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A CREED FOR TO-DAY.

The Twentieth Century Needs in Religion.

"No more opinions. I am done with opinions. I want work."—John Wesley. The immortal founder of the great Methodist church cannot be said to have been deficient in sentiment or in

The thing we call soul—the capacity for the ideal—was developed in Wesley to an extraordinary degree. He had opinions, opinions aplenty, but he also had a marvelous amount of common sense; and along toward the evening of kis long and useful life, when experitered the words which have been selected as the text of this article.

They are words to think about. No matter what one's political or religious views may happen to be he ought to be able to find in Wesley's words food for deenest reflection.

The "opinions" of which Wesley spoke were religious opinions-views of the universe; speculations concerning God, man and destiny; guesses regarding genesis and eschatology, the begin ning and the end of things. It is well to the whole argument. It is, in fact, the heart of the whole matter.

Religious opinions! They have filled a large page in the history of the race! They have written themselves in blood all along the way of our human story! They have slain their millions and have done more than all other things combined to embitter human feelings and defeat the true aims of human society · And lo! in these latest days we are learning that the terrible past with its mortal animosities and hates, with its thumbscrews and inquisitorial fires

was wholly owing to ignorant fanaticisms. If men had always been as wise and reasonable as they are to-day there would have been no page of history such as we are now compelled to read Had the men of the olden time known as much as men know to-day Catholic would never have persecuted Protest-

ant, nor Protestant Catholic: Puritans would never have burned Quakers not Anglicans tortured Dissenters. whole bloody business was the result of ignorance and of the fanati-

cism that was born of the ignorance. To-day we know that opinion is mere To-day we know that there never was a theological creed that was not purely visionary, and that in the dark days of old men hated and destroyed each other not because they had any good reason for so doing, but simply and solely because they were de-

luded, crazed and maddened by their superstitions.

In the light of the splendid knowledge of the new century it is given us to see that both genesis and eschatology-both the beginning and the end of things- are wrapped in inscrutable ministering to the wants of a suffering

"Whence, what, whither?" are still potent questions which in the hushed moments of our busy lives we ask over and over again, as did the men of old; bue we know, as the men of old knew that there is no answer to the ques

tions. We have reached the stage in our intellectual advance where we have discovered that the heart of the universe will not be plucked out. and that the great problems of the speculative rea son are unsolved and, from the earthly

viewpoint, unsolvable. This does not mean that religion is a sham and that the great spiritual hopes of the ages are delusions and lies. Noth ing of the kind! It simply means that so far as the great data of the speculative reason are concerned we must be content to be agnostic-not denving the data, nor affirming them, but simply holding ourselves neutral until they are either proved or disproved.

But in the meantime there are some things that we know. We may not know where we came from or whither we are going, but we know that we are

And we know more than that. We know that in order to live here in peace. happiness and honor we must dwell to gether in obedience to the laws of love. kindness and justice. We must check the selfish impulses and do what we can to strengthen the sentiment of altruism. We must curb the animal in our nature and to our utmost cultivate the human. We must do what we can to promote the feeling of the brotherhood versus the feeling of the clan. We must labor for the spread of the intelligence which shall make us tolerant, hospitable and

forgiving.

In a word it is incumbent upon us all to make this world as bright, as happy and as beautiful as we can. To conquer the material forces of nature and turn them to the service of civilization to curb the brutal in ourselves so that we may to the greatest possible extent realize in our experience the ideals of the great and the good of all ages-this is our duty, and, so far as this world is concerned, our only duty.

Not opinions about the mysteries at the bottom of eternity and infinity, but work for the good and glory of the present existence-such is the much-wanted

Workers-men and women who love humanity and are prepared to labor for its advancement—that is what we need above all mere idle dreamers.-Rev. Thos. B. Gregory in Chicago American

LIGHT AND SHADE.

I look, O Soul, into thy face, "Is thy serenity the sum · Of merriment or pain?"

So sweetly now you sing and smile I yield the palm to mirth, But when anon I see thine eyes Once more I crown the brow of care And count the sorrow dear That can so light thy features with

The hope that conquers fear.

-G. G. B.

THE SOUL'S MIRROR.

A Spiritual Solvent for Internal Discontent.

"Did you ever feel oppressed, irritable or captious without being able to assign any extraneous reason therefor? And furthermore, when in this condition of mind or spirit, fix the blame for your Ill-humor on somebody else?

If so, you have had an opportunity of studying self, with the probabilities of finding the cause at home rather than

When all is sunshine within, the reflection is in accord with the soul's pol ish. Our thoughts generally take shape ence was in full flower and reflection according to our feelings. Ill-humor reigned supreme, the grand old man ut. | makes pessimistic, except where love for an object is empowered to intervene and temporarily allay the ill-humor.
But that is selfish love, though not out of order, for it leads to the universal—is an impulse toward that end.

As a whole-souled principle it dominates the self-hood and engenders good feeling enough to repel vicious attacks or others' ill-humor, and reflects all the rest favorably, sympathizing with those not so endowed rather than meeting them with unloving impulses or kind feelings.

Love is the conscious principle of the soul-that which makes it known to itself-and does not partake of ill-humor in its natural state. If it did. man would have long ago given it cause to manifest and felt its effects. But it is absolute, unchangeable, and not a feature of the human soul in its natural state. Thus it does not belong there, and when we feel it manifesting it needs removing—just as we would remove any other defect in our character, or physical imperfection that might occasion suffering

It is certainly painful to be discontented or unhappy, and ill-humor is but a manifestation of .. that. Discontent may be the cause of ill-feeling, but is in itself the effect of a prior cause. That cause we want to eradicate, if possible. We know that selfishness induces ill-

humor in others, but do not always know the special form or feature of the evil. If in others, why not in us? Do we always know ourselves? Have we perfect self-consciousness? Not as ong as ill-humor controls reason, for perfect consciousness is synonymous with perfect reasoning-the absolute control of reason over the emotions or passions-the animal.

Selfishness is animal love, or love dominated by animalism, whether for sensual or selfish effect, and, like our lower life companions, makes us more or less savage, as it were, of course to a modified degree, though we are often impelled to use the term "brute" in connection with some people. But brutal we are at times and under circumstances comparatively considered. A harsh reply strikes many as such. Think of a high-minded, tender soul ad-

moment's inattention! An unconscionable vibration pouring n upon a sympathetic soul unprepared for such an attack is like wounding a dove in its sweetest innocence of any design upon its life's enjoyment. The pang of such a shaft must be experienced to be understood. And we occasion many such wounds unknowingly. A worldly education alone does not prohibit such "brutality." A higher education than this is needed to refine the soul. The experience of suffering may lead to it, provided the same is not in-

culcated by brutality, as some of our worldly methods prescribe. Individual suffering has a more accurate aim towards a consideration for other's feelings. But deeds of genuine love or sympathy are the most absolute soul-refiner: and he who does for oth ers, leads the way to the "gates ajar." Nature knows ro swerving from an

absolute impulse of love, finds no reasons for withholding its benignity, sees no cause for being unloving because man is, finds no fault with human frailties, seeks no apology to do wrong. It does "right for right's sake," and in that is a constant inspiration to its progeny for like effects. It could not do other wise as an absolute unchangeable law and the man who does not imitate her must grovel his way through the shades of matter with inspiration partaking of the same hue. He cannot build a spirit ual structure, either for himself or oth

ers, and must fail in the end. The results will be as introduced in this article—the first indication being a soul discontent not accounted for in our life's program. At that period we need to begin our investigation of self—a probing to the interior for the cause. When the latter is found, a reversal of our life's actions is in order: and justice and consideration are the needed requi-

sites toward a happier feeling. Such is the narrative of a good little voman as she laid it out before mental vision-one who has suffered until she was brought face to face with herself through a faithful spirit guide, but now happy in the knowledge of knowing herself, and content in being able to live the life prescribed to her as a balm for the rest of her days on earth.
ARTHUR F. MILTON.

GO RIGHT ON WORKING.

Ah, yes, the task is hard, 'tis true,' But what's the use of sighing? They're soonest with their duties thro' Who bravely keep on trying. There's no advantage to be found In sorrowing or shirking;

They with success are soonest crown'd Who just go right on working. Strive patiently and with a will.

That shall not be defeated; Keep singing at your task until You see it stand completed. Nor let the clouds of doubt draw near Your sky's glad sunshine murking; Be brave and fill your heart with cheer And just go right on working. -Nixon Waterman.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

NEW CHURCH ORGANIZED. AN IMPORTANT QUESTION.

A Copy of its Constitution and By-Laws.

At a meeting in the Temple of the Morris Pratt Institute Building, on Thursday night, Oct. 9, 1902, a Spiritualist church was organized. As few people know just what Spiritualists believe and do, it is thought best to submit the following report of that meet-

Mrs. Clara L. Stewart was chosen temporary chairman; Mr. H. A. Beckman, temporary secretary. Mr. Moses Hull, Mr. A. J. Weaver and Mrs. Clara L. Stewart had been selected to prepare a constitution and other necessary pa-pers. When Mr. Hull made his report, after due deliberation, it was adopted Eighteen of those present signed the preamble to the constitution, and thus became a nucleus for a church. After considering and adopting the constitution seriatim, Mr. A. J. Weaver was elected president of the new church. Mrs. Emma R. Abbott was made vicepresident; Mr. H. A. Beckman, secretary, and Miss Agnes Chaffee, treasurer. A board of trustees was chosen, and the church was ready to apply for its charter.

The church resolved to hold public meetings, with Rev. Moses Hull for its pastor, and free admittance to its congregation, every Sunday at 2:30 and 7:30 p. m. The following constitution and by-laws which were adopted, may be of interest to the public: Preamble.

We, whose names are hereunto tached, in order to promulgate and strengthen by word and example, the facts and truths of Modern Spiritualism and cognate subjects, hereby agree to organize ourselves into a church to be known as the Spiritualist Church of Whitewater, Wis., and agree to abide by its constitution, and to observe the following rules. To try to walk in unison with

each other. 2. To assist those who are in misfor

To pity those who are in trouble.
 To enlighten those who are in

darkness. 5. To visit and administer to those who are sick. 6. To make efforts to reclaim those who are erring, and

7. To make our thoughts and lives beautiful and acceptable in the sight of our arisen loved ones, and of each Article 1.-Name.-This organization

shall be known as The Spiritualist Church, of Whitewater, Wisconsin. Article 2.—Explanation of the Word Church.—While Spiritualism is a science, because based on demonstrated facts; and a philosophy, because "it contains the knowledge of phenomena as explained by law;" it is also a religion, because it is a revelation from the spirit world, which inspires feelings of

reverence, and love for the highest ideals of truth, of goodness, of wisdom and of all that is divine and heavenly, under whatever name, and in whatever clime. The word church is used in this connection, mainly to stand for and make emphatic the religious side of Spiritualism. Article 3.-Objects.-The objects of

this church are: 1st. To form a more thorough ac quaintance with each other, in order that we may more unitedly, more harmoniously, and more thoroughly work together for the building up of an exalted and grand Spiritualism in our lives 2nd. To try, by public meetings and otherwise, to spread the light of Spiritualism and progress among those with

whom we associate. Article 4.-Membership.-Any person of good moral character, who is in sympathy with our work, and who will in-dustriously and harmoniously work with us to promote the cause for which we are united, can become a member of this church by signing this constitu-tion and complying with the terms

stated in our by-laws. Article 4.—Officers.—The officers of this church shall consist of a president, vice-president, secretary and treasurer and board of six trustees, who shall transact all the business of the church excepting what is transacted at its regular business meetings. All business done by the officers and trustees shall be subject to ratification, amendment or change at any regular meeting of the

Article 6.-Duties of Officers.-Sec. 1. It shall be the duty of the president to call all meetings; to preside and maintain order at all business meetings; to sign all orders drawn on the treasury, and to have a general oversight of all the business of the church. Sec. 2. In the absence of the presi-

dent it shall be the duty of the vicepresident to perform all of the duties of the president. Sec. 3. The secretary shall conduct the correspondence of the church, keep

records of all important business transactions and of all the financial matters of the church. He shall also keep the members posted as to their financial standing in the church; and shall with the president sign all orders drawn on the treasury.

Sec. 4. The treasurer shall take charge of all property and money belonging to the church, and shall pay out. money only on orders signed by the president and secretary.
Sec. 5. The board of trustees shall

in connection with the other officers have general charge of the business and property of the church; shall do with it as the church, in open meeting shall direct, and shall make a report as often as once in six months.

Article 7.—Elections.—The officers of this church shall be elected by ballot. on the first Friday in October, and shall hold their respective offices for one year, or until their successors are chosen; all except the board of trustees two of whom shall, after the first year be elected annually to serve for a term of three years. At the first election two trustees shall be elected to serve one; year; two for two years, and two for three years, Article 8.—Quorum.—In the board of

LYCEUM LESSONS.

So Considered by the Writer of This Progressive Lyceum, Galveston, Texas.

Topic: Mediumship If spirit is life and life is spirit, then Gem of Thought: Ever upward, ever onward, tends the human soul, and a life is eternal, or non-dying. This being the case, let us investigate further. thousand beckoning hands lead us for

A single hair is animated and pervaded ward to the goal. by spirit. We will suppose a single hair in a man's beard grove one six-We note the joint growth of the mind and the body as they become accus teenth of an inch each thirty days. tomed to congenial association with Now, if that hair is cut off in sections, which are fractions of one sixteenth of each other, and thereby the proper expression of life. The mind of the child, an inch each time the man shaves, does the amputation of that material hair afwhile a babe in the mother's arms chooses, but the body unaccustomed to fect the length of the spiritual hair? If respond to the mind does not reach, you answer no, then I would ask you for properly, with foot or hand. Now the influence of an excarnate mind upon the body of a medium is very much sima reason to substantiate your negative answer. You would probably say: "Because spirit is eternal, or non-dying, therefore the spirit hair continues to flar to this. First we must harmonize the vibrations of the body, and when a grow regardless of the fact that its mafew-never more than seven-sit to in terial encasement—the material hairvestigate, the same people should occuis lopped off." Now I want to ask you, py the same chairs each time, and in fact the room might well be dedicated this being true, how long will the spiritual hair be at the time of the dissolu-tion of the man's body, supposing he into the sacred purpose alone, of seeking communion with the dear departed. habits his body seventy years? We will leave the answer to the mathema-This forms a magnetic current which may of itself cause rappings on the tician and pass on. What becomes of table; the table generally used for convenience to place the hands comfortthis hair? I am referring to the spir itual hair. Why is it that the beards of patriarchal spirits are not several ably upon, and it does to an extent be come charged with magnetism. This yards in length? Do not, think this magnetic center thus formed is as the question trivial. On its correct answer sounding board, and the invisibles operate upon it in such manner as the latent mediumistic qualities of the sendepends the whole question of life in a future state, or beyond the change called death. The same question may sitives will permit. They are able to direct the magnetic vibrations and be asked with regard to the growth of the finger nails. Can you answer it? It has been my good fortune to invesmake raps or move the table; they may find a mind sensitive enough to make a tigate deeply into matters psychical, and I have put this question, which I mental impression upon and through that channel give a thought or appear have just asked you, to many who had clairvoyantly in such form as will be So indeed, "a thousand devoted much money and many years hands, beckoning, lead us forward to to the study and investigation of spirit

the goal."

have not as yet received a logical answer which would stand the test of applied reason. F. M. SNARRENBERGER. Irvington-on-Hudson, New York.

ual philosophy and phenomena, but I

officers five of its members shall consti tute a quorum for the transaction of

Sec. 2. At business meetings of the church seven members shall constitute a quorum for the transaction of busi

Article 9 .- Amendments .- Any article of this constitution can be amended by two-thirds vote of all who are present at any regular meeting, providing the notice of such amendment shall have been read at two previous meetings, and providing that notice of such action shall have been forwarded to each member of the church.

By-Laws.

Any person desiring to become a member of this church, shall, upon application to one of its officers, be furnished with a blank application for by such person and presented to the and wireless telegraphy, must be comboard of trustees, or to the church at its | pleted by you; so don't you think that next meeting, where a vote shall be taken. The applicants on receiving a two-thirds vote of those present shall be declared elected and notified of such election by the secretary, after which they can, if they so desire, be publicly taken into the church. After this public recognition they shall have all the rights and privileges of other members. Article 2.- Those who are six months

n arrears of payment of their dues after having been twice notified by the secretary, shall, if the church so decides, be suspended from the church. Article 3.-The weekly dues of each member shall be such an amount as he or she may choose and pledge to pay.

Article 4.-If for any good reason member cannot pay his dues, church can, if it sees fit, cancel a portion or all of such dues.

Article 5.—No member who is six

months in arrears of his flues is eligible to any office in the church, or to vote on any of its business transactions. Article 6.-No dues shall be required f any student in the Morris Pratt Institute

Article 7.—Special meetings shall be called at any time on the written request of any five members of the church, for the transaction of any necessarv business.

Article 8.—The officers and trustees of the church shall hold their regular meetings on the first Friday night of each month; and the joint meetings of the members of the church and officers shall take place on the first Friday

night of each quarter.

Article 9.—The business meetings of this church shall be governed by Roberts' Rules of Order; Article 10.—The order of business at all regular meetings shall be as follows: 1. Reading of the minutes of previ-

Reports of committees. Reading of communications and bills.

4. Unfinished business. -New business. Remarks for the good and welfare of the church. Article 11.-Any article of these by-

laws may be changed or amended on the same conditions and in the same way as is laid down in Article 8 of the constitution.

THE FOOLISH ONES.

They do not know what pleasure is, he often said of those Who; being rich; still worked away and still had worldly woes; "If I could have their wealth I'd leave all common carea behind, And ever linger happly, where there was joy to find.

By working long and striving hard wealth came to him at last, And then he leared it might be lost un-less he held it fast. And those below looked up at him and oft were heard to say:

"Why should a fool who still slaves on have riches, anyway?"
—S. E. Kiser.

Yesterday I attended the conference meeting of the Seattle Spiritual Association, and was somewhat surprised at the diversion of thought given out on the topic, "Is Spiritualism a Belief or Isonated and Isonate a knowledge?" I gave a few of my thoughts and experiences on the subject, and it was suggested that I send them to The Progressive Thinker. This morning, as the iron horse is rapidly speeding me back to my work at the mines, I feel impressed to write down

few thoughts.

tained were to him a positive truth. The minds of almost the entire population of the world were against him, a belief that proved erroneous and fell by the wayside when knowledge gained a Intermediate: -: As we were talking footing on truth and reality. In order to impart this knowledge to mankind some time ago, the spirit friends who have passed to the spiritual state are not far from us; some bound by condiwas willing to risk his life and the lives of many of his fellow-men. tions of necessary repentance and others held by the love-tie which death in seeking financial aid he secured a hearing before the highest officials of can in no wise sever. The thoughts we have, the books we read and the places Spain, who were all intelligent and educated men in the channels of thought in which their minds had been trained, we go, each are a force to determine what element of spirit influences will but who were ignorant (through lack of education) on the subjects of astronomy surround and guide us. When we and navigation, and with all his mans think very seriously and when we sleep, and charts, and all the explanations he we frequently go into this psychic could give, they could not grasp realm-for such it is called-and asso-One of the members sent for a Bible, ciate with individual souls- like unto by which he proved to the satisfaction of the assembly that the world was flat ourselves; you know that when you read a story of wild adventure, you and had four corners. They arose in a body and ordered Mr. Columbus to deyou go to bed thinking real seriously of a dear friend, in the morning you are not quite able to tell just what occurred, but there is a feeling that you have been with that friend. So in our hours suming to know more than God. of waking, the spirit friends whom we A short time ago I heard a prominent

in the state of Illinois. our lives a certain influence. Soon you are to be the men and wo- there was such a place, but had not men of this land; the inventions which been there himself; therefore lacked membership, which must be filled out are now but thought of, flying machines the positive knowledge of it it is well to keep your minds clear by reading good books and by going where beauty and goodness is certain to be found? In fact, boys and girls, don't you believe that the best time is found by living such a life?

Oh, for an eye to see the beautiful, An ear to hear the sweetest symphonies;

For feet to walk the path most dutiful, And hands to touch life's joyous harmonies.

Oh, for a heart so full of sympathy, That with patience I will love and nity.

Time will raise the low.

Gem of Thought: Let our lives be of the best That our poor hearts know; Higher Powers will do the rest,

In concluding the month's study of mediumship it is well to again speak of the naturalness of all the demonstrations of phenomena. The mental phases of which we spoke are each of them the natural manifestations of the mind, almost all of the manifestations have been demonstrated by minds yet in the body and this again is evidence of the naturalness of the unseen, spirit world. We may enjoy all of the tranquillity and peace and joy of the spirit now, for we are living a spirit life, and if it be spiritual, all of the blessings attendant will be ours. We should become satisfied of the abundant power of Creative Energy to, in a natural way, provide for the needs of all earth's chiliren; should-know that Nature's laws are sufficient, if obeyed, to bless us with both spiritual and temporal require ments. The physical phases of spirit ual mediumship are likewise natural and through the law of levitation almost all of the manifestations have been produced. All of the phases of mediumship are gifts, in the sense that life is a gift, the life germ in a grain of corn unless placed under proper conditions will never do that which it is possible for it to do, so man's possibilities I life must, by cultivation, be unfolded; and even so must his spiritual gifts be developed. The foot must not say to the hand. I have no need of thee, so we that we can do with the careful use of the gift which is ours and hope that ev-

ery one else does the same. Intermediate: - Well, boys and girls, it is not probable that many of you aspire to be spiritual mediums in the sense of going before the public and teaching or demonstrating Spiritualism, but I trust that you will each and all carefully endeavor to be mediums in the sense that joy and sunshine may come to others through your life. are now forming the foundation of your character; upon the ideas that you de-termine now, you must build your en-tire life; so how necessary it is to be building is laid, so if you would make your life a great structure of beauty and comfort, lay well the foundation.

THE QUESTION.

Is Spiritualism a Belief or a Knowledge?

What is positive knowledge to one nay to another be only a belief; and to another it may be void of even a belief. That depends a great deal upon the edication a person has obtained upon the subject. Education is the foundation of mowledge and truth, while ignorance is the foundation of error and disbelief. Truth travels but slowly, while error goes with a rapid pace. The reason is obvious: Those who accept error do so on mere belief, while those who accept truth do so only after long searching and deliberate examination. A bold, daring mind concentrating its energies, its purpose once fixed, marches steadily forward in its research with a courage which no defeat can daunt, and a perse verance which knows no limit but success—like the spirit of Christopher Co-lumbus, who after years of diligent study and searching investigation, came into possession of the knowledge and reality of the spherical formation of this plannet, the Earth. While he had

not actually encircled the globe, the evidence and knowledge that he had ob-

attract by our thoughts and the places | platform speaker say that he had heard to which we go, follow us and give to of a city called Chicago, said city being He believed never been inChicago, and am glad that I am not of that arbitrary nature, to lack the knowledge and truth of its existence, when the positive evidence is so easy obtainable. And like the great philosopher who had not actually traveled around the globe, I have not actually been on the other side of life, but my research and investigation have brought me the positive knowledge and truth of its reality.

> O, how comforting it is to know that death and still live; and they tell me that I will be like unto them, that the believe. I slowly and gradually made progress, and after a time reached that stage where I said, "I am inclined to believe." It was then that I really began to grow hungry, with a longing desire for more satisfaction, continually seeking, evidence piled upon evidence, until I fearlessly said, "I believe," I did not stop at that; I threw on the searchlight, penetrated deeper and with the X-rays (clairvoyance) I watched that belief expand and grow into a soul-satisfying knowledge, that

"When I lay down this mortal coil will reap the harvest from the seed of my earthly toil" know that others live Without the physical breath;

hear a divine whisper telling My inner consciousness, C. M. CARTER. death.' Sultan, Wash.

sons, the references made, and even your own experiences, the greatest witness scenes so wonderful and interhappines is found in the happiness of others? Learn as well as you can the law of life, constant progress, step by step higher, and live by it. Take care to say all of the nice things you can to testing the manifestations is freely ofyour friends while their ears can hear, and do all the kind deeds that you can while they may be conscious of them; do not wait until the body is deserted by the spirit, and then bring your flowers and your praise. We all appreciate, ruled lines of the paper in a dim light?

Cheer the life of those you love, And the stranger, too, All are journeying above, Give to each his due.

"What I owe to myself I owe to my neighbor, and what I owe to my neighbor I owe to the whole world.'

particular as to the start. You note sake of productiveness. No one can soil ur a drought to contend with.—Ab, how well the foundation of a large keep in this condition without the rest ner Daniel. which comes from self-forgetfulness and the refreshment which comes from joy; one can never lose the capacity for Happiness is the object of every life, play without some sacrifice of the capacity for work.—H. W. Mabie.

REMARKABLE.

The Seances at Spring Hill, Kansas

On a visit to Spring Hill Kansas, te attend some seances being held there for the production of another work by the same spirit band that has given to the world those two remarkable books, "Rending the Vail," and "Beyond the Vail," I reached that town on Sunday, September 28, and attended a seance that evening. Those seances are held at the residence of W. W. Aber, the medium employed by this band delegated by the Star Circle in the spirit world, ow engaged in a work treating on Life n the Higher Spirit Spheres.

The seance room is situated on the second floor of the house, devoted ex-clusively to the purpose of holding the seances. A black curtain is stretched across one corner of the room for a cabinet, inclosing a space only large enough for a chair in which the medium sits profoundly entranced during the entire time of the seance.

The room is lighted by a large candle placed high up in the corner diagonally opposite the cabinet. The light is softened by a thin red cloth. Chairs for the circle are arranged around in front

of the cabinet. The seance is opened by the appearance of a human form taller than the medium and in a dress entirely different from that of the medium, and with heavy whiskers (the medium being clean shaven). This is Dr. Reed, the chemical control. After a greeting to ditions, he retires and the work begins. Another form appears and proceeds to write in a tablet, tearing out the leaves as fast as they are filled, writing at a rate of most remarkable rapidity-from 500 to 600 or more words in a minute. Sometimes a dozen or more pages are written in rapid succession. other form appears, opens the desk, takes out the sheets of paper prepared for the typewriter, and gives a typewritten message, some of which contains 1200 or 1500 words, and at a rate of 200 words per minute. The work is as neatly done as any typewriter in mortal form could do it.

