of the spiritual.'

The overbrooding spiritual spheres

are doubtless the spheres of inspiration ble to construct, it would be of inesti. | Iehem manger, three centuries later | the dynamo. shook imperial Rome to its foundations. a frog's foot gave birth to galvanism; a can compensate for its absence." kite revealed the lightning's powerful armament: in a bit of amber lay hidden the mighty force of electricity; tiny coral insects lifted up islands from the ocean; scattering, floating weeds told I remember that my best moments are B. Townsend. Columbus of a world afar in the West: my most real ones, that I am most my and a few gentle tappings some fifty self when I am most like Thee. In the years ago in a midnight hour at a silent protest which lies below every Hydesville farm-house, told of a peopled evil thought and makes me wretched unworld unseen, and bridged the distance, til I cast it from me, may I see the eshope merging into knowledge, and faith sential nobleness, of my own nature. into fruition.

Soon the world felt the quickening it. In spite of all my failures, may I force. Reforms were conceived in the prize myself. May I honor myself too jective and subjective are one, and not materialization phase, have no doubt heavens and mapped out to be material much to stoop to what is low and base. ized on earth. William Lloyd Garrison, Of every sin may I say, This is unthe anti-slavery agitator, and an avowed worthy of me. So may I rule my own of the alphabet of phenomena-too Spiritualists, but have never had the Spiritualist, rose from pacing the floors spirit. So may I emphasize the good often malice and envy are the inspiratory of witnessing this inaterial of a Baltimore prison to see ere long and leave the bad. May I learn to say, tion. It has become proverbial that returning of those whom we have slavery die and himself crowned with a No: and, most often, No to myself.

> conclusively prove, that they are more writer and author, took me in his carri- trates all my powers. May I cease to people."-Sar'gis. alive than when they were participating age to see the old brick Edison home desire what I know I should not possess. stead, where young Edison, the world- so may I be freed from this bondage to famed inventor, attended his first spirit self. So may I be made ready to live

and inspirational. In 1863 the martyred: Abraham Linpost office department, and Mrs. Miller, his daughter, was a superior medium,

become a materializing medium as had of Light, March 7, 1891, says: "Mrs. can never make a right, and it is cer-Nettie Colburn Maynard was constantly tainly as wrong to treat a man with unconsulted by President Lincoln, and the necessary harshness and severity for given us a visit. A circle was formed; communications he received through his misdeeds as it is to legally kill one mittee of one, and persistently pursue, came forms of his guides and controls. given and accepted, which, acted on, forces with the object of bringing about

> was induced to sign the proclamation must realize our responsibilities as our M. E. Conger. ions of human beings.

The Stanford University of California, reported to be the richest (including its lands and estates) in the world, owes its origin to Spiritualism. child, sixteen, and full of promise.

and his name, because of munificent tice: life, suggested that the most satisfac placed upon the table?" tory monument to him would be the "In conclusion," writes Luise Hitz, "I university which already has some two ucation in the line of evolution must be creep in." the crowning work of this twentieth century. "Lo! I see long blissful ages,

When these Mammon days are done. Stretching forward in the distance, Towards a never-setting sun."

Spiritualism not only demonstrates a mediumship of Rollitin Rome and that future existence, not only teaches the of Eusapia Palacino in Naples—in Gercertainty of suffering in all worlds for many the strong arm of the law is dowrong-doing, not only encourages inven- ing everything in its power to crush tion, art, science, exploration, and all out, not only Spiritism, but all kindred sanitary enterprises, not only shows subjects. In Psychische Studien," memory to be the "recording angel," among the "short notices" is one by the and self-denial, nobleness of purpose, editor. Dr. Maier, treating of this matpurity of life and sweet spirituality to ter. He says that the highly interestbe the ascending steps to heaven, but it ing exhibitions of the South American, strikes the chains from millions of M. Papus, in Berlin, have been forbidslaves and builds unsectarian universi- den by the police. He writes: ties. These angel ministries ever ap- "It is difficult to imagine what reapeal to the silent, persunsive, and most powerful incentives to a better life, case can exist, since in the scientific And though no subtle chemistry can im- and highly interesting experiments in part a more delicate odor to the rose, auto-suggestion of the 'mysterious M. though no lapidary can burnish the Papus' all danger for his life is comstars, nor rhetorician's art add to the pletely precluded by preparatory precaumoral beauty and dignity of a true al- tions, and according to the testimony truistic life, yet everyone can cultivate that loving-kindness which disarms re-

sentment, that patience which endures suffering, that gentleness which neutralizes acidity of temper, that forgiveness which obligates personal animosties, that sweetness of disposition which adds lustre to all the heavenly graces, that consciousness of right which inspires justice; and that tender charlty which, combined with the other virtues that angel messages inspire, make the harmonial gman-heaven on

earth. are cert "The golden age lies onward," not bewe come this way to tarry in mortality | The pathway through the past has led us up:

> The pathway through the future lead on beast

#### In Sympathy.

Josef Hofmann was asked whether an Mr. Astor, one of New York's great artist enjoys his own performance, and multi-millionaries, influencing a sensi- replied that he certainly does if he has ter for me that I had been an orphan hundred people who know, who feel tell whether the "right audience" was

present, he said: "Ah, my friends, you ask too much communication is made, but it is inthis table before me or the message you

"It is not what they do or say-these people who understand—it is what they feel that is helpful. Between them and the artist a current is immediately set and impressional causes; and Spiritual- up. They give him power, he gives it ism, which so marvelously materialized back to them, they return it to him; he to the sense-perceptions in Hydesville, gives it to them again multiplied, and was begotten in the heavens. So con- so they go on with action and reaction, late number of The Progressive Think. sidered, small matters are, in results, like the armature and magnet multiply-

"Without such aid as I have the art-A tiny apple-stem broke and showed to list cannot possibly be at his best, and Newton the law that binds in one the no amount of simulated enthusiasm by starry universe; a tremulous tendon in the people who do not really understand

Spiritual Prayers. In the soul itself which lies below all may I make my permanent home. May May I honor that nature and be true to A few years ago Hudson Tuttle, strife this war with myself, which proscome useful, happy and blessed-a

blessing to myself and to all. Amen. Our Duty to Criminals." Dr. Helen Densmore's article under the above heading clearly points out to us the need of a great reform in prison life. We Spiritualists advocate universal whose seances, S. P. Kase, called the protherhood, yet fewlof think of practi-"railroad king," the Rev. John Pierpont, cal means of benefiting that brothera Unitarian preacher and poet, the Hon. hood by properly treating crime and D. E. Somes, ex-Congressman, General brotherhood by properly treating crime In our city some two years ago a N. P. Banks, Major Chorpening, and criminals, regarding crime as a mental home developing circle was started, Abraham Lincoln, with other distindisease, and endeavoring by rational guished personages, quietly attended. | means to effect a cure in the unfortu-Hudson Tuttle, writing in the Banner nately afflicted brother. Two wrongs proved of momentous consequence." Lthis and many other much needed re-It was well known in government cir- forms. Are we waiting for someone cles that Lincoln frequently consulted else to make the first move? Modern pressions of life; I favor strenuous Spiritualism will be charged up with it; sacred and involve too much that is the spirits through Colchester, Foster, psychology teaches, that persistent af | measures to suppress fraud everywhere if done it will be unloaded on the crim- dear and valuable to every human beand other sensitives, and it was quite firmations tend to bring about the de- if necessary: I would remove the cause inal parties. If the church exposed all ing, to have its name enshrouded and

## The German Psychical Journals.

In the "Uebersinnliche Welt." Loise The Hitz concludes her account of the disson of Senator Stanford, an ex-Govern-cussion on Spiritualism now going on in or of California, while touring in Eu- the Italian daily press. She gives only rope, gathering relics and costly curios, a few passages taken from articles in passed away by a fever attack, while in favor of Spiritualism, defending it from Italy, to a higher life. He was an only the attacks already mentioned; but the urguments used by these writers are "The Stanford family was a Spiritual- mostly familiar to readers of Light, so istic family," as Thomas W. Stanford that it will be sufficient to quote the gain a weapon to excite prejudice ed expose unless I had the positive know who are frauds and who are not. remarked to me while attending one of concluding passage of this short article, amongst the incredulous, should be proof that it was a genuine expose. The -C. P. Mitchell. come imbued with the old idea that his seances, just before I left Australia. containing two paragraphs from Vas- stopped. We need thorough organiza- fakes should be exposed, but not to Fraud associated with manifestations This gentleman was for many years the sallo's noted address, which Madame American Vice-Consul in Melbourne,! Hitz thinks are especially worthy of no-