And then appears another form and delivers an oral address which is taken down by the secretary. Sometimes the orator in female attire stands near the secretary and by means of a trumpet the secretary gathers the messages delivered by them in whispers and it is

written out in full by the secretary.

Then frequently the artist appears who is one of the old Italian painters and in a brief space of time (from 60 to 90 seconds) executes a portrait of some one of the communicating spirits of a high order of intelligence and spiritual development. Some of these pictures are in colors remarkable for their beauty and expression. This is the general description of the seances held for the work (Thursday and Sunday evenings). The report of the preceding ance, and passed upon by the circle and corrected and amended if need be, and accepted by the spirit band the first

thing in that seance. On Tuesday evenings the seances are given to the public, in which the visit-ors meet such of their relatives and friends as are able to come and be recognized. Each one is called up to the cabinet and there meets the loved ones and friends of long ago, and never fail to see and converse with them. there is a life beyond the grave, that spirits attending the visitors not being others have passed that event called acoustomed to materializing and conacoustomed to materializing and conversing, they are not able to speak so freely and plainly as those engaged in sate stands ajar for one and an. And here my thoughts revert back to the time when I disbelieved. What an untime when I disbelieved. What an untime when I disbelieved is sensation entime when I disbelieved is sens the circle. Nevertheless, no visitor leaves without expressing pleasure and satisfaction with his or her visit. I have attended five seances and only regreat that I could not stay longer.

I consider these seances the most remarkable that I have ever attended or seen anywhere, or read of. The character of the work is of the highest order, treating of the philosophy of Spiritualism by the dwellers of the higher, realms, and is of such a character as will fill a much needed and pressing want felt by the progressive Spiritualists.

Besides these seances afford the most

indubitable and tangible proof of spirit return and communion that can be found anywhere. To one who has wit-nessed these wonderful manifestations it seems strange that more do not avail themselves of this grand opportunity of satisfying their minds on this most important subject. I am informed that many of those who have visited these seances either return or declare they, will send members of their families to

esting. Anyone who comes here with a suspicion of fraud or trickery, soon gets that out of his mind, for every facility for. fered. Indeed the manifestations themselves are demonstrations of their gen-uineness. Where is the mortal that can write in a clear, legible hand 500 or 600 words in a minute, following the and we need, the encouragement which or write 220 words on a type-writer in a minute? or execute those beautiful pictenderness and sympathy to all. blended colors in the time of one minute? I have seen all these, and it is impossible for any mortal to do these things. Are not these demonstrable proofs of spirit return and communion? EDWARD BUTLER.

Memphis, Mo.

Thar never was a plant as hard to git It is of the highest importance, therefore, that a man keeps himself in the most highly vitalized condition for the

> Diogenes was a wise man for despis ing little worldly customs, but a fool for showing it. Be wiser than other people If you can, but do not tell them so Lord Chesterfield.

HEPROGRESSIVE HIN

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

CHICAGO, ILL., NOV. 1, 1902.

NO. 6751

A CREED FOR TO-DAY.

The Twentieth Century Needs in Re A Spiritual Solvent for Internal Dis-

"No more opinions. I am done with opinions. I want work."—John Wesley. The immortal founder of the great Methodist church cannot be said to have been deficient in sentiment or in

The thing we call soul—the capacity for the ideal—was developed in Wesley to an extraordinary degree. He had opinions, opinions aplenty, but he also had a marvelous amount of common sense; and along toward the evening of 24s long and useful life, when experience was in full flower and reflection reigned supreme, the grand old man utwords which have been se lected as the text of this article.

They are words to think about. No matter what one's political or religious views may happen to be he ought to be able to find in Wesley's words food for deepest reflection.

· The "opinions" of which Wesley spoke were religious opinions—views of the universe; speculations concerning God, man and destiny; guesses regard. ing genesis and eschatology, the beginning and the end of things. It is well to bear this fact in mind. It is potent to the whole argument. It is, in fact, the heart of the whole matter.

Religious opinions! They have filled a large page in the history of the race! They have written themselves in blood all along the way of our human story! They have slain their millions and have done more than all other things combined to embitter human feelings and

defeat the true aims of human society. · And lo! in these latest days we are learning that the terrible past with its mortal animosities and hates, with its thumbscrews and inquisitorial fires. was wholly owing to ignorant fanaticisms. If men had always been as wise and reasonable as they are to-day there would have been no page of history such as we are now compelled to read.

Had the men of the olden time known as much as men know to-day Catholic would never have persecuted Protestant, nor Protestant Catholic; Puritans would never have burned Quakers nor Anglicans tortured Dissenters.

The whole bloody business was the result of ignorance and of the fanaticism that was born of the ignorance. To-day we know that opinion is mere by opinion. To-day we know that there never was a theological creed that was not purely visionary, and that in the dark days of old men hated and destroyed each other not because they

had any good reason for so doing, but simply and solely because they were decrazed and maddened by their In the light of the splendid knowledge

things— are wrapped in inscrutable mystery! "Whence, what, whither?" are still potent questions which in the hushed moments of our busy lives we ask over and over again, as did the men of old: bue we know, as the men of old knew. that there is no answer to the ques-

We have reached the stage in our intellectual advance where we have discovered that the heart of the universe will not be plucked out, and that the great problems of the speculative reason are unsolved and, from the earthly

viewpoint, unsolvable. This does not mean that religion is a sham and that the great spiritual hopes of the ages are delusions and lies. Noth ing of the kind! It simply means that so far as the great data of the speculafive reason are concerned we must be content to be agnostic-not denying the data, nor affirming them, but simply holding ourselves neutral until they are either proved or disproved.

But in the meantime there are some things that we know. We may not know where we came from or whither we are going, but we know that we are here.

And we know more than that. We know that in order to live here in peace, happiness and honor we must dwell together in obedience to the laws of love, kindness and justice. We must check the selfish impulses and do what we can to strengthen the sentiment of altruism We must curb the animal in our nature and to our utmost cultivate the human. We must do what we can to promote the feeling of the brotherhood versus the feeling of the clan. We must labor for the spread of the intelligence which shall make us tolerant, hospitable and

forgiving. In a word it is incumbent upon us all to make this world as bright, as happy and as beautiful as we can. To conquer the material forces of nature and turn them to the service of civilization. to curb the brutal in ourselves so that we may to the greatest possible extent realize in our experience the ideals of the great and the good of all ages—this is our duty, and, so far as this world is concerned, our only duty.

Not opinions about the mysteries at the bottom of eternity and infinity, but work for the good and glory of the present existence-such is the much-wanted

creed. Workers-men and women who love humanity and are prepared to labor for its advancement—that is what we need above all mere idle dreamers.—Rev Thos. B. Gregory in Chicago American

LIGHT AND SHADE.

I look, O Soul, into thy face, And ask, but ask in vain: "Is thy serenity the sum Of merriment or pain?"

So sweetly now you sing and smile I yield the palm to mirth, But when anon I see thine eyes

I cast the dream to earth. Once more I crown the brow of care And count the sorrow dear That can so light thy features with

-G. G. B.

The hope that conquers fear.

THE SOUL'S MIRROR.

content.

"Did you ever feel oppressed, irritable or captious without being able to assign any extraneous reason therefor? And mind or spirit, fix the blame for your ill-humor on somebody else?

If so, you have had an opportunity of studying self, with the probabilities of finding the cause at home rather than abroad.

When all is sunshine within, the reflection is in accord with the soul's polish. Our thoughts generally take shape according to our feelings. Ill-humor makes pessimistic, except where love for an object is empowered to intervene and temporarily allay the ill-humor. But that is selfish love, though not out of order, for it leads to the univer-

sal-is an impulse toward that end. As a whole-souled principle it domi-nates the self-bood and engenders good feeling enough to repel vicious attacks or others' ill-humor, and reflects all the rest favorably, sympathizing with those not so endowed rather than meeting with unloving impulses or un-

kind feelings. Love is the conscious principle of the soul-that which makes it known to itself-and does not partake of ill-humor in its natural state. If it did, man would have long ago given it cause to manifest and felt its effects. But it is absolute, unchangeable, and not a feature of the human soul in its natural state. Thus it does not belong there, and when we feel it manifesting it needs removing-just as we would remove any other defect in our character.

or physical imperfection that might occasion suffering.
It is certainly painful to be discontented or unhappy, and ill-humor is but a manifestation of that. Discontent may be the cause of ill-feeling, but is in itself the effect of a prior cause. That cause we want to eradicate, if possible. We know that selfishness induces illhumor in others, but do not always know the special form or feature of the evil. If in others, why not in us? Do we always know ourselves? Have we perfect self-consciousness? Not as long as ill-humor controls reason, for perfect consciousness is synonymous with perfect reasoning—the absolute

control of reason over the emotions or passions—the animal. Selfishness is animal love, or love dominated by animalism, whether for sensual or selfish effect, and, like our lower life companions, makes us more or less savage, as it were, of course to a modified degree, though we are often impelled to use the term "brute" in connection with some people. But brutal we are at times and under circum-

stances comparatively considered. A harsh reply str es many as st both the beginning and the end of Think of a high-minded, tender soul administering to the wants of a suffering patient, being uncivilly addressed for a moment's inattention!

An unconscionable vibration pouring n upon a sympathetic soul unprepared for such an attack is like wounding a dove in its sweetest innocence of any design upon its life's enjoyment. The pang of such a shaft must be experienced to be understood. And we occasion many such wounds unknowingly.

A worldly education alone does not prohibit such "brutality." A higher edication than this is needed to refine the soul. The experience of suffering may lead to it, provided the same is not inculcated by brutality, as some of our

worldly methods prescribe.
Individual suffering has a more accurate aim towards a consideration for other's feelings. But deeds of genuine love or sympathy are the most absolute soul-refiner; and he who does for others, leads the way to the "gates ajar." Nature knows ro swerving from an

absolute impulse of love, finds no reasons for withholding its benignity, sees no cause for being unloving because man is, finds no fault with human frailties, seeks no apology to do wrong. It does "right for right's sake." and in that is a constant inspiration to its progeny for like effects. It could not do otherwise as an absolute unchangeable law. and the man who does not imitate her must grovel his way through the shades of matter with inspiration partaking of the same hue. He cannot build a spirit

ers, and must fail in the end. The results will be as introduced in this article—the first indication being a soul discontent not accounted for in our life's program. At that period we need to begin our investigation of self--a probing to the interior for the cause When the latter is found, a reversal of our life's actions is in order; and justice and consideration are the needed requi-

ual structure, either for himself or oth-

sites toward a happier feeling. Such is the narrative of a good little woman as she laid it out before my mental vision—one who has suffered until she was brought face to face with herself through a faithful spirit guide, but now happy in the knowledge of knowing herself, and content in being able to live the life prescribed to her as a balm for the rest of her days on earth. ARTHUR F. MILTON.

GO RIGHT ON WORKING.

Ah, yes, the task is hard, 'tis true, But what's the use of sighing? They're soonest with their duties thro', Who bravely keep on trying. There's no advantage to be found

In sorrowing or shirking; They with success are soonest crown'd Who just go right on working.

Strive patiently and with a will. That shall not be defeated; Keep singing at your task until You see it stand completed. Nor let the clouds of doubt draw near Your sky's glad sunshine murking; Be brave and fill your heart with cheer And just go right on working. -Nixon Waterman.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

NEW CHURCH ORGANIZED. AN IMPORTANT QUESTION.

At a meeting in the Temple of the lieve and do, it is thought best to submit the following report of that meet-

Mrs. Clara L. Stewart was chosen temporary chairman; Mr. H. A. Beckman, temporary secretary. Mr. Moses Hull, Mr. A. J. Weaver and Mrs. Clara L. Stewart had been selected to prepare a constitution and other necessary pa-pers. When Mr. Hull made his report, after due deliberation, it was adopted. Eighteen of those present signed the preamble to the constitution, and thus became a nucleus for a church. After considering and adopting the constitution seriatim, Mr. A. J. Weaver was elected president of the new church. Mrs. Emma R. Abbott was made vicepresident; Mr. H. A. Beckman, secretary, and Miss Agnes Chaffee, treas-urer. A board of trustees was chosen, and the church was ready to apply for its charter.

The church resolved to hold public meetings, with Rev. Moses Hull for its pastor, and free admittance to its congregation, every Sunday at 2:30 and 7:30 p. m. The following constitution and by-laws which were adopted, may be of interest to the public:

Preamble.

We, whose names are hereunto at tached, in order to promulgate and strengthen by word and example, the facts and truths of Modern Spiritualism and cognate subjects, hereby agree to organize ourselves into a church to be mown as the Spiritualist Church of Whitewater, Wis., and agree to abide by its constitution, and to observe the following rules.

1. To try to walk in unison with each other. 2. To assist those who are in misfor

3. To pity those who are in trouble 4. To enlighten those who are in

5. To visit and administer to those who are sick.

6. To make efforts to reclaim those who are erring, and 7. To make our thoughts and lives beautiful and acceptable in the sight of our arisen loved ones, and of each other.

Article 1.-Name.-This organization shall be known as The Spiritualist Church, of Whitewater, Wisconsin. Article 2.-Explanation of the Word Church.—While Spiritualism is a science, because based on demonstrated facts; and a philosophy, because "it contains the knowledge of phenomena as explained by law;" it is also a religbecause it velation from ideals of truth, of goodness, of wisdom and of all that is divine and heavenly. under whatever name, and in whatever clime. The word church is used in this connection, mainly to stand for and

make emphatic the religious side of Spiritualism. Article 3.-Objects.-The objects of this church are:
1st. To form a more thorough acquaintance with each other, in order that we may more unitedly, more harmoniously, and more thoroughly work

together for the building up of an exalted and grand Spiritualism in our lives. 2nd. To try, by public meetings and otherwise, to spread the light of Spiritualism and progress among those with

whom we associate. Article 4.-Membership.-Any person of good moral character, who is in sympathy with our work, and who will in-dustriously and harmoniously work with us to promote the cause for which we are united, can become a member of this church by signing this constitution and complying with the terms stated in our by-laws.

Article 4.—Officers.—The officers of this church shall consist of a president. vice-president, secretary and treasurer and board of six trustees, who, shall transact all the business of the church excepting what is transacted at its regular business meetings. All business done by the officers and trustees shall be subject to ratification, amendment or change at any regular meeting of the church.

Article 6:- Duties of Officers .- Sec. 1 It shall be the duty of the president to call all meetings; to preside and maintain order at all business meetings: to sign all orders drawn on the treasury, and to have a general oversight of all the business of the church.

Sec. 2. In the absence of the president it shall be the duty of the vicepresident to perform all of the duties of the president.

Sec. 3. The secretary shall conduct the correspondence of the church, keep records of all important business transactions and of all the financial matters of the church. He shall also keep the members posted as to their financial standing in the church: and shall with the president sign all orders drawn on

the treasury.
Sec. 4. The treasurer shall take charge of all property and money be-longing to the church, and shall pay out money only on orders signed by

president and secretary.
Sec. 5. The board of trustees shall, in connection with the other officers, have general charge of the business and property of the church; Shall do with it as the church, in open meeting shall direct, and shall make a report as often as once in six months.

Article 7.-Elections.-The officers of this church shall be elected by ballot, on the first Friday in October, and shall hold their respective offices for one year, or until their successors are chosen; all except the board of trustees, two of whom shall, after the first year, he elected annually to serve for a term of three years. At the first election two trustees shall be elected to serv one; year; two for two years, and two for three years.
Article 8.—Quorum:—In the board of

Morris Pratt Institute Building, on the Thursday night, Oct. 9, 1902, a Spirit. Thursday night, Oct. 9, 1902, a Few ualist church was organized. As few people know just what Spiritualists belong the case, let us investigate further. A single hair is animated and pervaded If spirit is life and life is spirit, then by spirit. We will suppose a single hair in a man's beard grown one-sixteenth of an inch each thirty days. Now, if that hair is cut off in sections, which are fractions of one-sixteenth of an inch each time the man shaves, does a ninch each time the man shaves, does the second of the man shaves and the second of the second the amputation of that material hair affect the length of the spiritual hair? If you answer no, then I would ask you for a reason to substantiate your negative answer. You would probably say: "Because spirit is eternal, or non-dying, therefore the spirit hair continues to grow regardless of the fact that its material encasement—the material hair is lopped off." Now I want to ask you this being true, how long will the spiritual hair he at the time of the dissolution of the man's body, supposing he in habits his body seventy years? We will leave the answer to the mathematician and pass on. What becomes of this hair? I am referring to the spiritual hair. Why is it that the beards of patriarchal spirits are not several yards in length? Do not think this question trivial. On its correct answer depends the whole question of life in a future state, or beyond the change

called death. The same question may be asked with regard to the growth of the finger nails. Can you answer it?
It has been my good fortune to inves tigate deeply into matters psychical, and I have put this question, which I have just asked you, to many who had devoted much money and many years to the study and investigation of spirit-ual philosophy and phenomena, but I have not as yet received a logical answer which would stand the test of ap-

plied reason. F. M. SNARRENBERGER. Irvington-on-Hudson, New York.

officers five of its members shall constitute a quorum for the transaction of

Sec. 2. At business meetings of the church seven members shall constitute a quorum for the transaction of busi-

Article 9.-Amendments.-Any article of this constitution can be amended by a two-thirds vote of all who are present notice of such amendment shall have been read at two previous meetings, and providing that notice of such action shall have been forwarded to each mem-

ber of the church. By-Laws.

Any person desiring to become a to which we go, follow us and give to spirit world, which inspires feelings of pication to one of its officers, be furreverence, and love for the highest nished with a blank application for membership, which must be filled out by such person and presented to the board of trustees, or to the church at its next meeting, where a vote shall be taken. The applicants on receiving a two-thirds vote of those present shall be declared elected and notified of such election by the secretary, after which they can, if they so desire, be publicly taken into the church: After this public recognition they shall have all the rights and privileges of other members.

Article 2.-Those who are six months in arrears of payment of their dues, after having been twice notified by the secretary, shall, if the church so decides, be suspended from the church. Article 3.—The weekly dues of each

member shall be such an amount as he or she may choose and pledge to pay. Article 4.—If for any good reason member cannot pay his dues, the church can, if it sees fit, cancel a portion or all of such dues.

Article 5.-No member who is six months in arrears of his dues is eligible to any office in the church, or to vote on any of its business transactions. Article 6.-No dues shall be required

of any student in the Morris Pratt In-Article 7.-Special meetings shall be called at any time on the written request of any five members of the

church, for the transaction of any necessary business. Article 8.—The officers and trustees of the church shall hold their regular meetings on the first Friday night of

each month; and the joint meetings of the members of the church and officers shall take place on the first Friday night of each quarter.
Article 9.—The business meetings of this church shall be governed by Rob-

erts' Rules of Order: Article 10.—The order of business at all regular meetings shall be as follows:

1. Reading of the minutes of previ-

Ous meeting.
2. Reports of committees. Reading of communications and

bills. Unfinished business. New business:

6. Remarks for the good and welfare of the church. Article 11.-Any article of these by laws may be changed or amended on the same conditions and in the same way as is laid down in Article 8 of the

constitution. THE FOOLISH ONES. "They do not know what pleasure is." he often said of taose -

Who, being rich; still worked away and still had worldly woes; "If I could have their wealth I'd leave all common cares behind, was joy to find.')

By working long and striving hard

And then he feared it might be lost unless he held it fast. And those below looked up at him and "Why should a fool who still slaves on have riches, anyway?" E. Kiser.

wealth came to him at last,

LYCEUM LESSONS.

A Copy of Its Constitution and By-Laws. So Considered by the Writer of This Progressive Lyceum, Galveston, Texas.

Topic: Medlumship. Gem of Thought: Ever upward, ever onward, tends the human soul, and a thousand beckoning hands lead us for

ward to the goal,

We note the joint growth of the mind and the body as they become accus tomed to congenial association with each other, and thereby the proper expression of life. The mind of the child while a babe in the mother's arms, chooses, but the body unaccustomed to respond to the mind does not reach, properly, with foot or hand. Now the influence of an excarnate mind upon the body of a medium is very much similar to this. First we must harmonize the vibrations of the body, and when a few—never more than seven—sit to investigate, the same people should occupy the same chairs each time, and in fact the room might well be dedicated to the sacred purpose alone, of seeking communion with the dear departed This forms a magnetic current which may of itself cause rappings on the table; the table generally used for convenience to place the hands comfortably upon, and it does to an extent become charged with magnetism. This magnetic center thus formed is as the sounding board, and the invisibles operate upon it in such manner as the latent mediumistic qualities of the sensitives will permit. They are able to direct the magnetic vibrations and make raps or move the table; they may find a mind sensitive enough to make a mental impression upon and through that channel give a thought or appear clairvoyantly in such form as will be recognized. So indeed, "a thousand hands, beckoning, lead us forward to the goal."

Intermediate: -As we were talking some time ago, the spirit friends who have passed to the spiritual state are not far from us; some bound by conditions of necessary repentance and others held by the love-tie which death can in no wise sever. The thoughts we have, the books we read and the places we go, each are a force to determine what element of spirit influences will surround and guide us. When we think very seriously and when we sleep, we frequently go into this psychic realm—for such it is called—and associate with individual souls like unto ourselves; you know that when you read a story of . wild adventure, you dream similar experiences, and when you go to bed thinking real seriously of a dear friend, in the morning you are not quite able to tell just what occurred but there is a feeling that you have been with that friend. So in our hours of waking, the spirit friends whom we attract by our thoughts and the places

Soon you are to be the men and women of this land; the inventions which are now but thought of, flying machines and wireless telegraphy, must be completed by you; so don't you think that it is well to keep your minds clear by reading good books and by going where beauty and goodness is certain to be found? In fact, boys and girls, don't you believe that the best time is found by living such a life?

Oh, for an eye to see the beautiful, An ear to hear the sweetest symphonies:

et to walk the nath most dutiful, And hands to touch life's toyous har monies. Oh, for a heart so full of sympathy, That with patience I will love and pity.

Gem of Thought:

Let our lives be of the best That our poor hearts know; Higher Powers will do the rest, Time will raise the low.

In concluding the month's study of mediumship it is well to again speak of the naturalness of all the demonstrations of phenomena. The mental phases of which we spoke are each of them the natural manifestations of the mind, almost all of the manifestations have been demonstrated by minds yet in the body and this again is evidence of the naturalness of the unseen, spirit world. We may enjoy all of the quillity and peace and joy of the spirit now, for we are living a spirit life, and if it be spiritual, all of the blessings attendant will be ours. We should be come satisfied of the abundant power of Creative Energy to, in a natural way, provide for the needs of all earth's children: should know that Nature's laws are sufficient, if obeyed, to bless us with both spiritual and temporal require ments. The physical phases of spiritual mediumship are likewise natural and through the law of levitation almost all of the manifestations have peen produced. All of the phases diumship are gifts, in the sense that life is a gift, the life germ in a grain of corn unless placed under proper conditions will never do that which it is possible for it to do: so man's possibilities of life must, by cultivation, be unfold ed; and even so must his spiritual gifts be developed. The foot must not say to the hand, I have no need of thee, so we each are to be satisfied with the best that we can do with the careful use of the gift which is ours and hope that ev ery one else does the same.

Intermediate:-Well, boys and girls, it is not probable that many of you aspire to be spiritual mediums in the sense of going before the public and teaching or demonstrating Spiritualism but I trust that you will each and all carefully endeavor to be mediums in the sense that joy and sunshine may And ever linger happly; where there come to others through your life. You are now forming the foundation of your character; upon the ideas that you decharacter; upon the distributed your entermine now, you must build your entermine now, you must build your entermine now, you necessary it is to be particular as to the start. You note how well the foundation of a largo building is laid, so if you would make your life a great structure of beauty and comfort, lay well the foundation. Happiness is the object of every life, and don't you think that from our les-

THE QUESTION.

Is Spiritualism a Belief or a Knowledge?

Yesterday I attended the conference meeting of the Seattle Spiritual Associ-ation, and was somewhat surprised at the diversion of thought given out on the topic, "Is Spiritualism a Belief or a knowledge?" I gave a few of my thoughts and experiences on the sub-ject, and it was suggested that I send them to The Progressive Thinker. This morning, as the iron horse is rapidly speeding me back to my work at the mines, I feel impressed to write down

What is positive knowledge to one

may to another be only a belief; and to

another it may be void of even a belief That depends a great deal upon the education a person has obtained upon the subject. Education is the foundation of knowledge and truth, while ignorance is the foundation of error and disbelief Truth travels but slowly, while error goes with a rapid pace. The reason is obvious: Those who accept error do so on mere belief, while those who accept truth do see continued to the second truth do see continued truth do see truth do so only after long searching and deliberate examination. A bold, daring mind concentrating its energies, its purpose once fixed, marches steadily forward in its research with a courage which no defeat can daunt, and a perseverance which knows no limit but success-like the spirit of Christopher Columbus, who after years of diligent study and searching investigation, came into possession of the knowledge and reality of the spherical formation of this planet, the Earth. While he had not actually encircled the globe, the evidence and knowledge that he had obtained warm to the spherical control of the spherical formation of the spherical formation of this planet, the spherical formation of the spherical format tained were to him a positive truth The minds of almost the entire population of the world were against him, a belief that proved erroneous and fell by the wayside when knowledge gained a footing on truth and reality. In order to impart this knowledge to mankind he was willing to risk his life and the lives of many of his fellow-men. And in seeking financial ald he secured a hearing before the highest officials of Spain, who were all intelligent and educated men in the channels of thought in which their minds had been trained, but who were ignorant (through lack of education) on the subjects of astronomy and navigation, and with all his maps and charts, and all the explanations he could give, they could not grasp it. One of the members sent for a Bible, by which he proved to the satisfaction of the assembly that the world was flat and had four corners. They arose in a body and ordered Mr. Columbus to depart immediately, or they would have him put into an insane asylum, and

some wanted to put him to death for assuming to know more than God. A short time ago I heard a prominent platform speaker say that he had heard of a city called Chicago, said city being the state of Illinois there was such a place, but had not been there himself; therefore lacked the positive knowledge of it. I have never been inChicago, and am glad that I am not of that arbitrary nature, to lack the knowledge and truth of its existence, when the positive evidence is so easy obtainable. And like the great philosopher who had not actually traveled around the globe, I have not actually been on the other side of life, but my research and investigation have brought me the positive knowledge and truth of its reality.