contributions, is chiselled on the front | "These occult phenomena cannot be of the Stanford University Library in produced to order. Spiritism, like as-Stanfords, in this trying affliction, find- on observation." "What does it signiing no consolation in church dogmas, fy, if, with Eusapia, a suspicious moveconsulted trance and clairvoyant sensi- ment is occasionally detected? What is tives. And, while considering the sub- the importance of such an occurrence ject of constructing a mausoleum to the compared with the fact that she, tomemory of their son, he, from spirit gether with her chair, are raised and

erection of an unsectarian educational will just give an observation of Ernesto risen son ultimated in that magnificent seems to me to exactly hit the mark: "The newspaper discussion, due to thousand students in attendance. It is Vassallo's public address, is not by any the purpose, so I am credibly informed, means ended. What will or can be the and the income put into this institution, to prove that all spiritistic phenomena there shall be no tuitional charges to can be produced by trickery, and the ism, which is of God, made practicable, most celebrated mediums, as long as an equal footing; and non-sectarian ed- of gain, deception will occasionally

Madame Hitz also gives a translation from the Frenchilof an appreciatory notice by Charles Richet, of the late Mr. F. W. H. Myersavi . its

While in Italy Spiritualism appears to be making rapid progress and many eminent converts—thanks chiefly to the

sonable ground for prohibition in this (Continued on page 8.)

TRICKERY IN THE NAME OF SPIRITUALISM AND MEDIUMSHIP.

# The Opinions of Prominent Spiritualists... Honest Mediums Have Nothing to Fear.

trend of opinion thereon, the following Johnson. brief clippings from our Symposium

Spiritualism, when satisfied of their in- should only cause a more thorough in- lieve all fraudulent demonstrations fraud and trickery wherever found?" No, sir! that demand rests upon the idea that the disgrace lies in the telling

and not in the toleration of such conditions. It has been said there was never a good cause that suffered by publicity, privacy. The currents of all human ex-Honesty is still the best policy and the pertaining to other matters .- J. O. M. | meanness and dishonesty among invesonly one that will insure enduring success. Tricksters who are paralyzing the progress of Spiritualism by consuming its very vitals are the ones solely trusts in the industrial world, they are bitterly opposed to turning the light of ods. They would like by underhand zle, or wreck, our newspapers they cannot dominate.-Geo. B. Warne.

Self-deception needs as much exposing as being deceived. But that every known trickster should be exposed, goes without saying; and he who condones fraud is a participant-unless extreme pity or charity moves him to silence. often the mightlest. A babe, in a Beth- ing the force of the electric current in Still he is derelict to duty if he does Arthur F. Milton.

The main question (Number 7) is answered by the success of The Progressive Thinker. No one individual has ums as has Brother Francis. The large thing else. I would say show them up, Fisher. circulation of the paper shows that hew to the line, let the chips fall where The tricksters who are only simulatmy fleeting desires and external acts, Spiritualists generally vote in the ar- they may. The time has come when ing our genuine manifestations of spirit firmative on Question Number 7.—Jas. honesty, morality, manhood as well as presence, should be exposed forthwith.

I do not countenance fraud or trick- public.—Ben F. Hayden, fraud, a cheat or dishonesty-but the fact should be well established. Again these fraud exposers are often ignorant tion. It has become proverbial that much of the newspaper accounts of honest investigators after truth-ex- of fraud, trickery and deception prac-Free me, I pray Thee, from this internal both "fraud" and "wonderful manifesta- pose fraud and trickery wherever found. ticed in the sacred name of Spiritualtions," as well, comes from "two seance | The trickster and fakir when known to ism .- Phillip Lamneck.

> Whoever starts out to perpetrate fraud | C. Hodge. should not be countenanced. Then

ualism is in any manner different from fraud in business, politics, morals, religion, social life, or any other relation of human life; and if fraud ought to be exposed and denounced in any of these. it ought to be accorded the same treatment when found in Spiritualism .-- A. M. Griffen.

ualists, often humiliated and scandalized by their sham ghost performances, should resolve themselves into a comturning them over to the officers of the ter due investigation, it would seem to tices great caution should be observed. nefarious occupation.—Dr. R. Greer. As an old-time Spiritualist I am opposed to deception in all the varied ex-

generally understood that it was sired end. Why do we not apply our by going to the fountain; this course its "frauds," what a time there would blemished with a lie. Because lies through messages from the ascended knowledge in a practical manner? The might be called radical and disturbing be in Gilead; yet the world would be never enhance the value of an article, fathers of the Republic that Lincoln remedy is in our own hands, and we to some of our ambitious leaders.—Dr. the better for it. But be first sure of but cause the would be purchaser to

To your seventh, and last question, cowardly to tell "the truth, the whole true Spiritualist at heart; he may claim ualists at large?—Harry J. Moore. Dean Clarke.

be hit hard; but, a public howl in our ling. papers for all critics and opponents to I don't think I would publish a report- in all Spiritualist papers, that all may tion so that we may inform each state wrong an honest medium, for they should be treated on an equality with association and they in return, each lo- have enough to endure without making fraud connected with any other busical society of wrong-doing by any their work still harded for them.—E. ness or belief. It should neither be speaker or medium in our cause—and W. Sprague. also to in the same way commend right California. These cultured, free-thought tronomy, is a science, which is founded living and worthy capacity.—Geo. W.

expose fraud and trickery. The work tunity will have passed.-J. Rigdon. of advancing the cause is in their I would also suggest that when trick- by which fraud may be perpetrated in hands to be controlled and directed by sters are caught beyond a doubt, they the name of Spiritualism or spiritism, them, and to guard against fraud and be published. If the papers refuse to and to keep all this information ever beimposture is a part of that work.—E. J. publish them and warn the people that fore the public also, I favor the publi-Schellhous.

No one need fear the light if they are officers and others write to each other may be detected.—A. H. Dailey. true. The exposures and denunciations the facts and spread the alarm in that of frauds (so-called) in daily papers are | way.-Stella A. Fisk. too often sensationalism, and not to be heeded. But the Spiritual-papers are, Spiritualistic trickster should be per more void of spirituality than to preit seems to me, the guides and creden- mitted to travel from one end of the tend the return of the loved ones whom tials of many who seek to know and be country to the other fooling the un- we think dead; and such spiritual lepknown by, and their endorsements wary and over-credulous Spiritualists, ers should be severely branded .- John should be of value. Also there should misleading and destroying the hopes of W. Ring. be (because of the justice shown) just honest investigators and intensifying as much confidence felt in said papers the prejudice of multitudes against that the frauds should be given full jus- Spiritualism without being unmasked

tice also .- Tillie U. Reynolds. The spiritual press should be an ave- Williams. nue through which to discuss all questions germane to Spiritualism, and if Spiritualist papers condone or conceal V. Sweringen. the exposition of fraud isn't germane to fraud then secular and religious jour true Spiritualism I would like to know hals will have room to pronounce the what is. It is certainly right to let the whole thing a fraud.—Eld. H. W. B. Myworld know that we do not father every- rick. thing that crawls up under the cloak of I think the knowledge of mediumship Spiritualism. It certainly is the duty of now sufficiently advanced to warrant. The publishers of Spiritualist papers the spiritual press to furnish all the printing every case where a sufficient who are supposed to be the conveyors news pertaining to the cause it can be number of good Spiritualists sign the of all spiritual news-literature should put in possession of.—Dr. T. Wilkins. Seventh. Here is a point whereon I

an editor I would be the judge in all medium as well as to the trickster, that cases. Where exposures are made or the trickster shall be publicly pilloried honor and purity of Spiritualism.—Adcomplained of in a malicious or re- and branded for what he is. Such a vengeful spirit, they ought never to be course will be a protection to the genu- die L. Ballou. published, nor where parties have not ine medium, through the punishment of wholly proven on divers occasions that the deceiver.—J. C. Underhill. one who pretends to be a medium is wholly devoid of such heavenly gifts. It is my opinion that every Jannes ensarily, prove that the medium is not exposed publicly and repeatedly through honest, as we have a few liars left here our press.-D. W. Hull. between the barron shores of Labrado.

formants' reliability; or, in other words, vestigation, such as could leave no should be exposed.—Nellie S. Baade. should Spiritualism be an exception to doubts as to the facts in the case. And the general rule adopted by all honest when ascertained nothing should preinvestigators after truth - "Expose vent the exposure of fraud.-J. S. Love land.