O, how comforting it is to know that there is a life beyond the grave, that others have passed that event called leath and still live; and they tell me that I will be like unto them, that the gate stands ajar for one and all. And here my thoughts revert back to the time when I disbelieved. What an unsatisfied, unpleasant sensation en-shrouded me. The first step toward my spiritual unfoldment was a desire to pelieve. I slowly and gradually made progress, and after a time reached that stage where I said. "I am inclined to be-It was then that I really began to grow hungry, with a longing desire for more satisfaction, continually seeking, evidence piled upon evidence, until I fearlessly said, "I believe," I did not stop at that; I threw on the searchlight, penetrated deeper and with the C-rays (clairvoyance) I watched that belief expand and grow into a soul-satisfying knowledge, that

'When I lay down this mortal coil I will reap the harvest from the seed of my earthly toil."

Without the physical breath:

I hear a divine whisper telling

My inner consciousness, "There is no C. M. CARTER. death. Sultan, Wash.

sons, the references made, and even others? Learn as well as you can the law of life, constant progress, step by step higher, and live by it. Take care out of his mind, for every facility for to say all of the nice things you can to your friends while their ears can hear. and do all the kind deeds that you can while they may be conscious of them; do not wait until the body is deserted by the spirit, and then bring your flowers and your praise. We all appreciate and we need, the encouragement which due and just praise gives, so he full of

tenderness and sympathy to all. Cheer the life of those you love, And the stranger, too, All are journeying above, Give to each his due.

"What I owe to myself I owe to my neighbor, and what I owe to my neighpor I owe to the whole world."

It is of the highest importance, therefore, that a man keeps himself in the most highly vitalized condition for the at it an' it mighty nigh always had bad sake of productiveness. No one can soil ur a drought to contend with.—Ab. keep in this condition without the rest | ner Daniel. which comes from self-forgetfulness and the refreshment which comes from joy; one can never lose the capacity for play without some sacrifice of the capacity for work.—H. W. Mabie.

REMARKABLE.

The Seances at Spring Hill, Kansas

On a visit to Spring Hill Kansas, te attend some seances being held there for the production of another work by the same spirit band that has given to the world those two remarkable books, "Rending the Vail," and "Beyond the Vail," I reached that town on Sunday, September 28, and attended a seance that evening. Those seances are held at the residence of W. W. Aber, the medium employed by this band delegated by the Star Circle in the spirit world, now engaged in a work treating on Life in the Higher Spirit Spheres.

The seance room is situated on the second floor of the house, devoted exclusively to the purpose of holding the seances. A black curtain is stretched across one corner of the room for a cabinet, inclosing a space only large enough for a chair in which the medium sits profoundly entranced during the

entire time of the seance. The room is lighted by a large candle placed high up in the corner diagonally opposite the cabinet. The light is softened by a thin red cloth. Chairs for are arranged around in front of the cabinet.

The seance is opened by the appearance of a human form taller than the medium and in a dress entirely different from that of the medium, and with heavy whiskers (the medium being clean shaven). This is Dr. Reed, the chemical control. After a greeting to the circle and a brief statement of conditions, he retires and the work begins. Another form appears and proceeds to write in a tablet, tearing out the leaves as fast as they are filled, writing at a rate of most remarkable rapidity-from 500 to 600 or more words in a minute. Sometimes a dozen or more pages are written in rapid succession. Then another form appears, opens the desk, takes out the sheets of paper prepared for the typewriter, and gives a typewritten message, some of which contains 1200 or 1500 words, and at a rate of 200 words per minute. The work is as neatly done as any typewriter in

mortal form could do it. And then appears another form and delivers an oral address which is taken down by the secretary. Sometimes the orator in female attire stands near the secretary and by means of a trumpet the secretary gathers the messages determined by them in whichers are the secretary in the secretary secretary in the secretary secretary in the secretary secretar livered by them in whispers and it is

written out in full by the secretary. Then frequently the artist appears, who is one of the old Italian painters, and in a brief space of time (from 60 to 90 seconds) executes a portrait of some one of the communicating spirits of a high order of intelligence and spiritual development. Some of these pictures are in colors remarkable for their beauty and expression. This is the general description of the scances held for the work (Thursday and Sunday evenings). The report of the preceding seance, written out in full, is read by the secretary just before the next seance, and passed upon by the circle and corrected and amended if need be, and accepted by the spirit band the first

thing in that seance.

On Tuesday evenings the seances are given to the public, in which the visitors meet such of their relatives and friends as are able to come and be recognized. Each one is called up to the cabinet and there meets the loved ones and friends of long ago, and never fail to see and converse with them. The spirits attending the visitors not being acoustomed to materializing and conversing, they are not able to speak so freely and plainly as those engaged in the work. Besides, visitors themselves are more or less excited on meeting their relations and friends, and their conversation is not so calm and well directed as is that of those who belong to the circle. Nevertheless, no visitor leaves without expressing pleasure and satisfaction with his or her visit. I have attended five seances and only re

I consider these seances the most remarkable that I have ever attended or seen anywhere, or read of. The character of the work is of the highest order, treating of the philosophy of Spiritualism by the dwellers of the higher. realms, and is of such a character as will fill a much needed and pressing want felt by the progressive Spiritual. ists.

great that I could not stay longer.

Besides these seances afford the most indubitable and tangible proof of spirit return and communion that can be and communion found anywhere. To one who has witnessed these wonderful manifestations it seems strange that more do not avail hemselves of this grand opportunity of satisfying their minds on this most important subject. I am informed that many of those who have visited these seances either return or declare they, will send members of their families to vitness scenes so wonderful and interesting.

Anyone who comes here with a suspicion of fraud or trickery, soon gets that testing the manifestations is freely offered. Indeed the manifestations themuineness. Where is the mortal that can write in a clear, legible hand 500 or 600 words in a minute, following the ruled lines of the paper in a dim light? selves are demonstrations of their genor write 220 words on a type-writer in a minute? or execute those beautiful pictures with exquisite skill in delicately; blended colors in the time of one minute? I have seen all these, and it is impossible for any mortal to do these things. Are not these demonstrable proofs of spirit return and communion?

Memphis, Mo.

Thar never was a plant as hard to git rooted as charity is, and a body ought to have it whar they kin watch it close, It'll die a heap of times ef you jest look

EDWARD BUTLER.

Diogenes was a wise man for despis ing little worldly customs, but a fool for showing it. Be wiser than other people if you can, but do not tell them so Lord Chesterfield.

Thoughts on the Habit of Destruction.

The Merry, Merry Huntsman.

Now the merry, merry huntsman goes to hunt in woodland ways; He is eagor to be shooting and he cares not what he slays; Where he sees a moving object he takes

sudden aim at it-And then steals up through the bushes

to find out what he has hit. Oh, the merry, merry huntsman, what a

happy soul is he, Stumbling through the tangled thickets, from all care for others free; Where he hears the slightest rustle he

begins to blaze away, Thinking not of consequences, in his eagerness to slay.

Hear the merry, merry huntsman; how he makes the echoes ring As he seeks what he may slaughter on

the ground and on the wing; He is adding to the orphans; widows wail to-day because He first shoots the moving object and

then finds out what it was.

—S. E. Kiser in Chicago Record-Herald. Under the head of "More Work for stag hunting and above all to go out Under the head Audubons," the Chicago Tribune editorially says:
"In spite of recent triumph of the Au-

dubons the glass eyes of dead parrots are seen gazing reproachfully over the brims of some fall hats, and millinery shops reveal that morgue-like appear ance that is given them by glass cases filled with the remains of "winged gems." Of course these may be the "made birds," the kind that owe their creation to the manufacturer of milliner goods rather than to that greatest of all manufacturers, nature, but they wear the lines of life, and are proofs of the fact that women still look upon birds from the millinery standpoint. It is said that women dress to please men, yet few men can be found who admire these millinery monstrosities, and some go so far as to say that not only does vanity bear the name of woman but that cruelty also stalks about under the same sobriquet. And what profiteth a woman, it is asked, to know that there is a parrot in her hat if she be accused of harboring cruelty in her heart? Of course few bird buyers are conscious of any intentional sanctioning of cruelty, and they buy a stuffed owl with as few ethical scruples as they give to the selection of muslin roses. But the warning voice of Audubon has so long been heard in the land that ignorance in this matter is no longer looked upon in the light of innocence, and the woman who puts a dead bird in her hat takes her moral life in her hands."

There is a fine lesson in humane

thought and feeling, couched in the fol lowing very readable essay in the Chicago Daily News. It is commended to the notice of those-we believe they are comparatively few among Spiritualists -who take pleasure in the destruction of birds, and things that may loosely be accounted as game.

Kingford in his youth and his high spirits is a capital specimen of our race. He is one of those big-hearted fellows, manly in all his tastes, but capable of being as tender as a woman. When he gets out into the country, which he loves, he reminds me very much of a great schoolboy. He is so thoroughly normal that he repays study. And this he has taught me-how deep-rooted in humanity is the habit of destruction.

Mankind is the enemy of nature. Kingford came to visit me in the the first beautiful hours of daylight and incomprehensible custom which de gated to savage, merciless, carnivorous vival meeting was being held. To take votes to sleep the freshest and most in-

spiring moments of the summer days. We walked over the dewy meadows and through the sweet-scented woods to

Except for the song of the birds and the soft sound made by the little tongues of water lapping the smooth gray rocks it was very quiet—Septem-ber is the sleeping time of the restless The spirit of peace brooded over the sylvan glades; the river rocked itself drowsily amid the mosses and the ferns upon its banks. Looking down through the water I could see the silver coats of the fish, which glided 'slowly from sunshine to shadow as if conscious

of their graceful movements . Now the first thought which entered Kingford's head when he, too, saw them, was our folly, as he called it, in not having armed ourselves with rod and line.

I wondered, if he could have had his way, whether any thought of pity or re-gret or shame would have affected him when he saw these poor things with lacerated mouths heating their lives out on the grass. His remorse at not being able to catch them was so sincere that I decided at once no such sentiment would be likely to occur to him. He was quivering with the desire to destroy; he was what the world would call a true sportsman and I thought then what pretty words we use to cover loathsome ideas—recalling at the time the account I had read the previous evening of an exciting race at the end of which it was said the winning horse "responded gamely" when the jockey

began to use his whip.

Now there is a little red squirrel which lives in a big oak tree by the side of this river. I call him the little man of the woods. He has grown quite tame and no sooner does he hear the tapping of my stick on the ground than he runs to me and takes two leaps, by the first of which he arrives at my knees and by the second reaches my pocket, into which he plunges head foremost in the search for nuts that I never fail to pro-

This morning, however, he did not ap pear, though I heard him chattering among the boughs overhead. Kingford too, heard the sound and his quick eyes caught sight of a little brown head

peering down between the leaves. In an instant his hands were filled

with stones and if the little man had been less quick to dart away to his sky-ward nest his days would surely have been ended.

Will he ever learn to trust me againshall I ever again feel his soft little paws on my hands while his intelligent eyes peer into mine, asking as plainly as if he could speak why my pockets ever grow empty of nuts?

Why should Kingford have wanted to kill that happy little creature? Would not he have felt one moment's remorse to have seen that tiny bundle of fur lying mangled and lifeless at 'our feet? Indeed, I am sure his only thought would have been of his skill in hitting

I watched him curiously as we walked homeward across the fields. He gloried in the freshness of the air, in the charm of the scenery, in the beauties which met the eye on every side, yet all the while you could see that wild desire to destroy working within his heart.

The pretty thistles he struck at with his stick, leaving them Entirging dismal-less on their broken stalks; he hit right much left at the scarlet berries in the shedge rows; he gathered great handluls of wild flowers only to cast them aside as their fragile blossoms began to wither in the heat.
Two beautiful doves crossed our path, looking white as snow against the

blue sky. "If I only had a gun!" he said. It must have been a hereditary in-stinct, for I know he has never learned missing such an opportunity. It was in

his blood to kill.

broken wing fluttering in agony over the green grass.

other thought. He began to tell me how he had once gone on a ferreting expedition with sensitive, thoughtful child, unlike the some friends. They covered the en- rest of the family. She had large spirtrance to the burrows with nets and ituality, conscientiousness and benevo then set the ferrets to work to drive out | lence; would do what she thought was the rabbits. His part of the sport was right at any cost, but was a perfect hypto stand at the nets with a stick and notic subject. Under the teachings of kill the rabbits as they appeared, but eternal punishment for the majority of he found that a surer method was to the people, she went nearly insane with crush them with his foot. He told me anxiety and horror at the contemplation

west after big game. It was the conventional sportman's ists, who, she thinks, saved her from talk-the kind of thing you may hear at | the mad-house by relieving her of this any dinner table. But it struck me then, as it often had before, what a monstrous thing is the savage appetite of

man to kill for pleasure. Can it be that I am a witless crank and was fearless in her utterances because I think it strange that in the most cultured age one of the principal amusements of the heads of every Christian people, including our own, is

the slaughter of harmless animals? On the contrary, I believe a generation or two hence that "sportsman" will he a loathsome word seldom heard in decent society.

The lust for killing is to-day imbedded in the hearts of the people. Poor hunted animals. Poor wounded ings! I wonder if we have the same God and if He likes very well to see you tortured and killed for our amusement. I take it He does or there would not be so many ardent fishermen among His servants, the clergy; and yet I cannot nicture Jesus of Nazareth dragging a hook from a fish's mouth or wringing the neck of some poor pigeon with half its little body shot away-for fun.

Have you ever looked into the eyes of a wounded bird or of a hunted deer brought to bay in the forest? I have. Have you ever heard the cry of little animals whose mother some hunter has

Well, if not, it does not matter. It is not a question of momentary sympathy -it is a question of right and wrong. I believe that the sacrifice of life without cause is the greatest wrong for which a creature with a will can be held responsible. It is not possible for me to conceive the opposite view being taken by any person who thinks.

To inflict unnecessary suffering-can there really be an argument to show that this is a noble thing to do?

Kingford had gone on ahead of m He had captured a gayly painted but terfly, which he brought back to show me, crushing its head between his thumb and finger.

"Isn't it a beauty?" he said .- Anna Woodward.

The above is a study in human nature, and not at its ideal best. The lust for killing is not a beautiful and ennobling quality, but rather points backward to a state of savage life whose traits, imbedded by ages of heredity ing. I miss no chance of glorying in are not yet fully outgrown. The sport of killing is, when viewed ethically, of a had retired in her distress to a friend's of instilling in others a disgust of that very poor quality, and should be rele-

> The slaughtering of animals, even for supposed necessary purposes, is brutalizing in tendency, very far from spiritualizing and uplifting. There is nothing in it tending to cultivate man's higher and nobler self, in the qualities that beautify and elevate humanity.

But even this work seems higher and nobler than the petty, miserable work of slaughtering for the mere sake of satisfying a low and essentially vicious selfish passion for slaughter; worse than all, when the shafts of destruction are aimed at such creatures as the beautiful innocent useful birds—even song-birds, whereas ruthless slaughterer.

some beautiful lessons on this subject may be found in "As Blooms," by Emma Rood Tuttle. JAS. C. UNDERHILL. Hammond, Ind.

LAWS AFFECTING WOMEN.

The opponents of woman suffrage often make the claim that the laws affecting women would be no better if the women voted, than they are now. The truth of this claim is not sustained by the facts as shown from actual exper ence. While the unfavorable laws af fecting women have been slowly im proved after much effort on the part of women, in the states where they do not vote, in the states where they do vote

the laws are changed without any effort

on the part of the women. Throughout Australia, before the granting of equal suffrage, a married man could will all his property away from his wife, leaving her penniless. She had no right of dower unless he died intestate. In those Australian colonies where women have had a vote. and in those only, the law has now been changed so that part of a man's prop-erty must go to his wife and family. The divorce laws of Australia and New Zealand were modeled upon those of England, by which infidelity on the part of the wife entitles the husband to a di-vorce, but infidelity on the part of the husband does not entitle the wife to one. Since woman suffrage was grant ed, the divorce laws have been equal zed, and a number of other beneficent

changes have been made. In Wyoming, equal suffrage has caused the passage of a law that men and women in the employ of the state (including teachers) shall receive equal pay for equal work.

In Utah, equal suffrage has caused the passage of a law that female teachers in the public schools shall receive the same pay as male teachers, provided they hold certificates of the same

Women teachers do not receive equa pay with men for the same work in a single state where women do not vote. If for no other reason than to receive equal pay for equal work, the teachers of the country should lend their influence towards securing woman suffrage in every state in the Union. Such a law would also benefit the men teachers for then they would not be obliged to comwith the low-priced women teach Each would stand upon their own

merits, which is the only true guide in selecting a teacher. ELNORA MONROE BABCOCK.

"Mark Chester; or a Mill and a Million. A Tale of Southern California.' By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Pa Cloth, 60 cents. For sale at this office,

A LADY'S EXPERIENCE.

A True Story of a Life, and Its Lesson.

About forty years ago I met at a Spiritualist convention in Flora Ill., a petite to shoot. But he was aggressive at woman with soulful eyes, musical voice, and one of the most eloquent inspirational speakers I ever listened to. I In my mind's eye I saw one of those was drawn to her at once, as her lecture pretty creatures lying at our feet, its was logical and radical. On making pale feathers stained with blood, its her acquaintance I found her in very

soft eyes glazed, and the other with poor health, and I invited her to my "Home" in DeWitt, Iowa, for treatment. She was with me about two months be-And in imagination I heard Kingford | fore being sufficiently restored to again regretting that we have no dogs with us take up platform work. Her former to prevent the wounded bird getting beyond his reach. He would have had no She was born of extremely religious

parents. Her mother passed away when she was an infant. She was a it was one of his ambitions to go to of the eternal tortures to be endured by England one winter for the fox and the great majority of the world.

While in this condition of mind, she went to work for a family of Spiritualbelief.

She soon developed into a medium and platform speaker. She was, con-trolled by progressive, radical spirits, against all forms of superstition, especially our marriage institution, the spirits claiming it was a system of enslavement of woman, and urging for her equal rights with man. This was her theme when I met her. I had been full of such thoughts for some time, but had not yet voiced them in public, hence I

was her ardent supporter.
Conservative Spiritualists were frightened, for at that time the subject was not being discussed everywhere as now. At a large meeting on the Fair Grounds at Whitewater, Wis., where we were both engaged afterwards, when we went on the platform she said to me, "I have some friends here from Clinton Junction who will be awfully shocked if I speak on the social question, so I will take some other subject." I was sorry, but never even thought of controlling her, but could not help wishing she would talk as I had heard her before. She started and seemed to be floundering for a little while, then launched into the subject and gave a lecture that greatly delighted me. When taking her seat, she said to me: "Dr. Severance, if I had the strength I would pitch you off the platform;" believing it was my desire that brought that influence against her will. I speak of this to show the power outside influences had upon her. This susceptibility she felt, and

same susceptibility of organization that invisibles, was the cause of her being thus easily affected by the visibles. I last saw her at my home in White-water, in 1862. After that she married and her husband was killed-in the army She wrote me of her affliction in his loss, of her persecution by the Spiritualists because of her teachings said she

fought against it, for it was always get-

ting her into trouble of some kind, and

Spiritualists did not realize that the

did not feel she could endure the strain any longer, that those who, were living lives she would scorn to live, were her persecutors, and that she would not endure it. Time elapsed and I heard nothing

from her until a mutual friend met her and she was then a Methodist. She in a country town. At the time a reher mind from her troubles, she attended. Coming into that influence, true to the hypnotic law she was controlled, and one of the most devoted

I then lost all track of her and for all this time, thirty-eight years, I knew not whether she was in the form or out, until last February I received a letter from Michigan, asking all sorts of questions in family affairs, but with a signature wholly unknown to me. I sacked my old account books to see if I had ever had a patient by that name. I found none. All at once I felt the old influence, and exclaimed to my my son. "It is Sophronia, I know the magnetism." I then hunted up an old letter, but the writing was unlike. But it was you Sophronia?" I received a reply saying that she had forgotten she had changed her name. She wrote: "Since seeing you I have lived so many lives, died so many deaths, my heart is now dead, but I would love to hug you. I wish you could visit me, as I cannot leave my father, who is 92 years old and needs constant care."

I have recently returned from visiting her on her father's peach farm, and this is the brief story of her life since 1 knew her.

She was after her conversion so good traveled over the state of Kansas and elsewhere as an evangelist, riding on horseback, and when weary would and rest. Converted and baptized hundreds, felt earnestly the responsibility of saving souls from eternal misery until finally her health failed and she was compelled to return home utterly pros-trated in body and spirit, and with little chance for recovery. While thus on a sick bed she received a letter from a While thus on a lady in dire distress on account of her husband, who was an invalid, being unconverted, and asking her help to save his soul. She was deeply moved and order to help save this soul from ever-

"Jesus Christ came to me," she said "and I told him I knew he could make whole' l inquired, "How could you identify

She replied, "He said he was Jesus and he did cure me, so I got up and went to that woman's assistance.'

"Of course," said I, "any spirit at that time would have had to make that claim, to do you any good, as you would have had no faith in any other." She admitted that was true.

The last sermon she preached, she said, "I was explaining a portion of the said, "I was explaining a portion of the said, "I was explaining a voice as audible as Scriptures, when a voice as audione as yours said to me, 'How do you know that?' I stopped, asked the audience to sing, still that rung in my ears, How do you know that?" I said to my hearers, 'I must wait for more light.

"I have been waiting ever since, for seven years. I can not believe any longer in eternal punishment; I simply cannot."

She had all these years lost me as had her, and this was how she, found me: A neighbor sent to the editor of.
The Progressive Thinker to know if he had any special news on the Pearson heresy case. He received with his reply the two papers containing the symposium. In reading them he was espe-pecially interested in my article and took the paper to this lady, showing her my article as the one he particularly liked. She glanced at the name and (Continued on page 8.)

THE PRINCIPLES OF EVOLUTION

EXPLAINED AND APPLIED.

A Series of Instructive Lessons by A. J. Weaver.

Survival of the Fittest. It is well to repeat, because it must which gathered the thickest and hardnot for a moment he forgotten, that if est covering survived, while those with-Evolution is true at all, it covers the out covering perished; and those that whole field of organized life, both veges survived transmitted their qualities to table and animal, and that not a single their offspring. In this way in long peform, not even the most unimportant riods of time young animals came to be bone or nenve or tissue of any form was born with a hard, gristly, cartilaginous ever created by any power outside of covering. Ages succeeding ages, this what resides in matter. There can be grew harder and became a better prono evolution for a sea weed that is not tection for life, and finally hardened for a rose of rarest hue, nor for the low-into shell. These animals have re-

If the whole vegetable and animal worlds have come into existence and into their present order of existence by natural changes, it is proper to seek the cause of those changes. To find this cause is the object of this article.

Perhaps I ought to say causes instead

of cause; for probably nothing comes in nature.

The causes which I will present in this article are three, and they lie at the very foundation of Evolution. They are first, "The Struggle for Life," second, the "Survival of the Fittest," and

third, "Heredity."

The first of these enters so largely into the work and is so very important that unless the mind keeps it constantwill fail to be appreciated because they will fail to be understood. Darwin says "There is no exception to the rule that every organized being naturally inered by the progeny of a single pair." heterogeneous, while the shell was ho the "wigglers" which swarm in stag. lower toward the higher or from the nant water, though many of them were simple to the complex. as large as a tadpole.

With them'there were no sexes Males and females had not then come into existence. Among the swarming millions of that age, propagation took place by bisection. The small jelly-like mass of lifeathing matter would lengthen out, constrict in the middle number would double in a short time.

As the principle of competition ruled them and each one must care for himself or die, that age became a vast battle field of animal life. They not only struggled against one another but against the elements of nature around them. At the therey of wind or tide they were driven by storms upon the rocks or washed by the waves upon the sea sands where they were left helpless. From that day to this, this principle of nature has continued, and even now the brink of danger and death, and in the midst of fear.

Survival of the Fittest. Some survive while others perish. were being formed and hardened into Those survive which are "fittest." This bone decided not only where the joints discovery was made by Darwin and should be but the kinds they should be. Wallace and is their contribution to Evolution. Darwin named it "Natural Se-Herbert Spencer re-named it bone and sinew. 'Survival of the Fittest." By "The Fit test," as used in Evolution, is not neces sarily meant the strongest nor the flercest, nor the best fighters. The elephant is stronger than the mosquito. but stuck in the mire of a swamp the elephant will perish while the mosquito will live to feast on his perishing form. surely her, I felt, and wrote her, "Are | The lion is fiercer and a better fighter than the mouse, but we all remember the old fable where the lion, caught in a net, was set free by a mouse, which gnawed a hole for the lion to escape. The large majority of those animals which have survived the ravages of time and are alive to-day, are not the large nor strong nor fierce. "The fittest" means those which are best qualified to adapt themselves to their surroundings. They may be and often are the smallest, weakest, and most timid.