I for one would say, let the editor pelled to accord to the editors and publishers of other newspapers. In fact, nor a bad one that did not thrive by they must have this liberty; and no one among mediums, I will say that with should be offended if they decline ar- fifty years' experience with nearly every periences are not yet reversed in trend. | ticles of this nature, as well as articles | phase of mediumship I have found more

Spiritualists, above all classes of people, realize and know that "As ye sow, so shall ye reap;" and if any mediums pers should consider it their solemn benefited by silence about their nefari- so shall ye reap;" and if any mediums pers should consider it their solemn ous practices. While shouting against perpetrate fraud, in that cause, as in all duty to expose in public print all fraudcases, inexorable law prints upon their | ulent mediums of whatever type or lives here and now its just reward. I standing, let the chips fall where they publicity upon their own secret meth- do feel, though, that a little notice with | may-the public wants to know the their names attached, stating that "Mr. | truth-the whole truth.-Henry Scharfmeans to silence individuals and muz- and Mrs. 'So-and-So'" have not yet fetter. grown to the required standard of unfoldment and are not fitted for public vidually of the opinion that if the spirteachers, would not be detrimental .--Esther Gideon Thomas.

importance to all Spiritualists, and as places, dates and details; but that the an individual I do most certainly be subject as a subject should have no Here that all fraud and illegal prac- place in its columns; having the same tices on the part of mediums, or pre- effect on Spiritualism as articles on the not make some endeavors to stop it .- | tended mediums, should be exposed, subject of the crimes of preachers and condemned in no uncertain terms. -Mary T. Longley.

With reference to Question No. 7, 11 spent so much time and money in gath. It is only the false that fears the closest | Spiritualist press; for if we shield these ering data as to fraud and fake medi- scrutiny in Spiritualism as in every- fakirs, they will continue in it.-A. C. mediumship should be demanded by the They are wolves in sheep's clothing.

ery in any form and any who without It is the plain duty of the spiritual ess it is by way of Adam.—M. Theresa question can be shown to use deception press to publish all obtainable facts and Allen. wilfully, should have all the publicity expose fraud whenever found., Right It is the publisher's duty to give to possible, both through the spiritual pa- wrongs no man. "Expose fraud and their readers the truth so far as it can pers and secular press .- Dr. B. O'Dell. trickery wherever found," is a sound be obtained. "Hew to the line, let the It is the duty of the press to expose a and honest principle. Let integrity chips fall where they may." However, build the house where life and honor we all know how difficult it often is to love to dwell. To condone trickery and sift truth and falsehood apart, which deception in this matter is about as bat | makes duty in this department a critias to originate it.—J. P. Cooke.

tion to the general rule adopted by all practicable means, all and every form

the matter due attention.—Mrs. A. B. name of Spiritualism, they should be and statement.—Edwin Wilder. satisfied of their informant's reliability, I venture, as my answer to your sev-I do not conceive that fraud in Spirit. either by sworn statements or some enth question, to advise a moderate thing quite as binding, as to the truth- amount of publication, but with the fulness of said statements, then, with- foxy caution of a wise editor and a libout exception or prejudice, expose the eral use of his blue pencil.—Charles fraud wherever found.—Georgia Gladys Dawbarn. Cooley.

itualists to shape their action or disarm of trickery done in the name of Spirit-As publicity is the only way of com- mean to continue their adversaries. But ants' reliability. Spiritualists should bating these audacious rascals, Spirit they can not afford to countenance or not be an exception to the general rule even be tolerant of anything dishonor- adopted by all honest investigators. able or fraudulent.—Alexander Wilder. Expose trickery wherever found.—Car-

When the editor of a Spiritualist pa- rie Firth Curran.

the fraud.-F. J. Ripley.

Every such paper should expose every Dr. G. A. Bishop.

It is patent to all lovers of common Murray. decency that if this evil graft, that pollutes by its foul touch and blasts by its and I became absolutely certain that a In regard to frauds and their expos- poisonous breath this beauteous, heav- fraud was being perpetrated, I would ure, in Spiritualism, the same principle en-sent flower of hope for humanity, is expose it, otherwise I would keep siholds as in all other concerns. It is es. not cut out root and branch, the day is lent.—E. W. Bond. pecially incumbent on Spiritualists to not distant when Spiritualism's oppor-

Surely there is no good reason why a these mountebanks. There is nothing by the Spiritualist papers.-Walter P.

Mercilessly expose every fraud.

When all doubt of fraud is removed,

It is better that the vermin of a

As to our seventh question and the and the sun-kissed San Diego .- C. J. | household be exterminated by the mistress thereof, and she ought to prefer The press ought to be on the watch no publicity. There may be mitigating edition sums the matter up in a nut. for the welfare of the people, and when circumstances that publicity would

notified, by reliable persons, of the perpetration of fraud, it should publish the the vermin.—W. Wines Sargent. 7. Should the publishers of Spiritual- information at once. The only excuse That will have to be left to the disist papers refuse to print any or all ex- which ought to have any influence, is cretion of the publisher. Personally we posures of trickery done in the name of the liability to a suit for liber. But this have no use for the trickster, and be-

> Spiritualist papers should publish exposures of all trickery, when satisfied of their informant's reliability. To refrain from exposing trickery and fraud, would be to pattern after the churches, publisher of a Spiritualist paper have who hold their church trials behind the same liberty in this, as we are com- closed doors, making them regular

"star-chamber" trials .- C. H. Matthews. In reference to fraud and trickery tigators than I have among mediums .-

D. M. King. The publishers of Spiritualistic pa-

About the subject of fraud, I am indiitual press has one office that is undisputably its own, it is the prompt publi-Question number 7 is of the greatest cation of all known fraud, with names. would in the Christian press have on

Christianity.—H. W. Boozer. I firmly believe that all fake mediums would say Truth only asks a hearing, should be exposed, and shown up in the

and do not in any way belong to us, un-

cal task.—Mrs. M. Klein.

Spiritualism should not be an excep- I emphatically say stamp out, by all

be such, should not only be exposed, Publish all well-authenticated and re-There is no such thing as fraudulent but some method should be adopted by liable testimony for or against any one mediumship. Whatever is fraud is the Spiritualist press to inform honest or all phases of the phenomena. simply fraud, and not mediumship, people who these tricksters are.-Will whether mental or physical, whoever may chance to be the instrument or me-When a publisher receives accounts dium. But great care should be exerand there is the time and place to give of exposures of trickery done in the cised in making public such charges

I most sincercly believe that the spir-It is not the province of genuine Spir- itual press should publish all exposures or conciliate those who are and who ualism, when satisfied of their inform-

per refuses to publish any expose, or I answer yes, most emphatically. But

truths of Spiritualism are too important We would say, expose trickery and to wear the filthy, loathsome garb of fraud on all occasions. If it is not done, deception and falsehood. They are too rather depreciate it and turn from it .--

whether the spiritual press should "ex- fraud and fake; they are a scab and a After a medium has been proven to nose fraud and trickery wherever menace to Spiritualism and to all genu- be a fraud, why not just mention in the found," etc. I reply, most emphatically, ine mediums. The editor who refuses | Spiritualist papers that such and such Yes. The spiritual press that is too to expose all well known fakes is not a a medium is not endorsed by the Spirit-

truth, and nothing but the truth," about that all trickery will die out if you let Where actual fraud and trickery is "tricky mediums," is itself a fraud! - it alone. It will not die out so long as practiced, by well-known spiritual medicuriosity and credulous spiritualists at ums, in the name of Spiritualism, and is Fraud committed by mediums should tend such sham seances.—F. R. Lock- exposed beyond a doubt, by reliable people, it should be by all means published