The third factor in nature which has helped produce the animal forms which a talker that they ordained her as a cover earth, is heredity. Not only do minister of the Methodist church. She the 'fittest" survive while others perish, but by heredity they transmit their superior qualities to their offspring and this is continued by them to their de-

picket her horse and lie on the ground scendants and this goes on without end. We have a most striking object lesson of the power of heredity, in select breeding. By it almost any desired characteristic can be developed characteristic or mind. The fine whether of body or mind, the milk-soft wool of the Merino sheep, the milk-soft wool of the left of the left or the left of whether of the Merlin, the milk-ing qualities of the Jersey cow, the great speed of the race-horse and greyhound, have all been produced by special improvement of some slight variation through attention to special breed ing. Nature reaches similar ends in the earnestly prayed for help to recover in same way; only there are more failures because more impediments intervene,

and vastly more time is required. Let us now illustrate nature's use of these three principles by examples from life. Let us go back to the beginning of animal life, an earth and see if the action of the three principles, "The Struggle for Life's "The Survival of the Fittest," and Heredly, will account for the rise of new species and new forms in the animal world; and for those parts of the animal form which had heretofore had najexistence, and so were wholly new. 't and . SNells.

The first most conspicuous characteristic of the animal form which followed the first of frotozoid age, was the shell in which the animal was encased. The first animals had hothing hard about carnivorous.

The herbivorous commenced by entered the constant of the constan them but were soft globules of matter. Now shells appeared. To this new class belong the clam and oyster. If God did the way callouses and horny skin are and constant use. All improvement

the struggle for life those forms over est worm that is not for man, nor for matter that is not for mind with all its mollusks. They mark an age of their own in the evolution of animal life. Bony Structure.

But this age did not always last. These shells were good in the age in which they came, but they proved poorly adapted to a higher and more advanced age. They necessarily kept the animal fixed to one locality. They from a single cause. What is the cause were either attached to rocks or lay of the existence of the pen with which I each in its bed on the sea bottom. The write? Is it the inventor of the pen or desire of the animal to move, to get a the manufacturer or the material out of wider experience, to get out of the which the pen is made? What is the shell, which while it was a protection cause of the existence of the tree? Is was also a prison, grew from age to age it the seed, or is it the sunlight, or is it till by continued struggles to this end the earth, or is it the moisture? It is there naturally began to grow up withnot one but all these conspiring to in the body dim traces of what finally gether. So the life forms which cover became muscles, nerves, membranes, the earth with all their varied parts fibres, and cartilages in such parts have not come from a single cause, but where nature demanded and where they are the result of many causes existing were needed. By constant effort and action through untold ages under the continued operation of the three principles, the cartilages hardened and became bone, something as the cartilages in a four months' child in a mother's womb become bone when the child is born. The hardening of the cartilages formed the bony structure which be followed the mollusk and which is ly in view all the arguments that follow called the age of the Vertebrates or animals with a backbone. This skeleton or frame work allowed freedom of movement, of expansion and of growth which was impossible with the shell. creases at so high a rate that, if not de. This was more complex than the shell stroyed, the earth would soon be coy. or as Herbert Spencer would say, it was This would be true even of the elephant mogeneous. Spencer's definition of which is the oldest liver and poorest evolution is the change of organisms breeder of any animal in existence. from the homogeneous to the heteroge-How much more would this be true of neous, or from the simple to the comthe first and lowest forms of animal life plex. This coming then of the bony —such as made up the first or Proto. framework to take the place of the shell zoan age-animals not greatly unlike was for animal life a step from the

Animals do not bend their bodies and their limbs because they have joints but they have joints because they first bent their bodies and limbs. Their bodies came into existence centuries before the joints. The joints came in made her such a fine instrument for the and break into two parts, and each part those places in the body where the natform a separate being. In this way the ural movements of the body created them. The places where the joints are situated are the exact places where the body was in the habit of bending after the shell was left behind and before the cartilages were hardened into bone. The constant bending made a joint in the cartilage. Had it not been for the constant bending of the back, the spinal column would have been a stiff bone in-stead of a series of vertebrac. The same would have been true of the legs. The foreleg has a hinge joint because the animal in trying to walk bent it among all classes of animal life only in one direction—backward. The whether in the water, in the air, or on hip has a ball and socket joint because the land, including even man in all when the bone was forming the leg was stages of his existence, savage or civil-ized, life is a struggle. Beings live on backward but in other directions. The same is true of the elbows and shoulder joints in man. The habitual move-

ments of the body in the attempts of the The needs of the body produced not only every joint but every muscle and

Teeth. The first animals that had existence state work. on earth had no teeth. The millions that swarmed in the Protozoan age were nor bite their enemy in their encounters. The same is true in the age of the Mollusk. Teeth did not come till after the bony framework of the body had superseded the shell. . The coming of the bony structure brought a tremendous increase of activity and strength to animal life, hence the conflicts between the animals became more fierce. and destructive. In these encounters the laws were brought into use and in most cases were the chief weapons for fighting. Not only this, they were also the chief and often the only means the animal possessed for securing its food.

Thus they were in daily use.
But they contained no teeth. By constant use, however, the skin thickened and hardened and made gums. The gums rounded into projections which by use hardened into teeth. The teeth at first were all alike both back and front. They were cone-shaped or pointed and wholly adapted to seizing, holding, and killing their prey which they swallowed whole. The dolphin is this kind of an animal; so are the reptiles and all the whole. The dolphin is this kind of an animal; so are the reptiles and all the lower orders. Their teeth are set in regular order like the teeth of a saw As animal life developed, the practice

and in some animals are quite as sharp. of chewing food commenced. It grew because the animal found it of advan tage. The food digested more easily and less frequently created pain. The effect of this habit was to begin to wear off the points of the back teeth. As the habit continued they became more and more flattened. The outside being harder than the inside, the inside wore away the fastest, and the faces became broad and firm and fitted to each other n meeting and admirably adapted to

nastication. The front teeth also passed through a great change when animals left the water and began to live on dry land. the habit soon commenced with some of eating vegetable food instead of animal. This also was found advantage-ous in many ways. It required less exertion to obtain it and was always at call that class now herbivorous; and the class that did not make the change,

The herbivorous commenced by eating fruit, nuts, leaves, and young stems and twigs; but they soon found grasses not create this shell, where did it come to be the best of all vegetable food and from? How did it come wrapped the most easily obtained; also that the around the animal to shut it in from closer to the ground the sweeter it was. danger and keep it safe? Who built Soon, of course, the habit of grazing this house? "Evolution replies that prevailed. The front teeth being point it is not unreasonable to account ed, were unsuited for this work. They for it in this way: In the flerce came into existence for a different end. struggle for life and on account of the But nature soon began to adapt them to hard blows and other rough usage to the new condition of things. The points which these animals were constantly wore off and by constant and continued subject; the surface of their bodies be biting of the grass each tooth formed an came toughened and thickened till a edge like a chiscl. The change was covering was formed not much unlike slight at first, but increased with long formed in the palm of the hand or on even the slightest was fransmitted by the bottom of the feet when inured to heredity from parents to offspring, and

from a point to an edge. These teeth now are called 'incisors," which means teeth that cut or bite.

On each side, in both upper and lower jaw, between the back teeth and the front teeth, we have a solitary tooth resembling the old, pointed, carnivorous or flesh-tearing tooth of the Dolphin and lower animal life, which lived on animals swallowed whole and often alive. Why do we have it? Why does this alone remain while those before it and behind it have been modifled to modern uses? It remains unchanged because it is in a place where it has not been used. It serves no purpose in chewing; it serves no purpose in biting. It was of value in ages gone by. It is the tusk in the hog and the dog, the largest, longest and most dangerous of all the teeth and in some people to day it stands out like a tusk. It remains a relic of what once was. It is an evidence from what condition man has risen. It is a reminder of what all our teeth once were and of what we

were. It must not be lost sight of that these changes in the teeth did not take place in one year, nor in a hundred years, nor in a thousand years, but stretched over a thousand centuries and that the three principles-The Struggle for Life, Survival of the Fittest, and Heredity-were the chief and ever active factors in the accomplishment of this work.

(To be continued.)

CALIFORNIA.

Progress of Spiritualism on the Pacific Coast.

Since my last letter many things of importance have transpired in the local field—many things that go to prove that Spiritualism is alive here, and is filled with possibilities of growth and usefulness for the future.

The state board held its first monthly meeting subsequent to the convention longs to the animal in the age which on Saturday evening, October 4, there being present President J. Shaw Gilles-Die, vice-president J. Munsell Chase, cretary, W. T. Jones, treasurer Anna E. Wadsworth, and directors Emma E. Shaw and Wm. M. Rider; also State Organizer Allen Franklin Brown.

The report of the latter was most gratifying. It showed that two new societies have been organized since the convention in September—the Society of Spiritual Progression of Los Angeles, with a charter membership of 33, and the Stockton Spiritual Alliance, with a membership of 35. Besides four new societies are in progress of formation. A letter from Mrs. Maud Chesbro, of

Los Angeles, conveyed congratulations to the board upon the happy conditions that seemed to prevail, and noting the fact that a second Los Angeles society was about to affiliate with the state as sociation. She also expressed the opinion that Passadena will probably soon have a society that will affiliate with the state, and that she felt that San Diego's societies both are now favorable to the The officers of the state association

visited the Oakland Society, of Oakland, Wednesday evening, October 8. where they received a hearty welcome. The occasion was the return home of Mrs. Cowell and Mrs. Smith from their mission in Los Angeles, whither, however, Mrs. Cowell returned the follow ing day; and it as notable for the happy

at the headquarters of the Sunflower and the state association in the Hall Building, which will be under the auspices of the

latter. By the way, it is the purpose of the state association to hold such a confer ence at least once a month, and if there should appear a demand, once a week during the ensuing year, in order to keep themselves informed as to the opinions of all Spiritualists, and that the latter may be kept in touch with the

The Sunflower League, which is the anner Spiritualist society of Califortoothless and did not chew their food nia, is growing rapidly in membership, and at its last meeting elected officers for the ensuing year as follows: J. Shaw Gillespie, president; Mrs. Sarah J. Stark, vice-president; J. Munsell J. Stark, vice-president; J. Munsell Chase, secretary; Mrs. M. W. Billings, treasurer; Mrs. C. L. Ford, Mrs. D. N. Place, Dr. Geo. D. Keeler, Allen Franklin Brown and Dr. Sol Palinbaum, directors.

> The League begins its winter campaign, which will be undoubtedly a labor of love and progress, under happy auspices. J. MUNSELL CHASE. San Francisco, Cal.

MAGDALENE.

You say "she is fallen, degraded, A courtesan, shamelessly bold." Yet, she fought life's battle unaided. Unprotected; out in the cold. A baleful dower was her beauty,

When poverty gnawed at the door: What could you expect of her more The Tempter that came so alluring. With smiles and a low, tender voice; The price of her virtue securing;

Twixt the wolf, with hungry mouth yawning, And the other-(false angel of light);

Alas! for the fate of her choice-

Who rose on her life, as the dawning Of a day ever sunny and bright. So young: so untutored: unthinking Not recking the folly and sin, In the cup she fain would be drinking

Corrupting without, and within. "Too late," do you say, "was her trying To undo the dread work of the past? In the morgue, her dead form is lying. Will it be of her stained soul the last?

Nav. rather in vonder fair city. Encompassed with beauty and light weet angels of mercy and pity, Will lead her wronged soul into Right. REV. MARY C. BILLINGS.

Hico. Texas.

The Combination Oil Cure for Cancer Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons

afflicted with cancers and tumors, knowing the facts, would resort to the dreaded knife and burning plaster, which have herefofore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible disenses. Persons afflicted will do well to send for free book giving particulars and prices of Oll. Address Dr. W. O. Bye, Drawer 1111, Kansas City

The Majesty of Calmbess, or maindeal Problems and Possibilities. Wm. George Jordan, Another valuable work Peles So. little work. Price 80 cents. For sale al long and continued barsh treatment. In this helped to change the front teeth this office.

Apocruphal New Testament

Being all the Gospels, Epistics, and other piece now extant, attributed in the first four contu-ries to Jesus Christ, his apostics and their com-panions, and not included in the New Testamen-by its compilers. Price, cloth, \$1.50. BIBLE MARVEL WORKERS.

And the wondrous power which helped or made them perform mighty works and utter inspirot words, together with some Personal Traits and Characteristics of Prophets, Apostles, and Jesus, or New Readings of "The Miracles. By Allen Putnam. Price, 75 cents. ORIGIN OF SPECIES.

By means of natural selection, or the preservation of a favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the grandest archievement of modern selectified thought and research. It has passed through many cultions and research. Been translated into almost all the in Euglish, has been translated into almost all the in Euglish, has been translated into almost all the in Euglish, has persent and has been the subject of languages of Europe, and has been the subject of languages of Europe, and has been the subject of languages of Europe, and has been the subject of the great solentist, other volume of the Age. Most of the great solentist, of the great fully support his position. The thought of the great fully support his position. The thought of the sook has become a part of the common inheritance of the race. For sale at this office. Price 78 cts.

The Religion of Science, By Dr. Paul Carus. Ver thoughtful and in-teresting. Price, 25 cents.

Longley's Beautiful Songs For Public Meetings and

the Home.

VOLUME ONE

Contains the following songs with music:

I'm thinking, dear mother, of you. We miss our
boys at home. The isand of the type and bye. The
good times yet to be. The land beyond the start,
good times yet to be. The land beyond the start,
the start of the

Contains 15 new and beautiful songs, suited to the home circle, seances, local muetlogs, mass-mootings, conventions, suniversaries and jubilees. They comprise an excellent variety of poems set to casy harmony and ought to sell readily. These books are 15cul. each; the two for 30cts. For sale at this office. VOLUMES 3 AND 4.

This is a book of 57 pages, filled with spiritual hat mony from first to last. Spiritual societies need not be calling for something new to sink to the people if they will supply themselves with copies of this book, or in fact any of the whove choice collections of Mr. Longley's musical publications. Volumes 3 and 4 are in one book, price 25 cts., 3 cts. each by mult. Echoes From the World of Song

A collection of 50 charming songs with chorus and nusic, sheet music size. Price \$1.00; postage 15 cts. ITS ATTAINMENT OF WOMANY FORM AND FEATURES

The cultivation of personal Beauty based on Hygiene and beauty, based on Hygiene and Heaith Culture, by twenty physicians and specialists, and edited by Albert Turner. A valuable book for women and therefore for the whole world. Price in elegant cloth binding, \$1.00. For sale at this office.

-THE-Christs of the Past and Present. By MOSES HULL,

A comparison of the Christ-work or Mediumship of Biblical Messiahs and the conditions they required, with similar manifestations in Modern Spiritualism. This is a good work to study for arguments with which to meet the very common orthodox question, "Why do you always require conditions for your spiritual manifestations?" Cloth bound, \$5 cents; Paper 25 cents. For sale at this office. Were You Born Under a

A complete exposition of the science of Astrology, adapted from the Four Books of Ptolony, ogy, adapted from the art of Reading the Stars, the Astronomer on the art of Reading the Stars, with many illustrations. By A. A. Prigland Secretary of the Astrological Society of England Secretary of the Astrological Society of Loth, and America. Handsomely bound in Cloth, with beautiful designs stamped on side and back, Price \$1.00. For sale at this office.

THE SOUL OF THINGS; spirit that animated the assembly, and the enthusing speecnes delivered by the speakers. The work of the evening was concluded with a banquet, so that throughout it was a feast of good things for the physical as well as mental and moral man.

On Sunday next, October 19, a general conference of Spiritualists will be held at the headquarters of the Sunflower

The Infidelity of Ecclesiasticism, A Menace to American Civilization. By Prof. W.M. Lockwood. A trenchant and masterly treatise. Price, 25 cents.

ZUGASSENT'S DISCOVERY. Sequel to The Strike of a Sex. By Georga N. Miller. Puper, 25 conts. For sale at this office.

The Spiritual Wreath.

A collection of words and music for the choir, congregation and social circle. By S. W. Tucker. Comprises sixty or more gems of song. Price, is cents.

A Conspiracy Against the Republic By Charles B. Walte, A. M., author of "History of the Christian Religion to the Year 200," etc. A. con densed statement of the facts concerning the effort of the church leaders to get control of the govern ment. An impor

ment. An important ALL ABOUT DEVILS.

Or an Inquiry as to whether Modern Spiritualism and other Great Reforms come from His Satania Majesty and his subordinates in the Kingdom of Darkness. 60 pages. By Moses Hull. Price, is cents. For sale 85 this office.

ANCIENT INDIA: Its Language and Religions. By Prof. H. Oldenberg Paper, 25 cents. I'or sale at this office.

APOLLONIUS OF TYANA. Identified as the Christian Jesus. A wonderful communication, expizining how his life and teachings were utilized to formulate Chris-tlanty. Price 15 cents. For sale at this office.

"AS IT IS TO BE."

A VERY SUGGESTIVE WORK. It Beams With Spiritual

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters

Truths.

therein: The Process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What Is Unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price \$1. For sale at this office.

Miss Judson's Books

"Why She Became a Spiritualist." 265 pages.
One copy, \$1.00;
"From Night to Morn; or An Appeal to the Baptist Church. 82 pages. One copy 15 cents; ten copies, 75 cents.
"The Bridge Between Two Worlds." 200 pages One copy, bound in cloth, \$1.00; paper, 75.

RELIGION OF THE FUTURE. By S. Well. Cloth. 81.25; paper, 50 cents. This is a work of great value, written by one of the keenest, most powerful and most truly religious minds of the day. It is particularly a work which should be put into the hands of those who have freed themselves from the dogmas of orthodoxy and from the dogmas of materialistic science, for it will strengthen the conviction of the free mind that mind and senses are not the whole of life.

The chapters reveal a new method in psychlo

not the whole of life.

The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a stupendous moral cosmos that will supersede moral confusion, that only verifiable tenets can survive, and the childhood period of faith and fancy will be superseded by knowledge and facts.

KAREZA Alice of Marriage. By Alice of Marria should be widely circulated. Price, cloth,

NATIONAL SPIRITUALISTS AS-SOCIATION.

(Continued from Page Four.)

the youth to create a greater social, intellectual, spiritual and numerical value to our organized enterprises. All of this shows the activity and wide-spread influence of the missionary efforts—and should be a promise of greater work to follow. The N. S. A officials have our sincere thanks for courtesies and generosity. This assoclation is earnestly seeking for co-operation that shall advance the cause of Spiritualism in every locality without

good will for all. Your missionaries will ever invoke aid for the cause of humanity; and pledge their personal efforts in unceasing devotion, no matter where their field of labor may be.

partiality, but in the spirit of love and

Fraternally and devotedly, your earnest servants,

GEORGE W. KATES. ZAIDA B. KATES.

Personal Addendum.

It is but just for me to say personally, that my wife has been a devoted helper and an untiring worker.

Most of the good that has resulted is due to her. She has shared the lecture work with me, given spirit messages at each meeting, supplied the constant necessity for song and music-and patiently devoted herself to the social exactions. Thus sacrificing home and friends, and enduring many privations, this personal expression of heartfelt gratitude for a worthy companion and laborer in the spiritual vineyard, is but trivial when we realize the great personal blessing that shall be hers in spirit some day—in the glad time that awaits every true soul.

GEORGE W. KATES.

Secretary's Financial Report for Year Ending Beptember 30, 1902.

Cash balance on hand October 1, 1901. Total amount received from October 1, 1901 to October 1, 1902	\$11,883 61 11,036 15
	\$22,019 76
Total amount expended from October 1, 1901 to October 1, 1902	10,264 69
Cash balance on hand October 1, 1902. General Fund \$10,040 92 Mediums' Home and Relief 1,989 11	\$12,655 O7

Educational Fund Will Defense Fund . Mediums' Defense Fund .. Special Historian Fund... National Lyceum \$12,655 07 ITEMIZED STATEMENT OF RECEIPTS.

Contributions

81,833 89

Dues and Collections from State Associations.... Dues and Collections from 757 83 Local Associations.... 1,061 86 Registering Ordinations..... Convention Receipts (1901)..... Sale of Books and Tracts..... H. D. Barreti, President and Miss'n'y Mr. and Mrs. E. W. Sprague, Miss'n's Mr. and Mrs. G. W. Kates, Miss'n's. Interest on \$10,000 (one year) 400 00 Mediums Defense Fund.....

Nat'l Lyceum (turned over to N.S.A.) Rebate on Express..... Rebate on R. R. Ticket Mediums' Home and Relief Fund..... ITEMIZED STATEMENT OF EXPENSES.

H. D. Barrett, President & Missionary-Salary... Expenses Mr. and Mrs. E. W. Sprague 81,200 00 Misionaries -- Salary ... 587 41 Expenses. 1,787 41 Mr. and Mrs. G. W. Kates ssionaries, Salary... Expenses \$1,100 00 Contribution to Morris Pratt College Defense of Wills (from Babe Will (from Educational Fund) 800 00

Historian of Spiritualism, Lyman C. Property Expense (taxes, repairs, etc.) Convention Expenses (1901) Trustees Traveling Expenses...... Mary T. Longley, Secretary, Salary, Printing and Advertising...... Mediums' Home and Relief Fund-Reed CityHome Care of Mediums...... 8500.00

Office Expenses-Secretary. Clerk Hire..... mee Cleaning Library work..... Miscellaneous Expenses-Appeal Bond in Lawsuit Defense of Will (attorney's fee)..... Bonds for Officers, Tele-900 00 46 50 grams. Express.....

£10,264 69 NOTE .- In addition to the amounts expended from General Fund, appropriations were made Special funds, as follows: Historian Fund Mediums' Home Fund. Total..... \$1,050 00

TREASURER'S ANNUAL STATEMENT.

SUMMARY. October 1. 1901 .- Balance on hand Oct, 1, 1901... Received from October 1, \$11,882 61 1901 to October 1, 1902..... 4,344 9 11.036 15 \$22,919 76 Disbursed from October,1,1901 to October 1, 1902.....

\$12,655 07

RECAPITULATION. General fund..... Mediums' Defense Fund..... Historian Fund..... Babe Will Fund..... \$10,040 92 yceum Fund....... Mediums' Relief Fund...... 60.00 Educational Fund..... \$12.655 07

THE BOSTON PAPERS AND THE CONVENTION.

We here append what the Boston papers had to say of the convention. It will prove interesting to all our readers:

FIRST DAY'S SESSION.

The National Association of Spiritualists opened their 10th annual convention in Berkeley Hall, Boston, October Wink, of California, Miss Margaret rectly in front, and began speaking with 21. with an attendance of about 300 del. | Gaule, of Maryland; Mrs. Julia A. Locke | them. egates from 23 states. The sessions are of Pennsylvania. to continue morning, afternoon and evening until Friday night.

addresses of welcome and to the organ- Dr. Dean Clarke, of Indiana and Free- There is the spirit of a young man with ization of the convention in the morn- man W. Smith, of Maine. ing, to the reading of the national offi-

Berkeley hall was trimmed with bunting of yellow and white and the Ameriwell filled when President Harrison D. speech, in which he said that Spiritual spirit of a girl stands beside you—she ica," and then the invocation was pro- only one able to prove this beyond a clous in your lap." nounced by Rev. Moses Hull, of White- doubt. water. Wis.

committee of arrangements, spoke the first words of welcome to the delegates. President Barrett then gave the formal address of welcome. The response was made by Dr. C. R. Fisk, of Keokuk, Ia.

The morning session was marked by some discussion of the Morris Pratt Institute at Whitewater, Wis. The institute grew out of a need long unsatisfied among Spiritualists of a place to secure a systematic education in the phases special to Spiritualism. The topic was introduced by the Rev. Moses Hull, now in charge there.

The work began there six years ago in a small way and grew slowly, making a place for itself under many difficulties, until at the last convention Mor- should come nearer together and disris Pratt, of Whitewater, donated a cover in all sects and denominations building for the use of the school, since the reaching after higher and better when the course has assumed more the knowledge." character of a collegiate training. There are 30 pupils now studying, and a desire

everywhere evidenced, in applications, to follow the course: Mr. Hull reviewed the various stages of this process in a very dramatic and Minnie M. Soule, of Somerville. promise of ultimate success.

ville, speaking for her state in the gening that her state association, at its last said they understood the messages per- ality is intimately connected with it, convention, made an appropriation for feetly. the school.

vent of a day when Spiritualism felt the many new and interesting stories of other lines, particularly in the increase need of a special education and was child-life to illustrate her points. strong enough to take measures for securing it.

E. W. Sprague, of Jamestown, N. Y., ualism had had too much of a bush systematic and more fruitful labor.

Among the speakers were Mrs. Elizabeth Kurth, of New York, very briefly; Mrs. Minnie M. Soule, more at length; Rev. F. A. Wiggin, who dwelt more par- the eyes of those to whom she talked. ticularly on the need of pressing the She satisfied one woman about a case

Committees Appointed.

The following appointments of committes were made: Credentials, H. W. Richardson of New York, J. B. Hatch. Jr., of Massachusetts and L. P. Wheelock, of Illinois; rules, Dr. C. R. Fisk of Iowa, I. F. Symonds, of Massachusetts and Mrs. C. R. Pruden, of Minnesota.