> made more nor less prominent.-C. H. If I were publishing a spiritual paper

> I favor the publication of every method, trick and device known to the editor

a counterfeit is going about, then let cation of the methods by which fraud The spiritual press can do much by publishing the unbecoming conduct of

> I am somewhat surprised at your seventh question, Brother Francis, "Should the publishers of Spiritualist papers refuse to print any or all exposures of trickery," etc. Have you any doubt

> about what my answer would be?-H. No expose or punishment can blot it out. To me it seems higher education

alone points to the way of relief .- H. L. Chapman. condemnation papers .- E. W. Baldwin, not refuse by suppressing exposure of the truth, to publish or expose any practices of deceit, trickery and fraud have voiced my ideas before. If I were it is justice both to the honest and true wherever and whenever found, or any practices which debase the dignity.

When proof positive has been given that anyone posing as a medium for spiritual manifestations has been a lying spirit deceives, it does not nec- and Jambres in Spiritualism should be proven a trickster, we hold it, the duty of any spiritual publication to expose them, and as far as possible warn

(Continued on page 8.)

cian and Scientist Has Perfected

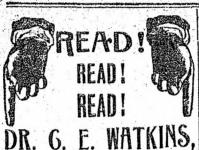
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### BEAUTIFUL PRESENT

tiful Calendar for 1903 will be sent to any tiful Calendar for 1903 will be sent to any tie name and adend their own name and the good in your





Important Matter from Foreign Exchanges.

(Continued from page 7.)

of eminent physicians and other scientific experts, who during the past seven years have tested his powers in all the principal capitals of Europe-there can be no question either of imposition on a credulous public, or of danger to the peace or morals of the people. "It even seems, as a result of the de-plorable Rothe scandal, that in the cap-

ital everything even remotely connected with Spiritism, Occultism, Magnetism, etc., is to be proceeded against by the police. This is, no doubt, the reason his residence for one in America in con-

The only mention we find in the Ger- ones. Those mediums being of the man journals of the unhappy Frau same family, in fact brother and sister,

staying for some considerable time in a natural cure institution in Lelpzig, is about to return to Berlin."

Some mention is made of a seance Frau Rothe is said to have given to the doctors of the Charite, at which instead of flowers, stones were thrown, but this wants confirmation, and is, indeed, most improbable.

Trickery in the Name of Spiritualism and Mediumship.

(Continued from page 7.)

You ask "Should the Spiritualist press refuse to print any or all of the alleged exposures of trickery done in the name of Spiritualism? We are inclined to think that this matter should be handled very discreetly, as what is published may act as a syord that cuts

on either side.-M. E. Cadwallader.

In answer to your question numbered seven, my voice is always most emphatically, to keep nothing from the public which should be said. If I was connected with a newspaper, I would keep no well-proven facts from the public. If we do not expose the frauds and rascals who are with us just for the sake of what they can get out of us, we will sooner or later be exposed our-selves, as we ought to be. I would ex-pose frauds, not as an act of enmity, but to save the world from their nefarious work. We have no more right to ling before. However, that which was know what they are doing and not expose them, than we have a right to than balanced by physical manifesta-know of their intention to burn a neighbor's house over his head and not ex-pose such person.—Moses Hull.

Last, but by no means least, the publ within the circle, from which they lishers of our Spiritualist papers should were taken, floated in midair and not refuse to publish the exposures of trickery and charlatanism, whenever authentic information has been received.—Will J. Erwood. eived .- Will J. Erwood.

You want to know, among other things, whether Spiritualist papers should expose the trickery done in the name of Spiritualism. Yes, sir, with all your might .- J. Young McFarland.

Eliminate all semblance of fraud by which the credulous are deceived and the honest investigator disgusted and liscouraged. We have no room for fakes who live off the over-credulous. Brother Francis, strike! and may the echo of your blows penetrate to the remotest parts of the earth .- S. W. Gould,

I would say no; for with all respect and deference to our good brothers and sisters, I believe but few of our Spiritualists have studied our philosophy enough to be able to tell when they come in contact with fraud.—A. N. Wadsworth.

Spiritualism at Canton, Ohio.