Officers of the convention were appointed as follows: W. J. Colville, reading clerk; E. Warren Hatch, musical director; I. C. I. Evans, assistant secretary; James A. Foster, sergeant-atarms; Fred J. Taylor, doorkeeper. While the committee on credentials

was preparing to report there was a general conference devoted to the good of the order. Brief addresses were made by Mrs. Mary T. Longley, of Washington, D. C.; Mrs. Tillie U. Reynolds, of Troy, N. Y.; W. J. Hicks, of Ottumwa, Iowa; Capt. Francis J. Keffer, of Philadelphia; Mrs. Helen L. P. Russegue, of Hartford, Conn.; Dr. A. B. Spinney, of Reed City, Mich.; George W. Burnham, of Connecticut; Moses Hull, of Wisconsin, Rev. F. A. Wiggin, of the First Spiritual temple in Boston; Mrs. Sadie Jordan Clifford, of Maine, Mrs. Elizabeth F. Kurth, of New York; Dr. George Fuller, of Onset: Mrs. Minnie W. Soule, of the Gospel of Spirit Return Society; Mrs. Ida P. Whitlock, of Rhode Island; E. W. Sprague, of Jamestown, N. Y.; W. J. Colville, of Boston; Mrs. Georgia Gladys Cooley, of mended reading courses, and that the of honor. Chicago, and Miss Susie C. Clark, of

Chicago. President Barrett's report reviewed the entire year in Spiritualism, telling of progress, persecution, the experience in the matter of bequests to the cause of Spiritualism, the charitable and missionary doings of the National Association and of the local societies, ordination, marriage, music, lyceums, bogus phenomena, discrimination against clergy of the denomination by the eastern railroad associations, the proposed International Spiritualistic Congress at St. Louis in 1904, reform issues, finance. mass and camp-meetings, fraternal delegates, necrology, the Spiritualistic press, and the beneficences of Theodore

J. Mayer. An interesting incident of the afternoon programme was the reception accorded to Treasurer Theodore J. Mayer, Washington, D. C., on his arrival. He has already made a donation of \$15,000 to the Spiritualist cause, and offers \$15,-000 more to this convention, with the condition that the National Association subscribe an equal amount. The ways walked invisibly down the aisles of and means of meeting this condition is Berkeley Hall last night, their ethereal

The following committee appoint | minds of friends.

of Massachusetts; Mrs. Clara L. Stew- this week in Berkeley Hall has brought art, of Wisconsin, Dr. A. B. Spinney, of together more than 200 of the most Michigan; E. R. Galloway, of Maryland. prominent Spiritualists from all over of Pennsylvania; Dr. Alexander Caird, quent speakers are present and reof Massachusetts; W. W. Kelsey, of nowned mediums give tests of Spirit-New York; Mrs. Sadie J. Clifford, of ualistic phenomena.

sota. Auditing accounts—Mrs. Carrie L. Hatch, of Massachusetts; W. J. Hicks, The afternoon was thrown open to busiof Iowa; E. R. Whiting, of Connecticut; ness and reports. Mrs. Ida P. A. Whitlock, of Rhode Island and W. E. Bradish, of Maine.

lader of Pennsylvania, J. O. Perkins, of ters were written by people all over the Rhode Island; Mrs. E. J. Knowles, of audience and placed in a pile on the Iowa; F. A. Coggeshall, of Massachu- table. Mrs. Pepper then placed herself setts; Mrs. G. A. Dorn, of New Jersey. under the power of the spirit and was Maine: Mrs. Tillie U. Reynolds, of New this world and the other. She said she York: Miss M. J. Fitzmaurice, of New saw the spirits, just as we see persons. York; John K. Dyer, of Massachusetts, and she indicated it in her manifestaand E. Brewer, of Connecticut.

Finance, ways and means-Mrs. Carrie E. S. Twing, of New York; Mrs. May S. Pepper, of Rhode Island; Miss A. O.

Resolutions-Rev. F. A. Wiggin, of Massachusetts, Mrs. Stella A. Fisk, of · Yesterday's sessions were devoted to lowa; Rev. Moses Hull, of Wisconsin;

. Although an admission was charged, his name." cers' reports in the afternoon, and to a the evening session was attended by a session in the evening which com- gathering which completely filled the prised music, addresse and spirit mes- hall and balconies. President Harrison tling little woman, farther removed prised music, addresses and spirit mes- D. Barrett presided and the exercises than the man. Your grandmother? opened with an invocation by Mrs. Til- That's good," lie U. Reynolds.

After a selection by the orchestra Dr. said mining to another. "You are full

"I have been touched time and time you. He is kind of nervous, tall, thin | national secretary of the association. | Kates, of Rochester, N. Y.

made brighter and more cheerful by I mean? Yes, that's good." their messages, of hope, love and joy, and I would not be true to myself if I doubted this.

compels us to recognize this fraternity | this. and to behold in all religions the striv-

ing after better things. "Don't make the mistake of thinking that your religion holds all the good | ler and Mrs. Carrie E. S. Twing, Mrs. points of all the religious; yours is but Twing spoke on "Children as Crowned a segment of the great circle. We Jewels.'

Spirit Messages Received.

F. M. Davis gave a violin selection, and E. Warren Hatch sang a solo. Spirit messages were given by Mrs. Sho

Charles L. C. Hatch gave another vio- ardized by it." Dr. George A. Fuller, president of the lin solo, and then Mrs. Carrie E. S. Massachusetts State Association, also wing, vice-president of the New York in her report showed that the associacongratulated the convention on the or- state association, gave a talk upon "The tion had chartered 28 societies during any other body in this country. ganization of the institute and the ad- Children Are Crowned Jewels," and told the past year. She showed progress in

The evening session ended with the eading of sealed messages by Mrs. May S. Pepper, of Providence, R. 1. spoke in much the same vein, adding Sealed notes were written by about 75 | Spiritualists as the most important featthat hitherto the propagation of Spirit of those present in the hall and sent up to a desk upon the stage. When Mrs. whacking aspect that would shortly be Pepper was introduced she chose notes come with the aid of special schools, a at random from this pile and answered the questions contained in the notes, giving the full names of the spirits who answered through her-in all cases dead relatives of those who had asked Mrs. Ida P. A. Whitlock, Providence; the question being answered—her mes-Miss Susie C. Clark, Cambridge; the sages in many cases drawing tears from

claims of Spiritualism as a religion: W. of blackmail, a young man was eased of the classics of the religion. Mrs. Tut-J. Colville, of New Zealand, who re-doubt in connection with a corporation the is not merely an author, but one of ported on the advances of Spiritualism he had been asked to form, although in the antipodes and recalled an occa- he had not mentioned it in his note. sion 20 years ago in the same hall, One woman was told that the spirit garded by many Spiritualists as the when he first began his work in the claimed a relationship with her, and most hopeful phase of the whole move- money, Mrs. Reynolds? I think there told of his contention with the skeptics times, but was afterward brought to

SECOND DAY'S SESSION.

The second day of the Spiritualists' convention in Berkeley hall was called to order promptly at 10 o'clock this morning by President Harrison D. Barrett. The time was almost entirely reports, which were accepted very enthusiastically by the delegates.

Mr. and Mrs. Geo. W. Kates in their report urgently called for a vigorous campaign along missionary lines. They spoke at length of the progress of Spiritualism in Texas. Four societies have been organized and chartered in the state during the past year, and several others strengthened.

The report further encouraged the formation of family circles and conference of friends of the cause in localities where too few avowed Spiritualists exist to form a local society. It would lay great stress on the formation and support of Children's Progressive Lyceums, as a strong help to the movement in general.

In the report of Mr. and Mrs. E. W. Sprague stress was laid on the necessity of increased numbers of missionaspiritual publication be made more of as a literary paper in the home.

Among the guests of honor at the convention are Mr. and Mrs. Hudson Tuttle, of Berlin Heights, Ohio. Both are prominently connected with the Spiritnalistic movement. Mrs. Tuttle besides being editor of the Lyceum Guide, is also prominent in the National Society of Protection and Cruelty to Animals. Mr. Tuttle is a well-known author on scientific Spiritualism and reform

works. Mrs. Tuttle will be one of the speakers before the convention to-night, when, at 8 o'clock in Odd Fellows' Hall, special services in connection with New England Lyceums will be held.

The following committee was appointed to consider the reports of the missionaries: Mrs. H. P. Russegue, Connecticut; Mr. C. K. Fiske, Ohio; Mr. E. L. Allen, Massachusetts; Mrs. F. E. Ward. Maine, and Mrs. A. E. Pierce, Connecti-

Spiritual Phenomena.

Spirits of the dead and long forgotten one of the serious problems of the beings hovered over the heads of the finance committee. Mr. Mayer was audience, and even sent tender mesgreeted on his entrance with a Chautau- sages of love and comfort to assuage qua salute that he acknowledge briefly. the sorrow and enlighten the burdened

The convention of the National President's report-George A. Fuller, Spiritualists' Association being held Secretary's report—Samuel Wheeler, the United States and Canada. Elo-

Maine and Mrs. C. D. Pruden, of Minne | The convention opened yesterday morning with addresses of welcome and a general conference about the work.

To an outsider Mrs. May S. Pepper tests of spiritual phenomena were the Delegates' report—Mrs. M. E. Cadwal- attractive feature of the evening. Let-Amendments—A. A. Kimball, of for a time the connecting link between tions.

The audience listened breathlessly and received her messages with tearful eyes, as she stood on the platform di-

"This little woman down here with a spirit of a gentleman here." she said. "and he comes to bring you cheer. him, and I think it is your son-Ed is

"That's right," said the woman. "There is also an old woman-a bus-"And now this lady down here." sho

"Here is a man walking up toward | Mrs. Mary T. Longley, of Washington,

out from my home to the other side, and In thoughtful mood. Do you know who I ignored by the Women's Federation, the choice of a place for the next con- the control of progressed spirits when

table again in the same way, again she | notice should be taken of that organi- | Buffalo and Whitewater, Wis.—the latselected a sealed packet and proceeded | zation until proper apology had been | ter place being withdrawn after the "The voice of fraternity, the voice of to analyze its contents in the same manlove has gone out from every delegate ner. She named a man, carried him to to this convention. There are no high, a woman down in the back of the there are no low. All are equally to room and had him converse with the share his love and protection, and this woman. Again and again she repeated

> Mrs. Minnie M. Soule, of Somerville, also gave some spirit messages. Addresses were made by Dr. Geo. A. Ful-

Reports of Officers. The afternoon session of the Spirit-

ualists' convention yesterday was entirely given up to listening to the ports of the officers of the association. President Harrison D. Barrett, in a long report, said that during the past year Spiritualism had grown stronger, express the Christ spirit. in the affections of the masses than interesting manner, predicting a great picked out persons in the audience and ever before. It had made itself felt in future for the institute, pointing out told them she saw spirits about them. Spiritualistic circles in helping ways. that at a similar stage Tufts College She described the appearance of the and had shown all friends of freedom was no larger nor had any greater spirit and some few characteristic ac- that it has become a permanency in the tions of the dead person represented by work of giving religious liberty to hu-Mrs. Sadie Jordan Clifford, of Water- this spirit. In all cases her descrip- manity. He called especial attention tions were recognized by those to whom to the subject of ordination. "There is eral interchange of greetings that char- she spoke. She gave a brief message a need of sharp, decisive action on the acterized the morning session, adverted from the spirits to each of the persons | part of the convention in regard to this to the school in the warmest terms, add- to whom she talked, and the latter all matter," he said. "The question of morwhile the sanctity of marriage is jeop-

> The secretary, Mrs. Mary T. Longley, of members.

> > Hudson and Emma Tuttle.

What will probably be regarded by ure of this morning's session of the National convention in Berkeley hall was not on the programme. Late in the session of which the assigned work was the hearing of missionaries' reports, there appeared Hudson and Emma Rood Tuttle, of Berlin Heights, Ohio, both veteran Spiritualists and perhaps as widely known as any two persons among the followers of the belief. Mr. Tuttle is an author of works on Spiritualism that are already among among

the earliest and still one of the most active workers in lyceums, a feature re- Dyer! recollect that she was connected with Chautaugua salute as they entered the their countenances, but they don't look Miss Margaret Gaule and Mrs. Zaida B. the spirit through her brother's marri- hall, and were promptly invited to the at me. Who next is going to build a Kates gave the spirit messages. platform. This was their first appear- part of their mansion in the spiritual

ance in Boston for nearly a decade, and the assemblage woke up at once from their dogged attention to business in listening to missionary reports to a pitch | took up a collection. of enthusiasm that is rare even in a Spiritualist meeting, where enthusiasm is ever effervescent. During a momentary lull in the proceedings a call was taken up in reading the missionaries' made from the floor for a word from the veterans.

> Mr. Tuttle's brief address was followed with close attention and frerapidly reviewed the progress and changes in Spiritualism during the past 40 years, often in an amusing way, particularly when referring to some of what he characterized as imitations Spiritualism. His chacterization of the differences between a "medium" and a "psychic" was particularly happy. The to his majesty. distinction is somewhat hazy, being

a matter of choice and not very serious. ly regarded by active members of progressive societies. The characterization of theosophy as the "nonsense of all the ages," may be taken as an apt sample that met with amused approval. Mrs. Tuttle's remarks, though brief.

were enthusiastically received. The sionaries had come to dispense money, venerable couple were invited to attend ries and ministers. It strongly recom- the lyceum meeting to-night as guests | She told of one silk-gowned lady in the

The Mcliroy Will Case.

Another matter that evoked wide in terest was brought up by Mrs. M. E Cadwallader, of Philadelphia, who asked for a special hour for consideration of the McIlroy will case. This is where a man bequeathed \$30,000 to a Spiritualist organization, with which to build a temple and found a home for mediums It was contested by relatives. The first judge before whom the case came allowed the will, but the contestants appealed, and the case was lost before a jury. The Spiritualists appealed in turn to the supreme court of Pennsylvania, where the case now is. One judge is quoted as having said during

the proceedings that belief in Spiritualism is prima facia evidence of insanity. It may well be believed that a statement of this kind in open convention enlisted attention. The matter was referred to a committee, which will report later, but current comment is emphatically for a determined fight for Spiritualistic rights, in the Pennsylvania courts, at least. It was urged by Capt. Keffer of Pennsylvania during the brief discussion that the whole question of the legality of Spiritualism was in-

volved. The Morris Pratt Institute. Preparations were made also for a once in a while to go to a place where I full discussion of the Morris Pratt Institute and of the readjustment of the relations of the state associations, the latter being a rapidly growing question. the bearings of which are in co-ordinating the efforts of Spiritualists everywhere to better advantage. It was urged that there was much waste of energy nowadays that could be more effectively employed by securing greater uniformity of organization and a better division of labor among the state organizations.

The reading of the missionary reports occupied most of the morning session, the contributors being Mr. and Mrs. G. W. Kates, Mr. and Mrs. E. W. Sprague pursuance of a threat to arrest every and President Harrison D. Barrett. Aside from the purely marrative information conveyed, the missionaries agreed that the work should be radical. he succeeded in convicting Proctor he ly reorganized, so that one person's services should be confined to a smaller healer in the state. I want to say that area of the country, securing greater service at less cost, both in money and in physical effort, and avoiding much voked an interesting discussion, in duplication of labor:

problem had to do with determining Carrie E. S. Twing, Dr. C. D. Fisk, Mrs. where the missionaries' efforts were most needed. This, as a matter of fact, is occupying the attention of committees concerned. The reports urged that Mrs. Longley, Dr. Wm. A. Hale and light waist and gray hair—there is the in missionary work, frequent repetition Mrs. Stewart took part. was advisable, especially in the early stages at any given place. It has been found as a result of experience that sporadic appearances at long intervals do very little good.

THIRD DAY'S SESSION.

The convention of the National Spir- ciation, in convention at Berkeley Hall, Enalists Association in Berkeley Hall, re-elected its old board of trustees last teaching, as they used graham gems this morning, gave particular attention | night, bringing the business of the conto three matters of apparently vital concern—the slight of the Woman's Suf- chosen were: Harrison D. Barrett, of can flag hung on the walls and draped George A. Fuller, president of the state of m mistic sensitiveness—a spirit- frage Federation to the accredited dele- Needham; the Hon. Thomas M. Locke, the speaker's platform. The hall was association, made a very eloquent well filled when President Harrison D. M. Locke, standing with people. The gate of the Spiritualists Association, of Philadelphia; Mrs. Mary T. Longley, and the standing with people. The gate of the Spiritualists Association, of Philadelphia; Mrs. Mary T. Longley, and the standing with people. the raising of funds, and the sending of Theodore J. Mayer and Illtyd C. I. Ev-Barrett called the meeting to order. ism realized that man is an immortal is not clear yet. Ah! she soothes you additional missionaries into the field to ans, all of Washington; the Hon. Alonzo The company joined in singing "Amer- being, and of all religions theirs is the with tears. She lays something pre- stimulate Spiritualism and organize | Thompson, of Fullerton, Neb.; Clarence | itualists been wise, just and honest, she new societies.

J. B. Hatch, Jr., chairman of the local again," he said, "by those hands gone face, iron gray hair, constantly posing told the convention how she had been

which met in Washington last spring.

made. At this point, President Harrison D Barrett announced the receipt of a let- | call. ter from Mrs. Carrie Chapman Catt, president of the Federation, recalling the incident and apologizing for the slight which she declared to have been wholly unintentional.

Mr. Dyer of Boston objected to any urged the association to stand on its clation. own ground.

Mrs. Knowles of Iowa, hoped the asmittee to ignore any association which ignored the National Spiritualists.

recommendation of the committee to was reported as the contribution of the A Remarkable Discovery take no further notice of organizations | week. The convention was pronounced. which had ignored the Spiritualists' as a whole, one of the largest and most sociation until proper apology had been efficient held since the association's or-

made. never receive respect from others until curing settled pastorates. The habit of Spiritualists becoming subservient to Spiritualist societies, rather than the

posed of, President Barrett called upon | unanimously. Mrs. Carrie E. S. Twing, of New York, to conduct the collection service, and the president knew that his choice of the duty of compiling ritual forms, to be exhorter was a wise one. Mrs. Twing used in marriage, burial or other cereprefaced her remarks on the subject of | monies under Spiritualistic auspices. giving with the statement that she wasn't much of a beggar.

give their names and the amounts that those "who love the Lord" should give liberally and willingly to his cause. Institute at Whitewater, Wis. Both In this fashion she exhorted the people: "Right here, Mr. Richardson's always on hand. Come on! No time like the present. How much? Whose next? Five dollars, good! Are you taking all the names? Who next is going to contribute? This lady? Ah. here is Brother

The two veterans were greeted with a | there, was it money? I'm gazing into | Hull, of Wisconsin, spoke of his work. world? Rather have the cash.'

> money in this fashion, and then she Mrs. Longley, the secretary, declared that lots of the people who were making

promises would not send in the money. and she upbraided them for this fault. President Barrett told the ladies to pass their hats, but Mrs. Reynolds confessed that her's wasn't built with that end in view, as it had a hole in the top quently punctuated with applause. He of it. Men's head gear were regulsitioned. "Here, Margaret, here's a hat," said President Barrett, who admonished the delegates that coppers would not do, only silver, greenbacks and gold.

Mr. Thompson, of Nebraska, an nounced that "a good giver was a friend of the Lord, and liberality was pleasing

The report of the committe on mis sionaries was then submitted, and that portion of the report dealing with an extension of the work called forth considerable comment and discussion Mrs. Twing said that the difficulty of missionary work was that the places visited seemed to think that the misrather than to do good and be assisted South who put a cent in the collection, because she believed that the missionaries should help the state, and not the state the missionaries, but the silkgowned lady said that she would remember the missionary. Later this lady presented Mrs. Twing with a cardboard picture of Whittier's home, "and now I'll never starve," said Mrs. Twing. ualists agree that salvation depends on Professor Robertson's instructions are

(Laughter.) One lady delegate from Philadelphia said that one of the societies of that city had not sent a delegate to the convention, because when the missionaries were in Philadelphia they had not visited that society.

Mrs. Zaida B. Kates, a medium and missionary, in reply, said that she and her husband had been in Philadelphia, had written to the society and received word that they were not wanted. "Do you want us," she asked, "to take a club and beat our way in? The whole trouble is that the Spiritualists of the country are afraid of their pocket-books. We need a devil in our midst, a devil to open the pocket-books. We are expected to go into a town or city like a lady and gentleman, pay all our own expenses and get no return from the societies. I have gone over corduroy roads in blizzards, in sand storms, have slept in dirty beds, and eaten sour bread until I was sick, and I propose

can live like a civilized being for while.' One of the speakers had suggested that there should be state missionaries instead of national, and it was to this that Mrs. Kates was objecting. Said she: "I wouldn't be restricted to one state

for man or God. Dr. William A. Hale of Boston made a statement in regard to his remarks of vesterday concerning the arrest of Alexander Proctor of Springfield. Dr. Hale said that it was not correct that Dr. Harvey of the state board of registration had caused the arrest of Proctor in magnetic healer in the state. "but," added Dr. Hale. "I understand that Dr. Harvey has made the statement that if would proceed against every magnetic

the threat did not precede the arrest." The reports of the missionaries prowhich Rev. Moses Hull. Rev. E. Another phase m of the missionary Sprague, Mrs. H. L. P. Russegue, Mrs. M. E. Cadwallader, Mrs. Z. B. Kates Mrs. C. D. Pruden, Mrs. E. W. Sprague Thomas J. Wheeler, Rev. Geo. W.Kates

> The convention voted to increase the number-of missionaries in the discretion of the board of trustees.

SPIRITUALISTS ADJOURN.

After a long and rather excited balloting, the National Spiritualists Assovention to a close. The officers thus D. Pruden, of St. Paul; Cassius L. Stevens, of Pittsburg, and George W.

Mrs. Pepper's hand lievered over the She said she believed that no further the honor-Washington, Minneapolis, their ideas. Coming under church influfirst formal ballot. The choice of Washington prevailed after a second roll

> The proceedings of the afternoon were largely a clearing up of business, one step being regarded as of considerable importance. This was the disbanding of the National Lyceum Association and substituting in its place a action on the part of the convention national conductor of lyceums, under which would sayor of boycott, and he | the direct control of the National Asso-

> Max O. Gentzke, of the Lichtstrahlen, a German Spiritualist periodical, spoke sociation would stand on its dignity and | briefly on Spiritualism among his comfollow the recommendations of the com- patriots. Greetings were exchanged with various co-operating bodies. The Morris Pratt Institute was given an op-Mr. Stevens of Boston, said the Spir- portunity to further its interests by enitualists should show magnanimity and listing pecuniary support. The general fund of the association was given a The convention voted to adopt the final fillip, and a total of about \$2,500 ganization.

> A motion to reconsider the vote by A measure discussed in the morning Mrs. Barrett provoked a somewhat pas- session recommended the employment sionate speech by Dr. William A Hale for yearly engagements of lecturers and of Boston, who declared the committee's teachers who have proven themselves recommendation was exactly right and competent. This is in line with what is proper and that Spiritualists would a comparatively new movement, of sethey respected themselves, and he ob- half a century has been to rely on local, jectd to the National Association of volunteer or circuit speakers among The class of regular pastors contemplated motion was referred to the committee. in the resolution. Debate was very When this vexed matter had been dis- summary, and the clause was adopted

The president was also authorized to appoint a committee to be charged with

A long debate ensued over a report of the committee on history and education, She called for delegates to stand up, the two points of importance being a of provision for the compilation of a histheir subscription, and reminded them | tory of Spiritualism by Lyman C. Howe, and commendation of the Morris Pratt were referred to the "incoming board," an Atlas-like body, elected last night and burdened with a good year of such work.

The farewell meeting was largely attended. Mrs. H. L. P. Russegue defined Spiritualism and reviewed the efforts of its followers from the inception to the "Will you go round and get the present day. The Rev. F. A. Wiggin

Mrs. Twing garnered considerable Views of W. J. Colville, Lecturer and Author

> One of the most striking delegates attending the convention is W. J. Colville, of London. Mr. Colville is a well-known lecturer and author, having spent the past five years lecturing through Australia. New Zealand and England on advanced religious, philosophical, ethical and socialistic questions of the day.

To a Boston Journal reporter Mr. Colville gave some interesting information in connection with the Spiritualistic beliefs and doctrines. When asked the essential differences between Spiritualism and other religions, he said: "Principally this-that we are in communion with those who have passed

on and that they are actively co-operating with us in all the progressive work in which we are engaged. All Spiritualists affirm the progressive character of the future life and conceive it to be in no way radically different from the interior life of thoughts and feelings which we are now living. We do not | ence your thoughts, though a thousand think that Christ died to save the world | miles away. He can teach you how to by sacrifice. "'Passed on' conveys the idea that the individual keeps on living, and is in

because it conveys false impressions. Passing on to the other world in no way | wonders of this mighty force. alters our spiritual condition, but simply sets us free from our external cov-"It may be safely said that all Spiritcharacter, not on belief, and that the so plain and explicit that you can read final destiny of all souls is to discover | them carefully and at once use this the true being and attain to a state of great power secretly to influence and

either on earth or in heaven." "Then you believe in a heaven?"

our work lies, we can be happy. "There is, I think, a hell; not a place of punishment, but a reformatory of which we experience within ourselves before we pass on and afterward, until we have outgrown the errors which

have produced it. "The day of redemption out of all states which may be called hell is through benevolent work which can be accomplished in one word as well as in ed and no vice unpunished. Therefore, it inculcates the highest morality, but

lent purpose. It may be said that most Spiritualists claim that their general knowledge of the future life is based upon direct communications which they have with

those who are now living in it. "I believe fully that everybody possesses psychic powers which can be usefully unfolded in some direction by setting apart some time to quiet culture of this power, the necessary conditions being desire united with expecta- acters of my friends. It is far beyond

It is well known that Mr. Colville represents the extreme reform wing of the Spiritual movement. He thoroughly sympathizes with all the new thought movements of the age, which are by no means so fully indorsed by the conservative wing of the Spiritualist party.

Besides being a lecturer, Mr. Colville is also a well-known author. He has written several volumes on psychological subjects, therapeutics, and on Spiritualistic topics.

A LADY'S EXPERIENCE. (Continued from page 2.)

exclaimed. "I know that woman better than I do you." She then wrote me endorsing my unsectarian position. We talked night and day, and only for being peach season might have gone hungry. She had kept to some of my and no drink at meals but cereal coffee. (But she did say grace at table.

Still my food digested.) What is my reason for writing this? To show the reader something of what we lose by our ignorance of psychic law, and what others lose as well. Had Spirwould have been used to upbuild our

vention, four municipalities asking for with us, and used by them to advocate ences spirits not having yet outgrown creedalism used her to promote their

objects, under the same law. Let us be careful never to censure anyone for any act. Everybody does ashe must with his organization and environment. If you wish to change any organization, give it a different environment. Cause and effect are always. equal. Let us be hospitable to every honest thought, and try to establish a reign of justice and brotherhood on thisearth of ours.

JULIET H. SEVERANCE, M. D.

GIVES HIS SECRET TO THE WORLD.

Bu a Remarkable Man.

The Art of Fascinating, the Power of Charming, the Secrets of Fersonal Magnetism Fully and Completely Revealed at Last.

A Marvelous, Mysterious Force Which Gives Wonderful Mental and Physical Strength, Overcomes All Diseases; Enables You to Know the Secret Natures of Others and to Handle Them as You Please.



Professor R. F. Robertson, Psych. D. C. D., is the greatest living teacher of Personal Magnetism. He has astounded the scientists of the world. He has discovered a new system of developing and imparting magnetic force. He believes the great power he has discovered lies dormant in every individual. He guarantees you can master its strange secrets at your own home and perform wonders of which you never dreamed. You can know at a glance the secret natures, talents, weaknesses, strength and vices of every person you meet. You can quickly develop marvelous physical and mental power, overcome all diseases in yourself or others, banish pain and bad habits without drugs or surgery. Professor Robertson can read your secret nature and infludo the same. This may seem incredible, but he absolutely guarantees this all respects the same self-conscious result under a forfeiture of \$1,000.00 in identity as before. Transition is a word | gold. The power of hypnotism, persuaoften implied, but 'death' is discarded sion, threats and entreaties pales into insignificance when compared with the

Professor Robertson calls his new discovery the "Ki-Magi" System of Personal Influence. You do not have to have subjects upon which to practice. harmony. It is, however, never sup- control the thoughts and desires of any posed that we shall arrive at a state be- one you wish. You will be startled and yond which there is no further progress | mystified at the wonderful things you can do; you will be astounded at the amazing power that you can exercise 'Not as a place, necessarily; rather, over others. Prominent ministers of a condition of harmony. When we at- the gospel, lawyers and business men tain to harmony with all life we are in have mastered Professor Robertson's a celestial condition, so that wherever new system, and they give it their high-

est indorsement. S. I. Yetter, of Middletown, Pa., says: "Your 'Ki-Magi' System of Personal Insuffering. It is primarily the suffering | fluence has brought me that success in business for which I have been looking. It is the magnet that controls: there is no guesswork about it-it is a scientific fact. It has taught me to know and control myself as well as! others.'

Dr. H. H. Childs, Box No. 70, Saratoga Springs, N. Y., writes: "In another. The spiritual philosophy your 'Ki-Magi' System of personal Inteaches that no virtue can go unreward- fluence I have found what I have for years searched for in vain. It has changed the whole trend of thought positively denies that any soul will be and given my life a new meaning. I tormented by any angry Deity, or cause | feel younger and stronger every day. to suffer for any other than a benevo- I find in it the key to business success."

Mrs. A. B. Egert, of 502 Woodland

avenue, Cleveland, Ohio, writes: "I do not see how any society woman can become a successful leader without a knowledge of the wonderful secrets imparted by the 'Ki-Magi' system." Mr. George W. Howard, of 157 Beech street. Detroit, Mich., says: "By means of your 'Ki-Magi' system I have made some startling discoveries in the charmy fondest expectations. It should be in the hands of every man and woman who wishes to achieve the greatest success in life."

We have just issued 8,000 copies of Professor Robertson's new book entitled "The Secret of Power." We propose to give these 8,000 copies away absolutely, free to interested persons for the purpose of showing the startling possibilities of this great discovery. We want you to have one free. After you get one, tell your friend. He will want one also, but he must write at once if he gets in on our free distribution, as these books are going very fast. After 8,000 copies of this book are distributed everybody will want one. But they will cost money then. Remember, they cost you nothing now. Address Columbia Scientific Academy, Department 159J 1931 Broadway, New York.

The Religion of Spiritualism. Its Phenomena and Philosophy. By the Rev.'
Samuel Watson. This work was written by a
modern Savior, a grand and noble man. Price.
\$1.00. A valuable book for the money.

A New Book of Lispirational

Words and Music. and For the use of meetings, lyceums and home, by 8. W. vens, of Pittsburg, and George W. cause instead of our enemies.

Kates, of Rochester, N. Y.

Was she honest when she became a may be beard in every land. Price 15c; \$1.50 per derived in the contest also over Methodist? Certainly, She was under on. For sale at this office.

(Continued from Page Four.) the youth to create a greater social, in-

tellectual, spiritual and numerical value to our organized enterprises. All of this shows the activity and wide-spread influence of the missionary efforts-and should be a promise of greater work to follow. The N. S. A. officials have our sincere thanks for courtesies and generosity. This association is earnestly seeking for co-operation that shall advance the cause of Spiritualism in every locality without partiality, but in the spirit of love and good will for all.

Your missionaries will ever invoke aid for the cause of humanity; and pledge their personal efforts in unceasing devotion, no matter where their field of labor may be.

Fraternally and devotedly, your earnest servants, GEORGE W. KATES. ZAIDA B. KATES.

Personal Addendum.

It is but just for me to say personally. that my wife has been a devoted helper

and an untiring worker. Most of the good that has resulted is due to her. She has shared the lecture work with me, given spirit messages at each meeting, supplied the constant

necessity for song and music-and patiently devoted herself to the social exactions. Thus sacrificing home and friends, and enduring many privations, this personal expression of heartfelt gratitude for a worthy companion and laborer in the spiritual vineyard, is but trivial when we realize the great personal blessing that shall be hers in spirit some day-in the glad time that awaits every true soul.

GEORGE W. KATES.

National Spiritualists' Association

Secretary's Financial Report for Year Ending September 30, 1902.

Cash balance on hand October 1, 1901. \$11,883 61

Total amount received from October 1. 1901 to October 1, 1902..... Total amount expended from October 1, 1901 to October 1, 1902..... Cash balance on hand October 1, 1902. \$12,655 07 Educational Fund...... Will Defense Fund. Mediums' Defense Fund... 540 14 Special Historian Fund...

National Lyceum..... 4 61 812,655 07 ITEMIZED STATEMENT OF RECEIPTS. Contributions \$1,833 89 Dues and Collections from State Associations....

Dues and Collections from Local Associations.... 757 82 Registering Ordinations..... Convention Receipts (1901)..... Sale of Books and Tracts.... H. D. Barreti, President and Miss'n'y Mr. and Mrs. E. W. Sprague, Miss'n's Mr. and Mrs. G. W. Kates, Miss'n's Mediums Defense Fund...... Nat'l Lyceum (turned over to N.S.A.)

Rebate on R. R. Ticket Mediums' Home and Relief Fund.... Totsl..... \$11,036 15 ITEMIZED STATEMENT OF EXPENSES. H. D. Barrett, President & Missionary-Salary... Expenses 493 98 Mr. and Mrs. E. W. Sprague Misionaries-Salary... \$1,200 00

1 85

Expenses 587 41 1,787 41 Mr. and Mrs. G. W. Kates Missionaries, Salary ... \$1,100 00 775 01 Expenses Contribution to Morris Pratt College

Historian of Spiritualism, Lyman C. 100 00 Property Expense(taxes, repairs, etc.) Convention Expenses (1901) Trustees Traveling Expenses......
Mary T. Longley, Secretary, Salary.
Printing and Advertising......
Mediums' Home and Relief Fund -- Reed CityHome Care of Mediums..... Office Expenses-Secreta-Clerk Hire..... **\$30 50** Office Cleaning..... Library work..... Miscellaneous Expenses— Appeal Bond in Lawsuit Defense of Will (attor-8400 00

ney's fee)..... Bonds for Officers, Telegrams. Express..... £10,264 69 Note .- In addition to the amounts expended from General Fund, appropriations were made therefrom for the purpose of creating other Special funds, as follows: Historian Fund.....

Educational Fund..... 500 00 Mediums' Home Fund..... TREASURER'S ANNUAL STATEMENT.

SUMMARY. October 1. 1901.—Balance on hand Oct. 1, Received from October 1, 1901 to October 1, 1902 4,344 99 \$22,019 76 Disbursed from October,1,1901 £6.464 24

3.800 45

to October 1, 1902......

RECAPITULATION. \$10,040 92 General fund. Medlums' Defense Fund..... Historian Fund..... Babe Will Fund. Lyceum Fund. lediums' Relief Fund.....

THE BOSTON PAPERS AND THE lowa; F. A. Coggeshall, of Massachu- table. Mrs. Pepper then placed herself CONVENTION.

We here append what the Boston papers had to say of the convention. It will prove interesting to all our readers:

FIRST DAY'S SESSION.

The National Association of Spiritualists opened their 10th annual convention in Berkeley Hall, Boston, October 21, with an attendance of about 300 delegates from 23 states. The sessions are to continue morning, afternoon and evening until Friday night.

· Yesterday's sessions were devoted to addresses of welcome and to the organ- Dr. Dean Clarke, of Indiana and Free- There is the spirit of a young man with ization of the convention in the morning, to the reading of the national officers' reports in the afternoon, and to a session in the evening which com- gathering which completely filled the prised music, addresse and spirit mesprised music, addresses and spirit mes-

Berkeley hall was trimmed with bunting of yellow and white and the American flag hung on the walls and draped ica," and then the invocation was pro- only one able to prove this beyond a clous in your lap." nounced by Rev. Moses Hull, of White- doubt.

J. B. Hatch, Jr., chairman of the local again," he said, "by those hands gone face, iron gray hair, constantly posing told the convention how she had been! There was a warm contest also over Methodist? Certainly. She was under any Formal at this once.

committee of arrangements, spoke the first words of welcome to the delegates. President Barrett then gave the formal address of welcome. The response was

made by Dr. C. R. Fisk, of Keokuk, Ia. The morning session was marked by some discussion of the Morris Pratt Institute at Whitewater, Wis. The institute grew out of a need long unsatisfied among Spiritualists of a place to accure a systematic education in the phases special to Spiritualism. The topic was introduced by the Rev. Moses Hull, now in charge there.

The work began there six years ago in a small way and grew slowly, making a place for itself under many difficulties, until at the last convention Mor- should come nearer together and disris Pratt, of Whitewater, donated a cover in all sects and denominations building for the use of the school, since the reaching after higher and better when the course has assumed more the knowledge." character of a collegiate training. There are 30 pupils now studying, and a desire everywhere evidenced, in applications,

to follow the course. Mr. Hull reviewed the various stages of this process in a very dramatic and interesting manner, predicting a great future for the institute, pointing out that at a similar stage Tufts College was no larger nor had any greater

promise of ultimate success. Mrs. Sadie Jordan Clifford, of Waterville, speaking for her state in the general interchange of greetings that characterized the morning session, adverted ing that her state association, at its last | said they understood the messages perconvention, made an appropriation for feetly. the school.

Massachusetts State Association, also congratulated the convention on the orvent of a day when Spiritualism felt the need of a special education and was strong enough to take measures for se-

curing it. E. W. Sprague, of Jamestown, N. Y., spoke in much the same vein, adding that hitherto the propagation of Spiritualism had had too much of a bush whacking aspect that would shortly become with the aid of special schools, a systematic and more fruitful labor.

Among the speakers were Mrs. Elizabeth Kurth, of New York, very briefly; Mrs. Minnie M. Soule, more at length; Mrs. Ida P. A. Whitlock, Providence: Miss Susie C. Clark, Cambridge; the Rev. F. A. Wiggin, who dwelt more par- the eyes of those to whom she talked. ticularly on the need of pressing the She satisfied one woman about a case sion 20 years ago in the same hall. One woman was told that the spirit garded by many Spiritualists as the when he first began his work in the claimed a relationship with her, and most hopeful phase of the whole move- money, Mrs. Reynolds? I think there told of his contention with the skeptics

Committees Appointed.

The following appointments of committes were made: Credentials, H. W. Richardson of New York, J. B. Hatch, Jr., of Massachusetts and L. P. Wheelock, of Illinois; rules, Dr. C. R. Fisk, of Iowa, I. F. Symonds, of Massachusetts and Mrs. C. R. Pruden, of Minne-

Officers of the convention were appointed as follows: W. J. Colville, reading clerk; E. Warren Hatch, musical director; I. C. I. Evans, assistant secretary: James A. Foster, sergeant-atarms; Fred J. Taylor, doorkeeper.

was preparing to report there was a general conference devoted to the good of the order. Brief addresses were made by Mrs. Mary T. Longley, of Washington, D. C.; Mrs. Tillie U. Reynolds, of Troy, N. Y.; W. J. Hicks, of Ottumwa, Iowa; Capt. Francis J. Keffer, of Philadelphia; Mrs. Helen L. P. Rus; segue, of Hartford, Conn.; Dr. A. B. Spinney, of Reed City, Mich.; George W. Burnham, of Connecticut; Moses Hull, of Wisconsin, Rev. F. A. Wiggin, of the First Spiritual temple in Boston; Mrs. Sadie Jordan Clifford, of Maine, Mrs. Elizabeth F. Kurth, of New York; Dr. George Fuller, of Onset; Mrs. Minnie W. Soule, of the Gospel of Spirit Return Society; Mrs. Ida P. Whitlock, of Rhode Island; E. W. Sprague, of Jamestown, N. Y.; W. J. Colville, of Boston; Mrs. Georgia Gladys Cooley, of

Chicago, and Miss Susie C. Clark, of Chicago. President Barrett's report reviewed the entire year in Spiritualism, telling of progress, persecution, the experience in the matter of bequests to the cause of Spiritualism, the charitable and missionary doings of the National Association and of the local societies, ordination, marriage, music, lyceums, bogus phenomena, discrimination against clergy of the denomination by the eastern railroad associations, the proposed International Spiritualistic Congress at St. Louis in 1904, reform issues, finance, mass and camp-meetings, fraternal delegates, necrology, the Spiritualistic

press, and the beneficences of Theodore J. Mayer. An interesting incident of the afternoon programme was the reception accorded to Treasurer Theodore J. Mayer, Washington, D. C., on his arrival. He has already made a donation of \$15,000 to the Spiritualist cause, and offers \$15,-000 more to this convention, with the condition that the National Association subscribe an equal amount. The ways and means of meeting this condition is one of the serious problems of the

finance committee. Mr. Mayer was greeted on his entrance with a Chautauqua salute that he acknowledge briefly. The following committee appoint- minds of friends.

ments were made:

President's report—George A. Fuller, of Massachusetts; W. W. Kelsey, of New York; Mrs. Sadie J. Clifford, of Maine and Mrs. C. D. Pruden, of Minne-

Auditing accounts-Mrs. Carrie L. Hatch, of Massachusetts; W. J. Hicks, The afternoon was thrown open to busiof Iowa; E. R. Whiting, of Connecticut; ness and reports. Mrs. Ida P. A. Whitlock, of Rhode Island and W. E. Bradish, of Maine. lader of Pennsylvania, J. O. Perkins, of ters were written by people all over the Rhode Island; Mrs. E. J. Knowles, of audience and placed in a pile on the setts; Mrs. G. A. Dorn, of New Jersey. under the power of the spirit and was Maine; Mrs. Tillie U. Reynolds, of New this world and the other. She said she area of the country, securing greater the threat did not precede the arrest." York: Miss M. J. Fitzmaurice, of New | saw the spirits, just as we see persons, York; John K. Dyer, of Massachusetts, and she indicated it in her manifesta. in physical effort, and avoiding much

and E. Brewer, of Connecticut. Finance, ways and means-Mrs. Carrie E. S. Twing, of New York; Mrs. May Gaule, of Maryland; Mrs. Julia A. Locke | them.

of Pennsylvania. Resolutions-Rev. F. A. Wiggin, of Massachusetts, Mrs. Stella A. Fisk, of Iowa; Rev. Moses Hull, of Wisconsin; man W. Smith, of Maine.

Although an admission was charged, his name." the evening session was attended by a hall and balconies. President Harrison tiling little woman, farther removed D. Barrett presided and the exercises than the man. Your grandmother? opened with an invocation by Mrs. Tillie U. Reynolds.

"I have been touched time and time you. He is kind of nervous, tall, thin national secretary of the association, Kates, of Rochester, N. Y.

made brighter and more cheerful by I mean? Yes, that's good." their messages, of hope, love and joy, and I would not be true to myself if I

doubted this. compels us to recognize this fraternity this. and to behold in all religions the striv-

ing after better things. that your religion holds all the good a segment of the great circle. We Jewels."

Spirit Messages Received.

F. M. Davis gave a violin selection. and E. Warren Hatch sang a solo. Spirit messages were given by Mrs. Minnie M. Soule, of Somerville.

Charles L. C. Hatch gave another vio-Dr. George A. Fuller, president of the lin solo, and then Mrs. Carrie E. S. ganization of the institute and the ad- | Children Are Crowned Jewels," and told | the past year. She showed progress in many new and interesting stories of other lines, particularly in the increase child-life to illustrate her points.

The evening session ended with the reading of sealed messages by Mrs. May S. Pepper, of Providence, R. 1 of those present in the hall and sent up to a desk upon the stage. When Mrs. Pepper was introduced she chose notes at random from this pile and answered the questions contained in the notes, giving the full names of the spirits who answered through her-in all cases dead relatives of those who had asked the question being answered—her messages in many cases drawing tears from

claims of Spiritualism as a religion; W. of blackmail, a young man was eased of the classics of the religion. Mrs. Tut-J. Colville, of New Zealand, who re- doubt in connection with a corporation | the is not merely an author, but one of ported on the advances of Spiritualism | he had been asked to form, although | the earliest and still one of the most in the antipodes and recalled an occa- he had not mentioned it in his note, active workers in lyceums, a feature re- Dyer! this fact the woman denied times, but was afterward brought to recollect that she was connected with the spirit through her brother's marri-

SECOND DAY'S SESSION.

The second day of the Spiritualists' convention in Berkeley hall was called to order promptly at 10 o'clock this morning by President Harrison D. Barreports, which were accepted very en- veterans. thusiastically by the delegates.

Mr. and Mrs. Geo. W. Kates in their While the committee on credentials report urgently called for a vigorous campaign along missionary lines. They spoke at length of the progress of Spiritualism in Texas. Four societies have been organized and chartered in the ticularly when referring to some of state during the past year, and several others strengthened.

The report further encouraged the formation of family circles and conference of friends of the cause in localities where too few avowed Spiritualists exlay great stress on the formation and support of Children's Progressive Lyceums, as a strong help to the movement in general. In the report of Mr. and Mrs. E. W.

Sprague stress was laid on the necessity of increased numbers of missiona- venerable couple were invited to attend | rather than to do good and be assisted. ries and ministers. It strongly recommended reading courses, and that the of honor. spiritual publication be made more of as a literary paper in the home.

Among the guests of honor at the convention are Mr. and Mrs. Hudson Tuttle, of Berlin Heights, Ohio. Both are prominently connected with the Spiritualistic movement. Mrs. Tuttle besides being editor of the Lyceum Guide, is also prominent in the National Society of Protection and Cruelty to Animals. Mr. Tuttle is a well-known author on scientific Spiritualism and reform

Mrs. Tuttle will be one of the speakers before the convention to-night. when, at 8 o'clock in Odd Fellows' Hall, special services in connection with New England Lyceums will be held.

The following committee was appoint. ed to consider the reports of the missionaries: Mrs. H. P. Russegue, Connecticut: Mr. C. K. Fiske, Ohio: Mr. E. L. Allen, Massachusetts; Mrs. F. E. Ward, Maine, and Mrs. A. E. Pierce, Connecti-

Spiritual Phenomena.

Spirits of the dead and long forgotten walked invisibly down the aisles Berkeley Hall last night, their ethereal audience, and even sent tender messages of love and comfort to assuage the sorrow and enlighten the burdened

Spiritualists' Association being held of Massachusetts; Mrs. Clara L. Stew- this week in Berkeley Hall has brought art, of Wisconsin, Dr. A. B. Spinney, of together more than 200 of the most Michigan; E. R. Galloway, of Maryland. prominent Spiritualists from all over Secretary's report-Samuel Wheeler, the United States and Canada. Eloof Pennsylvania; Dr. Alexander Caird, quent speakers are present and renowned mediums give tests of Spirit- that there was much waste of energy for man or God. ualistic phenomena.

The convention opened yesterday morning with addresses of welcome and a general conference about the work.

To an outsider Mrs. May S. Pepper's tests of spiritual phenomena were the Delegates' report-Mrs. M. E. Cadwal- attractive feature of the evening. Let-Amendments-A. A. Kimball, of for a time the connecting link between

The audience listened breathlessly and received her messages with tearful S. Pepper, of Rhode Island; Miss A. O. eyes, as she stood on the platform di-Wink, of California, Miss Margaret rectly in front, and began speaking with

"This little woman down here with a light waist and gray hair—there is the spirit of a gentleman here," she said, "and he comes to bring you cheer. him, and I think it is your son-Ed is

"That's right," said the woman. "There is also an old woman-a bus-That's good."

table again in the same way, again she notice should be taken of that organiselected a sealed packet and proceeded | zation until proper apology had been "The voice of fraternity, the voice of to analyze its contents in the same man- made. love has gone out from every delegate | ner. She named a man, carried him to | At this point, President Harrison D. to this convention. There are no high, a woman down in the back of the Barrett announced the receipt of a let- call. there are no low. All are equally to room and had him converse with the ter from Mrs. Carrie Chapman Catt, presshare his love and protection, and this woman. Again and again she repeated ident of the Federation, recalling the in-

Mrs. Minnie M. Soule, of Somerville, which she declared to have been wholly also gave some spirit messages. Ad- unintentional. "Don't make the mistake of thinking dresses were made by Dr. Geo. A. Fuller and Mrs. Carrie E. S. Twing. Mrs. action on the part of the convention points of all the religions; yours is but Twing spoke on "Children as Crowned | which would savor of boycott, and he | the direct control of the National Asso- | earth of ours.

Reports of Officers.

The afternoon session of the Spiritualists' convention yesterday was entirely given up to listening to the re- mittee to ignore any association which with various co-operating bodies. The ports of the officers of the association. Ignored the National Spiritualists. President Harrison D. Barrett, in a long report, said that during the past itualists should show magnanimity and listing pecuniary support. The general year Spiritualism had grown stronger express the Christ spirit. She in the affections of the masses than picked out persons in the audience and ever before. It had made itself felt in recommendation of the committee to was reported as the contribution of the told them she saw spirits about them. Spiritualistic circles in helping ways, take no further notice of organizations She described the appearance of the and had shown all friends of freedom which had ignored the Spiritualists' as a whole, one of the largest and most spirit and some few characteristic ac | that it has become a permanency in the | sociation until proper apology had been | efficient held since the association's ortions of the dead person represented by work of giving religious liberty to hulmade. this spirit. In all cases her descrip-| manity. He called especial attention | tions were recognized by those to whom to the subject of ordination. "There is ardized by it."

of members. Hudson and Emma Tuttle.

Sealed notes were written by about 75 | Spiritualists as the most important feature of this morning's session of the National convention in Berkeley hall was not on the programme. Late in the session of which the assigned work was the hearing of missionaries' reports, there appeared Hudson and Emma Rood Tuttle, of Berlin Heights, Ohio, both veteran Spiritualists and perhaps as widely known as any two persons among the followers of the belief. Mr. Tuttle is an author of works on Spiritualism that are already among among

Chautauqua salute as they entered the their countenances, but they don't look Miss Margaret Gaule and Mrs. Zaida B. hall, and were promptly invited to the at me. Who next is going to build a Kates gave the spirit messages. ance in Boston for nearly a decade, and the assemblage woke up at once from their dogged attention to business in listening to missionary reports to a pitch of enthusiasm that is rare even in a Spiritualist meeting, where enthusiasm is ever effervescent. During a momentrett. The time was almost entirely ary lull in the proceedings a call was taken up in reading the missionaries' made from the floor for a word from the

Mr. Tuttle's brief address was followed with close attention and frerapidly reviewed the progress and changes in Spiritualism during the past 40 years, often in an amusing way, parwhat he characterized as imitations of Spiritualism. His chacterization of the differences between a "medium" and a "psychic" was particularly happy. The to his majesty. distinction is somewhat hazy, being a matter of choice and not very serious. sample that met with amused approval.

The Mcliroy Will Case.

Another matter that evoked wide interest was brought up by Mrs. M. E Cadwallader, of Philadelphia, who asked for a special hour for consideration of the McIlroy will case. This is where a man bequeathed \$30,000 to a Spiritualist organization, with which to build a temple and found a home for mediums. It was contested by relatives. The first judge before whom the case came allowed the will, but the contestants appealed, and the case was lost before a jury. The Spiritualists appealed in turn to the supreme court of Pennsyl vania, where the case now is. One judge is quoted as having said during

the proceedings that belief in Spiritualism is prima facia evidence of insanity. It may well be believed that a state ment of this kind in open convention enlisted attention. The matter was re ferred to a committee, which will re port later, but current comment is emphatically for a determined fight for Spiritualistic rights, in the Pennsylvania courts, at least. It was urged by Capt. Keffer of Pennsylvania during the brief discussion that the whole question beings hovered over the heads of the of the legality of Spiritualism was in- roads in blizzards, in sand storms, have volved.

The Morris Pratt Institute. Preparations were made also for The convention of the National full discussion of the Morris Pratt stitute and of the readjustment of the relations of the state associations, the latter being a rapidly growing question. the bearings of which are in co-ordinating the efforts of Spiritualists everywhere to better advantage. It was urged |"I wouldn't be restricted to one state nowadays that could be more effectively employed by securing greater uniformof labor among the state organizations.