To the Editor:—The promulgation of the grand truths of Spiritualism that our esteemed fellow-worker, Herr through its phenomena has for some Willy Reichel (Honorary Professor of time been unusually quiet in Canton, the Faculty of Scientific Magnetism in but now that we have with us for a few Paris), according to a communication of days, Mrs. Alice Gehring, of 773 West July 19, which we have received from 63rd Place, Chicago, Ill., and Mr. James New York, has determined to change A. Caton, of Washington, Pa., both of whom are excellent trumpet mediums, sequence of false accusations and through attending their seances threats, in spite of his great aversion to such a course. Let us trust that one so Mr. and Mrs. Henry Dehn, many Spirit-deserving in the cause of spiritual sciulatists and a number of investigators of ence may in the 'Land of Freedom' es- the truth of spirit return and communcape the persecution of official Sci-ion have enoyed some rare treats and ence."

Rothe is the following short notice in "Spiritistische Rundschau."

"The medium Frau Rothe, we learn, has been taken from the Charite and replaced in the house of detention (Untersuchungs-gefangnis) in Moabit. The doctors pronounce her to be suffering from acute hysteria. The medium's manager, Herr Jentsch, who has been staying for some considerable time to be suffering from a considerable time to be su were not there sent messages of love to their friends of earth.

Among the many who made their

presence known and who had no special friend in the circle, was a gentleman, a jolly fellow, who passed to spirit life from New Berlin, Ohio, and who as well was a Presbyterian and active worker in the church to which he belonged, also an enthusiastic advocate of his orthodox beliefs, but who found the spirit side of life so different from that which he anticipated as a result of erroneous teaching and unsound doctrine instilled into him from childhood. This spirit came to two members of the circle. old acquaintances, and after conversing with them for a few moments he enquired about a number of his former New Berlin neighbors and also commented on them and their characteristics which was indeed amusing to those to whom he came and to the other members of the circle. Other spirits came and begged of members of the circle to deliver their messages to certain friends of earth, men and women, who through prejudice, as a result of orthodox teachings, will not infestigate the truths of Spiritualism, thereby depriving themselves and spirit friends of God-given privileges and untold pleasures to their loved ones who have passed through the change called

On Tuesday evening, October 7, I attended another seance held by these mediums, that was indeed good, but the to mention. For this seance two guitars were secured and placed on a table were doing so the two instruments were again taken from the table and while floating around the room an accompaniment to the vocal music was nicely played upon both guitars, proving the power of spirit, also that those who are musicians or masters of the art here carry those accomplishments into the spirit world. At the request of Mr. John Thomas, a member of the circle, Viola, a sweet little girl, who is one of Mrs. Gehring's controls, joined him in a song and with him sang sev eral verses in a clear and sweet tone of voice and fully as well as any little girl of earth could have done. Dr. Sayers, by request, related his experiences just before and after final dissolution. He also said, as other spirits repeatedly have said (and no one knows better than they who have passed to the other side) that the much thought of and talked of judgment day comes just before final dissolution, and the resurrec-tion day immediately after, as most all Spiritualists are aware.

E. R. KIDD. Canton, Ohio.

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lowed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxillary holds services at which good mediums serve with tests and lectures. Harry J. Moore, lecturer; Alice Gehring, test

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Mrs. Ellen J. Smith, wife of J. S. Smith, of Clinton, Iowa, passed to the higher life, September 26, 1902. She was a true Spiritualist and a devoted wife and mother, and fully realized that death was but a change to a higher life. J. A. BAILEY.

Sarah J. Malzalin, the beloved wife of

a husband, two sons, and many dear friends. ELLA C. WILKINSON.

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Saran J. Malzahn, the beloved while of F. W. E. Malzahn, at 146½ E. Chestnut street, Columbus Ohio, passed to spirit life, October 7. Mrs. Malzahn was a Spiritualist for fifteen years. She was well known in Chicago, Ill. She leaves a husband and two children. The funeral was well attended. Services conducted by Mrs. Loie F. Prior. X. Mrs. Rachel Wolcott, of Baltimore, Md., who for the past 17 years has been the settled pastor of the First Spiritual Society there, has passed to the higher life after almost a full year of suffering from that painful malady, carcinoma. She was a familiar figure at the camp-

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