> occupied most of the morning session, the contributors being Mr. and Mrs. G. W. Kates, Mr. and Mrs. E. W. Sprague and President Harrison D. Barrett. magnetic healer in the state, "but," Aside from the purely marrative infor- added Dr. Hale, "I understand that Dr. mation conveyed, the missionaries Harvey has made the statement that it agreed that the work should be radical. he succeeded in convicting Proctor he ly reorganized, so that one person's ser- | would proceed against every magnetic vices should be confined to a smaller healer in the state. I want to say that service at less cost, both in money and

> duplication of labor. Another phase in of the missionary problem had to do with determining where the missionaries' efforts were most needed. This, as a matter of fact, is occupying the attention of committees concerned. The reports urged that in missionary work, frequent repetition Mrs. Stewart took part. was advisable, especially in the early stages at any given place. It has been | number-of missionaries in the discrefound as a result of experience that I tion of the board of trustees. sporadic appearances at long intervals do very little good.

THIRD DAY'S SESSION.

The convention of the National Spir- ciation, in convention at Berkeley Hall, itualists Association in Berkeley Hall, re-elected its old board of trustees last teaching, as they used graham gems this morning, gave particular attention | night, bringing the business of the con- | and no drink at meals but cereal coffee. "And now this lady down here," she to three matters of apparently vital con- vention to a close. The officers thus (But she did say grace at table, After a selection by the orchestra Dr. said, pointing to another. "You are full cern—the slight of the Woman's Suf- chosen were: Harrison D. Barrett, of Still my food digested.) George A. Fuller, president of the state of mediumistic sensitiveness—a spirit- frage Federation to the accredited dele- Needham; the Hon. Thomas M. Locke, the speaker's platform. The hall was association, made a very eloquent undurstanding with people. The gate of the Spiritualists Association, of Philadelphia; Mrs. Mary T. Longley, well filled when President Harrison D. speech, in which he said that Spiritual spirit of a girl stands beside you—she the raising of funds, and the sending of Theodore J. Mayer and Ilityd C. I. Ev. we lose by our ignorance of psychic law, Barrett called the meeting to order, ism realized that man is an immortal is not clear yet. All she soothes you additional missionaries into the field to ans, all of Washington; the Hon, Alonzo and what others lose as well. Had Spir-The company joined in singing "Amer- being, and of all religions theirs is the with tears. She lays something pre- stimulate Spiritualism and organize Thompson, of Fullerton, Neb.; Clarence Itualists been wise, just and honest, she new societies.

out from my home to the other side, and In thoughtful mood. Do you know who I ignored by the Women's Federation, which met in Washington last spring Mrs. Pepper's hand hovered over the She said she believed that no further

Mr. Dyer of Boston objected to any urged the association to stand on its ciation. own ground.

Mrs. Knowles of Iowa, hoped the as-

A motion to reconsider the vote by Mrs. Barrett provoked a somewhat pas- session recommended the employment she spoke. She gave a brief message a need of sharp, decisive action on the sionate speech by Dr. William A Hale for yearly engagements of lecturers and from the spirits to each of the persons | part of the convention in regard to this | of Boston, who declared the committee's to the school in the warmest terms, add- to whom she talked, and the latter all matter," he said. "The question of mor- recommendation was exactly right and competent. This is in line with what is ality is intimately connected with it, proper and that Spiritualists would a comparatively new movement, of sewhile the sanctity of marriage is jeop- never receive respect from others until curing settled pastorates. The habit of they respected themselves, and he ob- half a century has been to rely on local, The secretary, Mrs. Mary T. Longley, jectd to the National Association of volunteer or circuit speakers among wing, vice-president of the New York in her report showed that the associa- Spiritualists becoming subservient to Spiritualist societies, rather than the state association, gave a talk upon "The | tion had chartered 28 societies during | any other body in this country. The | class of regular pastors contemplated motion was referred to the committee.

When this vexed matter had been disposed of, President Barrett called upon | unanimously. Mrs. Carrie E. S. Twing, of New York, to conduct the collection service, and appoint a committee to be charged with What will probably be regarded by the president knew that his choice of the duty of compiling ritual forms, to be exhorter was a wise one. Mrs. Twing | used in marriage, burial or other cereprefaced her remarks on the subject of monies under Spiritualistic auspices. giving with the statement that she wasn't much of a beggar.

> She called for delegates to stand up, give their names and the amounts of their subscription, and reminded them | tory of Spiritualism by Lyman C. Howe, that those "who love the Lord" should and commendation of the Morris Pratt give liberally and willingly to his cause. Institute at Whitewater, Wis. Both In this fashion she exhorted the people: | were referred to the "incoming board," on hand. Come on! No time like the and burdened with a good year of such present. How much? Whose next? work. Five dollars, good! Are you taking all

platform. This was their first appear | part of their mansion in the spiritual world? Rather have the cash." Mrs. Twing garnered considerable money in this fashion, and then she took up a collection.

Mrs. Longley, the secretary, declared that lots of the people who were making promises would not send in the money, and she upbraided them for this fault. President Barrett told the ladies to pass their hats, but Mrs. Reynolds confessed that her's wasn't built with that end in view, as it had a hole in the top quently punctuated with applause. He of it. Men's head gear were requisitioned. "Here, Margaret, here's a hat," said President Barrett, who admonished

> the delegates that coppers would not do, only silver, greenbacks and gold. Mr. Thompson, of Nebraska, an nounced that "a good giver was a friend of the Lord, and liberality was pleasing

The report of the committe on missionaries was then submitted, and that ist to form a local society. It would by regarded by active members of pro- portion of the report dealing with an gressive societies. The characterizal extension of the work called forth contion of theosophy as the "nonsense of siderable comment and discussion. all the ages," may be taken as an apt | Mrs. Twing said that the difficulty of missionary work was that the places Mrs. Tuttle's remarks, though brief, visited seemed to think that the miswere enthusiastically received. The sionaries had come to dispense money, the lyceum meeting to-night as guests | She told of one silk-gowned lady in the South who put a cent in the collection, because she believed that the missionaries should help the state, and not the state the missionaries, but the silkgowned lady said that she would remember the missionary. Later this lady presented Mrs. Twing with a cardboard picture of Whittier's home, "and

now I'll never starve," said Mrs. Twing. (Laughter.) One lady delegate from Philadelphia said that one of the societies of that city had not sent a delegate to the convention, because when the missionaries were in Philadelphia they had not vis-

ited that society. Mrs. Zaida B. Kates, a medium and missionary, in reply, said that she and her husband had been in Philadelphia, had written to the society and received word that they were not wanted. "Do you want us," she asked, "to take a club and beat our way in? The whole trouble is that the Spiritualists of the country are afraid of their pocket-books. We need a devil in our midst, a devil to open the pocket-books. We are expected to go into a town or city like a lady and gentleman, pay all our own expenses and get no return from the societies. I have gone over corduroy slept in dirty beds, and eaten sour bread until I was sick, and I propose once in a while to go to a place where I can live like a civilized being for

while." One of the speakers had suggested that there should be state missionaries instead of national, and it was to this that Mrs. Kates was objecting. Said she:

Dr. William A. Hale of Boston made a statement in regard to his remarks of ity of organization and a better division | yesterday concerning the arrest of Alexander Proctor of Springfield. Dr. Hale The reading of the missionary reports | said that it was not correct that Dr. Harvey of the state board of registration had caused the arrest of Proctor in pursuance of a threat to arrest every

> The reports of the missionaries provoked an interesting discussion, in which Rev. Moses Hull, Rev. E. Sprague, Mrs. H. L. P. Russegue, Mrs. Carrie E. S. Twing, Dr. C. D. Fisk, Mrs. M. E. Cadwallader, Mrs. Z. B. Kates, Mrs. C. D. Pruden, Mrs. E. W. Sprague,

The convention voted to increase the

After a long and rather excited bal-

SPIRITUALISTS ADJOURN.

loting, the National Spiritualists Asso-"Here is a man walking up toward | Mrs. Mary T. Longley, of Washington, vens. of Pittsburg, and George W.

the choice of a place for the next con- the control of progressed spirits when vention, four municipalities asking for with us, and used by them to advocate the honor-Washington, Minneapolis, their ideas. Coming under church influ-Buffalo and Whitewater, Wis.—the lat- ences spirits not having yet outgrown ter place being withdrawn after the first formal ballot. The choice of Washington prevailed after a second roll

The proceedings of the afternoon were largely a clearing up of business, cident and apologizing for the slight, one step being regarded as of considerable importance. This was the disbanding of the National Lyceum Association and substituting in its place a national conductor of lyceums, under reign of justice and brotherhood on this

Max O. Gentzke, of the Lichtstrahlen, a German Spiritualist periodical, spoke sociation would stand on its dignity and briefly on Spiritualism among his comfollow the recommendations of the compatriots. Greetings were exchanged GIVES HIS SECRET Morris Pratt Institute was given an op-Mr. Stevens of Boston, said the Spir- portunity to further its interests by enfund of the association was given a The convention voted to adopt the final fillip, and a total of about \$2,500 week. The convention was pronounced, ganization.

A measure discussed in the morning teachers who have proven themselves in the resolution. Debate was very summary, and the clause was adopted

The president was also authorized to A long debate ensued over a report of the committee on history and education, the two points of importance being a provision for the compilation of a his-"Right here, Mr. Richardson's always an Atlas-like body, elected last night

The farewell meeting was largely atthe names? Who next is going to con- tended. Mrs. H. L. P. Russegue defined tribute? This lady? Ah. here is Brother | Spiritualism and reviewed the efforts of its followers from the inception to the "Will you go round and get the present day. The Rev. F. A. Wiggin I heard a voice over on Spiritualism, and the Rev. Moses The two veterans were greeted with a there, was it money? I'm gazing into Hull, of Wisconsin, spoke of his work.

> Views of W. J. Colville, Lecturer and Author.

One of the most striking delegates at tending the convention is W. J. Colville, of London. Mr. Colville is a well-known lecturer and author, having spent the past five years lecturing through Australia, New Zealand and England on advanced religious, philosophical, ethical and socialistic questions of the day.

To a Boston Journal reporter Mr. Colville gave some interesting information in connection with the Spiritualistic beliefs and doctrines. When asked the essential differences between Spiritualism and other religions, he said:

"Principally this-that we are in communion with those who have passed on and that they are actively co-operating with us in all the progressive work ous physical and mental power, overin which we are engaged. All Spiritualists affirm the progressive character of the future life and conceive it to be in no way radically different from the interior life of thoughts and feelings which we are now living. We do not think that Christ died to save the world by sacrifice. ''Passed on' conveys the idea that the individual keeps on living, and is in

all respects the same self-conscious identity as before. Transition is a word often implied, but 'death' is discarded because it conveys false impressions. Passing on to the other world in no way alters our spiritual condition, but simply sets us free from our external cov-"It may be safely said that all Spiritnalists agree that salvation depends on

character, not on belief, and that the final destiny of all souls is to discover the true being and attain to a state of great power secretly to influence and harmony. It is, however, never sup- control the thoughts and desires of any posed that we shall arrive at a state be- one you wish. You will be startled and youd which there is no further progress | mystified at the wonderful things you either on earth or in heaven." "Then you believe in a heaven?"

tain to harmony with all life we are in have mastered Professor Robertson's a celestial condition, so that wherever | new system, and they give it their highour work lies, we can be happy.

which we experience within ourselves

we have outgrown the errors which have produced it. "The day of redemption out of all states which may be called hell is others." through benevolent work which can be accomplished in one word as well as in | Saratoga Springs, N. Y., writes: "In another. The spiritual philosophy your 'Ki-Magi' System of personal Inteaches that no virtue can go unreward- fluence I have found what I have for it inculcates the highest morality, but | changed the whole trend of thought positively denies that any soul will be and given my life a new meaning. I

lent purpose. It may be said that most Spiritualists claim that their general knowledge of the future life is based upon direct communications which they have with come a successful leader without a those who are now living in it.

"I believe fully that everybody possesses psychic powers which can be usefully unfolded in some direction by setting apart some time to quiet culture of this power, the necessary condition.'

It is well known that Mr. Colville represents the extreme reform wing of the Spiritual movement. He thoroughly sympathizes with all the new thought movements of the age, which are by no means so fully indorsed by the conserv ative wing of the Spiritualist party.

Besides being a lecturer, Mr. Colville is also a well-known author. He has written several volumes on psychological subjects, therapeutics, and on Spiritualistic topics.

A LADY'S EXPERIENCE.

(Continued from page 2.) exclaimed, "I know that woman better than I do you." She then wrote me en-

dorsing my unsectarian position.

being peach season might have gone hungry. She had kept to some of my

We talked night and day, and only for

What is my reason for writing this? To show the reader something of what D. Pruden, of St. Paul; Cassius L. Ste- | would have been used to upbuild our cause instead of our enemies....

creedalism used her to promote their; objects, under the same law. Let us be careful never to censure anyone for any act. Everybody does ashe must with his organization and environment. If you wish to change any organization, give it a different environment. Cause and effect are always. equal. Let us be hospitable to every honest thought, and try to establish a

JULIET H. SEVERANCE, M. D.

TO THE WORLD.

A Remarkable Discovery By a Remarkable Man.

The Art of Fascinating, the Power of Charming, the Secrets of Fersonal Magnetism Fully and Com-

pletely Revealed at Last.

A Marvelous, Mysterious Force Which Gives Wonderful Mental and Physical Strength, Overcomes All Diseases; Enables You to Know the Secret Natures of Others and to Handle Them as You Please.



Professor R. F. Robertson, Psych. D. C. D., is the greatest living teacher of Personal Magnetism. He has astounded the scientists of the world. He has discovered a new system of developing and imparting magnetic force. He believes the great power he has discovered lies dormant in every individual. He guarantees you can master its strange secrets at your own home and perform wonders of which you never dreamed. You can know at a glance the secret natures, talents, weaknesses strength and vices of every person you meet. You can quickly develop marvelcome all diseases in yourself or others. banish pain and bad habits without drugs or surgery. Professor Robertson can read your secret nature and influence your thoughts, though a thousand miles away. He can teach you how to do the same. This may seem incredible, but he absolutely guarantees this result under a forfeiture of \$1,000.00 in gold. The power of hypnotism, persuasion, threats and entreaties pales into insignificance when compared with the wonders of this mighty force.

Professor Robertson calls his new discovery the "Ki-Magi" System of Personal Influence. You do not have to have subjects upon which to practice. Professor Robertson's instructions are so plain and explicit that you can read them carefully and at once use this can do; you will be astounded at the amazing power that you can exercise 'Not as a place, necessarily; rather, over others. Prominent ministers of condition of harmony. When we at the gospel, lawyers and business men est judorsement.

"There is, I think, a hell; not a place | S. I. Yetter, of Middletown, Pa., says: of punishment, but a reformatory of "Your 'Ki-Magi' System of Personal Insuffering. It is primarily the suffering | fluence has brought me that success in business for which I have been lookbefore we pass on and afterward, until ing. It is the magnet that controls; there is no guesswork about it-it is a scientific fact. It has taught me to know and control myself as well ast

Dr. H. H. Childs, Box No. 70 tormented by any angry Deity, or cause | feel younger and stronger every day. to suffer for any other than a benevo- I find in it the key to business suc-

cess.' Mrs. A. B. Egert, of 502 Woodland avenue, Cleveland, Ohio, writes: "I do not see how any society woman can beknowledge of the wonderful secrets imparted by the 'Ki-Magi' system."

Mr. George W. Howard, of 157 Beech street, Detroit, Mich., says: "By means of your 'Ki-Magi' system I have made some startling discoveries in the chartions being desire united with expecta- acters of my friends. It is far beyond my fondest expectations. It should be in the hands of every man and woman who wishes to achieve the greatest success in life."

We have just issued 8,000 copies of Professor Robertson's new book entitled "The Secret of Power." We propose to give these 8,000 copies away absolutely, free to interested persons for the purpose of showing the startling possibilities of this great discovery. We want you to have one free. After you get one, tell your friend. He will want one also, but he must write at once if he gets in on our free distribution, as these books are going very fast. After 8,000 copies of this book are distributed everybody will want one. But they will cost money then. Remember, they cost you nothing now. Address Columbia Scientific Academy, Department 159J 1931 Broadway, New York.

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A New Book of Lispirational

Words and Music. But would have been used to upbuild our cause instead of our enemies.

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SATURDAY, NOVEMBER 1, 1902.

TAKE NOTICE. All books advertised in the columns

of The Progressive Thinker are for sale at this office. Bear this in mind.

Reading the Bible Excluded From Ne braska Schools.

By the decision of the Supreme Court the New York Sun] exercises by a teacher in a public school, in the presence of pupils, "consisting of the reading his body in turn, so long as his parliaof passages from the Bible and in singing sengs and offering prayer to the Deity in accordance with the doctrines, beliefs, customs or usages of sectarian churches or other religious organizations," are declared to be a violation of the Constitution of that State.

This decision, it will be seen, settles for Nebraska the vexed question of the annual pilgrimage of the very same reading of the Bible in the public schools; but, unquestionably, it was made necessary by this section of the State Constitution:

"All persons have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience. No person shall be com-pelled to attend, erect, or support any place of worship against his consent and no preference shall be given by law to any religious society, nor shall any interference with the rights of collscience be permitted. No religious test shall be required as a qualification for office, nor shall any person be incompetent to be a witness on account of his religious belief; but nothing herein shall be construed to dispense with oaths and affirmations. Religion, morality and knowledge, however, being essential to good government, it shall be the duty of the legislature to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship, and

The reading of the Bible in the public schools, prayers, spiritual songs and re- anthropoid ape. Thus we are having ligious exercises generally are all feat an entirely distinct race or species of ures of religious worship. Even the Spiritualists evolved by the stereotyped the lectures that we have ordered reversion of the Bible known as the King grip-sacked regular delegates who at-James Version, the text which later restend the N. S. A. convention, and some visions have not been able to drive out from Protestant use and veneration, is sectarian to the extent that the accuracy of its translation is rejected by the Roman Catholic church. Moreover, as Whether it is desirable to have this ena Nebraska Catholic priest says in expressing approval of the decision: "Catholics consider the Bible a holy book containing the inspired Word of God, and therefore not to be treated lightly or expounded by those having no authority." Jews, of course, discard the New Testament wholly. To infidels the presentation of the Bible as a religious authority is offensive. The Higher Critics, certainly of the more agnostic sort, find many flaws in the Bible and contend that there runs through it a thread of merely human legend which requires that the book should not be ary explanations. Its morality provokes objection in other quarters. The whole battle of theology rages about

the Bible and its interpretation.

This Nebraska decision shows the inducing the Bible into public schools simply as "a masterpiece of English literature," a project which was put forth at the recent meeting of the National Educational Association. It is impossible to separate the Bible from religion, for upon it alone as the Word of God. the whole Protestant world bases its religious faith. It is impossible to separate it from Christianity, of which the Testament is the supernatural law and foundation. Except as a book of Divine authority, the Bible has and can have no standing with the people, and only for that reason is it read by them. Simply as a "a masterpiece of English literature" the Bible as it is known to English-speaking people would never have been preserved in their use. It would have become an obsolete book long ago if its vitality had not been sustained by religious faith in its Divine authorship and authority; nobody, except students of history, of philology and of archaeology would have read it; instead of being, as it is now, the most widely circulated book in the world it would be only on the dusty shelves of libraries consulted by the learned and the scholarly. Undoubtedly it has had. in the King James version, a profound influence on English literature, but why? Because it was regarded as the Book of books, the one and only revelation from God.

The decision of the Nebraska Supreme Court, therefore, is irresistible. The reading of the Bible in public schools is distinctively a religious exercise and can be made nothing else, un less by common consent the Bible shall be relegated to the place of human and secular literature merely, without supernatural and religious authority.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every spirbluuts. One of the very best books on itualist. Price reduced to \$1, post-the subject. Price reduced to \$1, post-the 10 cents, cloth; paper, 50 cents. For sale at this office.

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

SOME REFLECTIONS ON THE NA-TIONAL CONVENTION.

The National Spiritualist Convention, lately assembled at Boston, Mass., through the force of incorrigible habit, fastened upon it by ten years of unceasing indulgence in one iron-clad course, re-elected again that unusually bright. modest, unassuming young man, Harrison D. Barrett, to the position of President; in consequence of this we seronely enter into various occult cogitations and reflections in reference thereto while sitting in the one brilliant cor-

ner of our sanctum-illuminated espe-

Clally with the corruscations of Ou! OW vibrating thoughts, which while affording a bright light, they seem to strike a mournful melody on the incoming zephyrs that pass unbidden through a broken pane of glass, and put us in mind of the mournful strains that emanated from the inspired lips of the lamented Emma Abbott when she used to sing "Mana Street Home." sing, "Home, Sweet Home."

In consequence of our strange environments at this writing, coupled with the fleeting shadows of the golden sunset, intermingled with the variegated news from the National Convention. there arises in our mind a series of reflections in reference to this Brilliant Young Man of Destiny, who has been re-elected to the position of President of the N. S. A. so often that he no doubt thinks he is the "whole thing,"-the owner thereof-and that without him Modern Spiritualism would sicken and

The force of habit, beautifully perennial in its nature, and partaking of the characteristic of stern stubborness,incorporating itself into the bones and sinews of its delegates for ten successive years-delegates who "turn up" at each session with the cheerful regularity of the seasons-spring, summer, auof Nebraska, last week [as set forth in tumn and winter-can not do otherwise than automatically elect Mr. Barrett. Should Mr. Barrett lose each member of mentary head remains properly adjusted to his shoulders, he will be re-elected with the monotony of the ticking of a clock, and with the solemnity that characterized an old-fashioned protracted Methodist camp-meeting.

To the great mass of Spiritualists. this serene monotony arising from the delegates, tramping their way across the country like domesticated automa tons, armed and equipped with an immense store of good intentions in their grip-sacks that finally converge on Mr Barrett for President, would become tiresome were it not for the amusing features connected therewith.

Of course these delegates are brilliant intellectually, are highly spiritual are eminently good citizens, are said to be practical throughout, and so often have they traversed the continent to elect Mr. Barrett as President, that the sound of their footsteps have been so differentiated from that of the great mass of the people, that one can be detected and traced with perfect ease across the continent, even if a hundred

the regular delegate to the N. S. A's. yearly convention has assumed a distinct personality, as easily distinguishable from the great mass as the difference between a crow and an ordinary successor of Darwin will at no distant day be called upon to classify them, and place them in their proper place as a distinct class of the animal creation, tirely new class of individualized entities evolved, to be known as "The Stereotyped Delegates to the National Convention to Re-elect Mr. Barrett," is a question that will be submitted to the wise savans of the collective world at their convocation which will convene in Chicago sometime during the next cen-

We intend to be solemnly serious-a difficult task-in discussing the various phases of the N. S. A. After electing for nearly a quarter of a century, and then turning him down eventually, with put before the people without caution fixed habits, with an established appetite for a good salary, and a good time at the expense of Spiritualists, a readjustment of his body as presiding officer, with parliamentary rules upper most in his brain vibrations so that he superable obstacle in the way of intro- is in danger sometimes of calling a crowded street car to order while he is hanging onto a strap for dear life-we say to turn Mr. Barrett down under those circumstances without a bank account to caress, would be the refinement of cruelty, to which we shall be

exceedingly slow to submit. But the reputation of the thing. To re-elect Mr. Barrett year after year indicates that Spiritualists are short on intellect and exceedingly long on stupidity and ignorance; in other words, in all our ranks there is not one besides Mr. Barrett who is capable of being placed at the head of the N. S. A.; not one even besides him who can with his parliamentary rules keep order with a refractory team of mules, or a jumpingup set of bipeds dancing a solemn jig over some motion or order of business However, there is a way out of this miserable, unnatural dilemma, and we, sitting in our sanctum, baptized in the beautiful rays of a golden sunset, and as placid as the undisturbed waters of Lake Michigan, and imbued with a love for all and malice towards none, propose to solve the problem, even if we are compelled to go to school at Whitewater for one mortal year, and have our brain cells manipulated by that master mind who stands at the head of the educational institution there.

But we will proceed no further in this of delegates—the same old set—some musty with wrinkled old age, but wise nevertheless-some young, buoyant and hopeful that they may have the glorious privilege of embracing a good fat salary when the present incumbent as president is so feeble in his declining years that he requires a crutch to sus his parliamentary rules standing position-we repeat that we will say nothing more until the very same class of ten-year-old delegates grasp their grips in October, 1903, and proceed to the National Convention and unanimously re-elect Mr. Barrett president. Then our remarks will be con-

The above is the honest opinion of the left side of our brain, and being left | may seem asleep, they keep an eye vote. Col. T. W. Higginson Bays: "In handed also, it invariably talks impressively and learnedly. Now comes the Right Side of our Brain and says: We are delighted to learn that Mr.

Barrett has again been elected to the united opinion on the fraud question, presidency of the N. S. A. He is the and in many instances a better attitude



EXTRA PAPER!

becomes sluggish or stale in any respect. It is a constant incentive to every reflective mind. In order to mainsubjects 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. Leadbeater's trend of thought in the doalong 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

- "Man and His Bodies.
- Effect.' "Life After Death-Purgatory." "Life After Death-the Heaven
- World."
 6. "The Rationale of Telepathy and
- Mind-Cure."
 7. "Invisible Helpers." 7. "Invisible Helpers.
 8. "Clairvoyance—What It Is."

good sense in re-electing him again. fraudulent manifestations. Forcible and eloquent as a speaker clear-minded in all things that pertain and deed, and ever trying to advance consequence of any exposures. No fear our glorious cause, he stands without a that the cause will be more greatly in-peer, and we shall take especial pleas-jured than benefited by judicious exure in working harmoniously with him along the various lines he may suggest, him on his success, and predict the con- sium issues. tinuance of his past brilliant career. We also congratulate the delegates on the wisdom displayed in re-electing that noble little lady to the secretaryship, Thorough in business, always courteous in her treatment of others, and spiritually-minded, she the drift of our movement. brings to the office every quality required by the most exacting Spiritual-

for treasurer. Splendidly endowed as a business man, thoroughly in earnest spirit of benevolence, and the soul of greatest good are attained. honor, he is a man that everybody loves and respects. We also congratulate the delegates on their excellent work throughout the entire session, and they can return to their homes with the satisfaction of having done their whole duty, and knowing that The Progressive Thinker feels proud of them, and will stand faithfully by them in the good work during the coming year.

The Open Court

It is truly wonderful with what promptness the friends of truth respond jects of Spiritualism. No greater interest was ever manifested in the affairs of the cause than was shown in our Symposium. It has a two-fold interpretation, or perhaps a three-fold.

workers, and it shows that the N. S. A. is being carefully watched.

Second, it shows an inclination to discuss the live issues in a peaceable manment of Spiritualism.

Third, it shows that The Progressive Thinker is appreciated in its effort to qualified to vote, perhaps some of the arouse the lethargic minds of progress "society" women who have hitherto to a feeling of deeper concern.

spond to a toast propounded relative to excellent quality. In answer to the pre-the cause they love, and that while they diction that the best women will not open to the interests of Spiritualism and Massachusetts, under school suffrage, the N. S. A., its needs and its possibili- the complaint has been that only the

It shows quite a different and more right man in the right place, the dele toward the freedom of the press relat- Price 10 cents.

"Clairvoyance-How It Is Devel-

"Clairvoyance-in Space." "Clairvoyance-In Time."

The above lectures are not the only attractions that The Progressive Thinkbe especially valuable to every thinking er will offer. Carlyle Petersilea's commind. The Progressive Thinker never munications 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 tain the interest in Occult and Spiritual definition of salt, "That which makes subjects we have made arrangements to victuals taste bad when you don't use " 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 main of the Occult and Spiritual, is of arisen in some fairer land, you will such a character that one is led to think 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 nessenger from the Spirit Land, bring-

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of "The Necessity of Reincarnation." circles for the coming season and join "Karma—the Law of Cause and us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellow-man. See our special inducements elsewhere in

this paper, the cause you love so Remember your most hearty support and co-operation here and now, and let us hear from you at once.

gates assembled exhibited their usual ing to the publication of exposures of

While The Progressive Thinker has always aimed to be sure it was right, to Spiritualism, honest in word, act there has never been any fear for the posures of humbuggery and deception. but we highly value the consensus of From our inmost soul we congratulate opinion to be obtained in these sympo-

> They call us together in friendly conversation; they introduce us to our brothers and sisters; they show the straws that are floating around and that become weather vanes upon the steeples of our organization, and show Though a newspaper rightly conduct-

ed is a public educator, it is more by ist. Again we congratulate the dele- calling out the thoughts of others than gates in selecting Theodore J. Mayer by its own wisdom that the masses are nstructed. It is by thought interchange, and analyzing, and figuring and in reform work, overflowing with the criticising that the highest thought and

We learn from each other and make acceptable suggestions, and benefit and state.

receive benefit.

The weekly issue and visit of a lively spiritual paper is of as much import. ance to the intellect of true Spiritualists as bread and butter are to the body and none should more reasonably expect to grow and expand mentally without spir-itual food than they should to grow physically without natural nourishment.

President Rooseveit's Sister Will Vote. President Roosevelt's sister, Mrs. Anna Roosevelt Cowles, presented herto a call for opinions upon the vital sub- self the other day before the board of selectmen in Farmington, Conn., and registered her name to vote at the coming school election. When Mr. Roosevelt astonished the conservatives by recommending woman suffrage in his inaugural message to the New York First, it shows an awakening of the Legislature in 1899, the reporters flocked around; to ask his reasons. He is said to have answered that his home town of Oyster Bay and long been in great need of a new school building, but was never able to get the necessary apner, to reason together upon questions propriation till the women were given that pertain to all and to the advance. the school ballot. Then the mothers of the children voted the new school

house at once.

Now that the President's sister has "society" women who have hitherto thought the exercise of the school bal-It shows that we have an army of lot beneath them may suddenly see It shows that we have an army of great light. As a rule the women's workers in the field who are ready to reschool vote, although small, has been of best women vote,"-Alice Stone Blackwell.

> "Mentless Dishes." Very useful

The Boston National Spiritualists Conventiona

Report of the Proceedings of the Tenth Annual Convention, Held at Boston, Mass., October 21, 22, 23, 24, 1902.

Should an explanation of this heading | total abstinence from that which is | perity, with a resultant good to humanbe needed, it will be found in the fact that the world is in New England; New England is Massachusetts, and Massa

on the following Monday morning. The convention, I think, "I reached the of an effete theology. We also re-carefully prepared, setting forth the

I picked up my baggage and hied me are being taught those who are preparobtain widespread newspaper comment away to another hotel, where I found ing for future platform work; and we and notice, and thus result in positive equally as good rooms for less than recommend Spiritualists everywhere to propaganda. Instances in our career, The Monday night reception in the Ho-

rett stepped forward and called the cents per capita. house to order, and made a few appropriate remarks, after which music and the larger Odd Fellows' Hall deserves results, is as follows: speaking were the order of the evening especial mention. The little folks until almost the "we sma' hours." The "quitted themselves like men." There music was made by the Hatch Brothers. The speakers I dare not mention by der the conductorship of J. B. Hatch, tion benefits of local societies, etc., also name. I know that now I could not Jr., was carried out without so much as one funeral; a total of 298 meetings. think of all their names, if I so desired, a single break. This interested many Being an average of 27 meetings per and being compelled to leave some out of the guests insomuch that they remonth. I will not mention any; suffice it to say it was all good. The consensus of opinion among those who spoke was that grade. Not only is Spiritualism making new converts, but old Spiritualists are waking up; they are becoming more liberal, both with their thoughts and in purse than ever before. I may add also that they are becoming more religious that they are becoming more religious models. ious than ever before

Another good sign is that many Spiritualists are becoming more rational than formerly. The "circus" phase of Spiritualism is rapidly being relegated to the shades. In its stead a religious than ever attracting the attention of religionists and thinkers. These thoughts formed the gist of most of the remarks of the evening.

On Tuesday morning President Barrett called the meeting to order on time. After the appointment of the several committee necessary to prepare work for the convention, an hour was spent

in conference.
In the afternoon as soon as learned who we were and what we time to obtain engagements in locall-were, and what was to be done, work ties; but, we had the months of Novem-

soul-feasts, the intellectual 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. Build up the eduction of the institute, cessity of every locality desiring serfreely in order to freely receive. Our vices of the missionaries making early expense account, outside of salary, is application. The many places not visposite also, and form your reading of the time. Three different hours it tell, where we have been solicited, about one hundred trips by rail or team. The expense was greatly lessened to me to freely in order to freely in order to freely receive. Our staved off, sometimes it seemed to me, our route already traversed. by long-winded speeches with little or nothing in them. Sometimes I half ap

were told by a member of the finance eled, might thus be avoided. committee that their committee must have an opportunity to bleed the audi-

could be heard in behalf of education. Finally, when the time was passed for succeeded in forcing the finance committee from the floor long enough to get in just ten minutes' work. Those minutes were valuable to us, for in them we tween three and four hundred dollars for the Morris Pratt Institute—to assist are to represent the cause after we are aganda. gone to the hither side of life

I think I can safely say that fourfifths, if not nine-tenths of the people our expense or in aid of the N. S. A. dences of the wealthy and the humble assembled in that convention can now be put down as real friends of the Morris Pratt Institute. All wish it well, made it a rule to offer our services for all we offer our thanks. To and many promise to help it to reach its destiny of being one of the most important educational institutions in the served local societies free of any salary local auxiliaries—most of these with portant educational institutions in the world.

Many now talk that we must have these institutions of learning in every state. Some Bostonians think, and said that the great draw-back to the sary to say here that we liave given our family circles and conferences of Morris Pratt Institute is that it is so far services most of the time to auxiliary friends of the cause in localities where from Boston. If the Morris Pratt Instiwill be because of an epidemic which may prove contagious, of founding institutions of learning. In this way insti-tutions of learning could be killed as so-cleties, camp-meetings and newspapers have been killed. It will not be unlike us to undertake to establish a dozen them. institutions where we fail to found and neglected to state that furniture was other official name. provided for two more of its rooms.

for help in this good work. Many good resolutions were passed

which it was hoped that the N. S. A. will contrive in some way to get before the public. Mr. Wiggin, the chairman of that committee being called to a fu- cial returns. neral, I acted as chairman a part of the time, and yet I somehow failed to secure a copy of the resolutions. We had one good resolution against the use of intoxicating liquors, tobacco,

users of some of the things denounced in that resolution; yet the resolution passed. Allow me to say in passing, that, according to my dictionary—yet. \$338.70. to be written—the temperate users of This shows the value to all concerned, moderate use of that which is good, and place our cause in a condition of pros-

evil.
I happened to be chairman of the

tion was to be called to order, and went operation in the Morris Pratt Institute ligion. immediately to the hotel where we were Building, where history, grammar, rhetto be entertained, and, like Jesus' paroric, oratory, voice culture, physical taken sufficient to pay for the expense rents, found "no room at the inn." culture, psychic culture, comparative assumed, provided local friends would Well, I mean no room for less than theology. biblical excessis, higher critically the meeting-place. This promises the provided studies of the comparative and the comparative supply the meeting-place. This promises the comparative supply the meeting-place. \$2.50 per day, and that without board, icism, homiletics, and kindred studies nent presentation of our cause would

patronize this institution. With all the talent assembled at Bostel Borkeley was a "swell" affair; a ton it could not be otherwise than that morning paper said there were about 400 guests on that occasion. Handshaking and visiting were enjoyed uncorrected to its utmost capacity, and spiritualism is a necessity for human with the first succeeds—and the gospel of spiritualism is a necessity for human and the talent assembled at bos warrant the suggestion. We should not be otherwise than that the talent assembled at bos warrant the suggestion. We should not be otherwise than that prosecute a vigorous campaign if we expect to achieve great results. A strength of the suggestion is the suggestion and the suggestion was a "swell" affair; a ton it could not be otherwise than that prosecute a vigorous campaign if we expect to achieve great results. A strength of the suggestion is the suggestion of the suggestion was a "swell" affair; a ton it could not be otherwise than that the suggestion is the suggestion of the suggestion is the suggestion is the suggestion of the suggestion is suggestion in the suggestion is the suggestion of the suggestion of the suggestion is suggestion in the suggestion is the suggestion of the suggestion is suggestion in the suggestion is suggested in the sugg til after 9 o'clock when President Bar- that at an admittance fee of twenty-five welfare physically, mentally, morally

> was an immense programme which, un-der the conductorship of J. B. Hatch, tion benefits of local societies, etc., also solved to go home and do their best to

found lyceums. Mr. Editor, I am on my way home, everywhere Spiritualism is on the up and as we are nearing the great city of have had very few persons present at Chicago, I must "dry up."

Hoping that each year of our conthat we have yention may be as this has been, more attendance.

vention than any of its former

Report of G. W. Kates and Wife, Missionaries of the N. S. A.

To the National Spiritualists Associa- and muddy roads. tion in Convention Assembled-Mr. President and Delegates:—We accepted Total receipts for the eleven an appointment as missionaries for the

one year commencing Nov. 1, 1901. We have filled eleven months of the contract, and hereby make a report of the same

It did not seem to me that the Morris our services were sought by many lo- itualists as a necessity to more freely Pratt Institute had the show it decalities. We were compelled to make served. Of course, being sent there by our engagements enroute, hence the necessary of the services were sought by many in aid the financial needs of their missions are a few most learn to give more aries. We must learn to give more aries.

We would urge, therefore, that every locality desiring a visit from one of the grateful so long as class privileges are prehended that some talk and business N. S. A. missionaries, should make granted was done against time.

| N. S. A. missionaries, should make granted. | As successionaries | As Once, when it seemed that our long sociation. Losses resulting from un- cause, we should protect the same by

delayed time had really arrived, we employed time and long distances trav- preventing every unjust demand for The important need of the mission-aries, is to in advance fill every date. Halls have usually been furnished free of any cost to us by local Spiritual-

ence—for the fourth time—before we The expense is great and only constant ists or societies; and occasionally a the closing of the convention, and the development of local societies. It temples, owned by the Spiritualists. officers yet to be elected, we somehow should be noted that the so-called mis. There is an increasing effort to build a agents and organizers of that body; and place, by the auxiliaries of the N. S. A. are not supposed to give their services entirely free of financial returns, but courtesy, with few exceptions; and in a raised in money and subscriptions be- are expected to solicit and earn contributions and compensations in money for the development of a national treasit in doing its noble work for the young ury that shall hereafter be competent and talented ladies and gentlemen who to carry on a vigorous system of prop-

local and state associations, and have too few avowed Spiritualists exist to

I owe more than I can express to Mrs.

Clara L. Stewart, the president of the Wisconsin Spiritualist Association, and the secretary of the M. P. I. for help the secretary of the M. P. I. for help rendered. She came as a delegate rendered. She came as a delegate rendered as a delegate rendered as the state association, but she did weeks. Tohn W. Ping its president is locally to meet together and prepare the way for a society and its attendant necessities. We have discouraged an assumption of expense or organization until the local people shall fraternize and develop mutual interests and a second to the way for a society and its attendant necessities. We have discouraged an until the local people shall fraternize and develop mutual interests and a second to the way for a society and its attendant necessities. Our labors in the state of Texas is rendered. She came as a delegate least state association for hearly hydrom the state association, but she did weeks. John W. Ring, its president, her full share of work for the M. P. 1. made all engagements for us and presome advance meetings and thus heralded our coming.

returns from our labor paid our salary

either of the articles above mentioned of proper co-operation. What Texas acare as scarce as hen's teeth or white complished with your missionaries, ev-blackbirds. Temperance consists in the cry state auxiliary can do, and thus soon

ity.

This leads to a suggestion we desire England is Massachusetts, and Massachusetts in Boston. This was emphatically, as was expected, a Boston convertion. This says no harm of Boston or of the convention; each is good in its place.

As the convention next year once more yentures as far west as Washington, I here and now put in an early bid for its return to Boston in 1904.

I started from Wisconsin to the control on Saturday, October 18, and arrived in Boston about one hour late vention on Saturday, October 18, and arrived in Boston about one hour late that is necessary to fit them public advertised, and hold free meetings to late that is necessary to fit them. on the following Monday morning.

platform work, and this without being present the cause of spiritualism, and the convention, I think, was a larger compelled to study the worn-out plati-

where such an effort has been made,

cents per capita.

The lyceum entertainment, held in A summary of our labors and their

We have held 276 meetings for lec-

The total attendance at the 276 meetings was 32,722 persons; or an average of 118 at each meeting. Whilst we that we have had some with quite large

tions, entertainments and meetings held by local societies, in which wo have not taken part. And we have visited and been visited until we have visited and been visited until we have scarcely had an hour of leisure. The social exactions are very taxing to the missionaries, and should not be made

way and 102 miles by private conveyances-some of the latter over corduroy

the eleven months..... 1,875.01

Net profit to the N. S. A..... 80.03

Charged to our expense account is \$68.11 paid to the Texas State Association and several local societies as a per were, and what was to be done, work began in earnest. I think it is safe to ber and December previously placed total profit, \$148.14. At least \$100 more ties-as profits from our meetings-the-

As such permits aid our organized

work will justify the N. S. A. in sending church has been granted. In several forth competent talent to assist in the places we have occupied edifices, or sionaries of the N. S. A. are sent out as temple, or lease and control a meeting-

> meetings accurate and complimentary We have been generously entertained

everywhere-and the cordial hospitality of our people emphasizes the boasted We have seldom, however, been given fraternity existing amongst Spirituala fee or a personal contribution to meet ists. We have been in the palatial resi-Our earnings have nearly all been col- homes of widows and day-laborers. lections from our audiences-having Each and all have made us welcome and

cost. This form of co-operation is sure- state associations. Have served and ly generous enough upon the part of the helped at three state conventions and

tute fails, I now believe that its failure not been missionaries into unorganized form a local society. Several of these localities alone; yet we have gone for the first time of any Spiritualist speaker or medium and held meetings in a number of communities. The N. S. A. board specially desired that we should of song and to help developing mediumvisit its auxiliaries and help strengthen ship, we will soon see a local interest unfolded sufficient to assume public en-The title of "missionary" has been terprise and to hold public meetings somewhat misleading has been terprise and to hold public meetings. institutions where we tail to rotate and the rotate and to note public speakers. The lack properly endow one. When I told of the help which had been furnished by essary to more fully understand their of business methods and generous the good people of this convention, I mission, or else endow them with some esperit is the root of inactivity in localities. Our people are not too few in any ties. Our people are not too few in any locality to meet together and prepare

financial co-operation. In a number of localities we have also Other good souls also deserve thanks ceded us as an advance agent. He se encouraged the formation of a chilcured thirty-one meetings and procured dren's progressive lyceum; and in a few

The prevailing idea that an expensive large audiences and satisfactory finan- paraphernalia must be employed, should be counteracted by our oft-repeated We organized and chartered four so statement that no accessories are absocieties in the state—and strengthened lutely necessary—and two or three chilseveral others. The state association dren with two or three adults are a sufficient start. A parlor room is ample and all expenses of ourselves and Bro. if no hall is available Exercise your and opiates, which hurt many who, to Ring, gave some per centage of receipts genius, friends, to interest the children,

This also applies to the organization

Boston twenty four before the conven- joice that a school is now in successful claims of Spiritualism as a provable re-Vountary contributions could be

warrant the suggestion. We should

There tures, followed by messages and delin-

We have also attended some recep-

an obligation. We have traveled 11,600 miles by rail-

months......\$1,955.04 Total expense and salary for

say that no Spiritualist convention ever with societies in Philadelphia and Pitts- have been earned by us for local sociebefore did so much work in so short a time, nor did a convention ever do a better work. Of course, mistakes were made but they were not numerous nor gaged evenings during said months.

These we fulfilled and also obtained same being unaccounted for in our reserved and they were not numerous nor gaged evenings during said months.

The receipts are not large for the la-In the meantime, responses came and bor given, and should appeal to all Spir-

were set apart for a local color was to go long distances, nor to return over The expense was greatly lessened by special permits of the railway passenger associations-for which we are

their issuance.

The press has accorded us generous

competent local assistance. He held instances with good prospects for suc-

of Young People's Spiritualist Societies, that we may have the influence of

(Continued on page 8.)

Spiritualism in Its Relation to Life.

Inspiration, from inspiro-in-breathing-is universal. It oversweeps the epochs of all past ages, and is just as fresh and forceful now as in time's earliest morning. God is not dead, nor were the doors of Inspiration's temple forever closed when Malachi ceased to prophesy, Socrates to converse with his divine daimon, and John to see vis-

Athanasian sectarists may have turned their backs upon the everflowing fountain of inspired truth-upon that light which "lighteth every man that cometh into the world"—but the light still shines, and like a mighty

river, widens with the soul's unfolding.-If Isaiah and Shakspeare, if Carlyle, Emerson, Longfellow, and Lincoln, were not quantitatively, they were qualitatively, all equally inspired—inspired as were the prophets of old, because God, the Divine Fountain, the Infinite Consciousness, Life and Intelligence, the Source, was and is One. Seraphs, angels and spirits of various

kindles into liveliest activity the fires of the higher moral feets were much more marked." To contend that there very word "combine" here used, indicates motion; motion lent penmen. Counterfeiters are often fine mechanics. nature. It feeds and nourishes the spiritual; and Spirit- is life in matter, or that life permeates matter, is a very ualism is an affirmation, the basic foundation of which is different thing from saying that matter is alive, condemonstration. Spiritualists, through careful, critical sciously alive. The former is true; the latter is unproven. investigation and persistent research have become the investigation and persistent research, have become the religious positivists of this period. They are the earnest advocates and philosophers of demonstrated facts, which facts, physical, mental, and psychical, verified by consciousness, intuition and reason, combine to give the very highest degree of certitude. The great souls of song and psalm and philosophy that made radiant the past, were it did not cut itself out of the Syene quarries, did not spirit-inspired men. Spiritualism, as the distinguished transport itself across the country, did not lift itself up Alfred R. Wallace writes, is a "scientifically established on the fiftieth tier of that great pyramidal pile of stones,

PHENOMENA AS SCAFFOLDINGS.

Jesus of Nazareth, standing upon the summit of moral science and real Hebrew Spiritualism, and holding with Transfiguration, talked with the returning spirits of or spirits. Heaven's doors of mercy and tenderest sympathy were never shut. John, on the mountainous Isle of Patmos, saw and conversed with one of the old prophets, "a fellow-servant." God is unchangeable. Deific laws are unvarying, and lute-like voices of love have vibrated out of the silence through all the agone ages. The Hydesville concussions half a century ago or more, were not deceptions in a Methodist family; were not curious atoms and conflicting forces; nor is he a "religious anioccult inventions, but the discovery-the re-discoveryof the bridge consciously connecting the world visible with the world invisible. These, or similar phenomena, were known to the ancients, as the old cuneiform writings and the remotest Akkadian inscriptions now being de- social relations between ourselves and others, which, ciphered by Orientalists abundantly demonstrate. These deepening, implies the family, the race, the nation, the inspirit manifestations were needed in our time as a check to materialism. They were means to an end. They were scaffoldings in constructing that magnificent temple of truth whose inspired builders, with their divine teachings, ets that dot the unfathomable spaces. were ultimately to enlighten and transfigure the world.

CHANGING ATTITUDES OF SCIENCE.

Social science, mental science, metaphysical science, and especially psychic science, are just as much sciences as is that university-taught science called physics, the nicely-shaped talking man, but the thing did not-could lifting. text-books of which, though authoritative to-day, are re- not reason. pudiated by the next generation. There have been new discoveries, widening knowledge and deeper research, necessitating frequent alterations and amendments in the classically arranged and tabulated "natural sciences." The chemistry of my academic years is no longer chemistry. This should induce modesty, a virtue with which live, clothe itself, and grow without antecedent life, love, Hackel and his materialistic satellites are not too famil- and intelligence; and the source of that life is the Infinite, iar. Truths, as fixed principles interrelated to cause and our Father-Mother-God! effect, do not change. It is our conceptions of them that change, which changes demand frequent revision. SPIRITUAL SCIENCE SUPERIOR TO PHYSICS

The original atoms and constituents constituting the physical sciences as booked by Humboldt, Tyndall, Huxley, Lord Kelvin, Virchow, Haeckel, and other observing experimentalists, cannot be cognized by the sense perceptions. Scientists cannot get even a glimpse of them with the thousand diameter microscope; they cannot measure them by any lineal measurement, melt them in crucibles of intensest heat, nor weigh them in the most delicately-balanced scales. And further, of the origin of these hidden moulding forces they know absolutely nothing. Denying inspiration, and rejecting the spiritual as scientific helps, these intellectual giants are of necessity agnostic materialists. But why should the results of their investigation—why should the physical sciences of which the aforenamed distinguished investigators are students-be labelled "sciences" in preference to the discovered and carefully classified facts of spiritual phenomena? Is matter to take precedence over mind? Is physics superior to metaphysics? Is the hypothetical atom to be more honored than consciousness, intuition, or moral reason? Certainly, gravity does not think; electricity does not solve mathematical problems; the telegraphic wires do not originate the messages they transmit; polarization does not philosophize, nor does the mad avalanche rushing, thundering down the mountain side, crushing alike the infant and the aged, manifest a particle of benevolence or reason. Metaphysics must necessarily precede physics and research; mind and morality should must constitute the corner-stone of all true science and spiritual unfoldment.

JUSTICE TO SPIRITUALISM.

Telepathy, psychometry, mental therapeutics, and these "New Thought" theories, worthy of consideration, re allied to, and factors of, psychic science, the sub-tum of which is Spiritualism in some of its various manifestations and demonstrations. What lack of manliness and moral justice, then, is all this vociferous voicing of "mental science," and the "new-thought" flirting. without the bare mention of their maternity. Acorns may be pardoned for expressing no gratitude to the lifeimparting oak. Incapable of reasoning, they know no better; but liberal thinkers know, or ought to know, that Spiritualism, centered in spirit-essential spirit-is the Father-Mother fountain of all these higher sciences. It is the vitalizing, fruit-laden vine, of which telepathy, psychometry, "New Thought," Mental Science, and theosophical speculative assertiveness, are the branches—some of which, I confess, are sadly distorted, requiring trimming, training, and very careful watching.

"Watchman, what of the night?"

In this colonizing age of commercialism, this maddened rush for pelf, power and luxury, there is a reversion of thought and tendencies towards the gross materialism | hood! The distance they reach, and the altitude they atof ancient Greece and Rome. Epicurus, in the time of tain, depends much, if not altogether, upon the original Leucippus, a Greek philosopher, denied the immortality germinal life, or infilling potency. Aspiration is the of the soul, and taught the self-origination of life on measure of destination. The platform vaporings of earth through matter, or rather, the interacting affinities pseudo-scientists extolling the properties of matter withand forces in matter.

Democritus held similar notions. The Roman poet (though they are ever compelled to admit some self-form-Lucretius (born B. C. 95, and ending his life by suicide), ing adaptation of means to ends), have become tiresome. predicated life, not upon essential, conscious spirit, but It is not strange that Haeckel's and Buchner's books are upon the vibratory motions, attractions, repulsions, and not read as they once were. Mental icicles are not invitationic laws inhering in matter. His life is reputed to have been very unhappy. Much of the wordy theorizing think that one's body, life, and conscious spirit are at to-day concerning the origin of life is as fruitless as to death to be packed into a coffin, and all to become alike talk of the origin of space, Lafe being allied to God, the grave-yard dirt!

Watchman, what of the night?. The morning cometh." Infinite Spirit Presence, had no origin. It is eternal. Related to time and mortality, all manifest life on this planet must be the resultant of antecedent life. Nothing can never produce, nor become something.

DEAD MATTER VERSUS SPIRIT. Vital action does not belong to ordinary matter. Force death. As there is organic and inorganic, structureless and non-structureless matter, there is also "dead matter." as scientists and such distinguished living microscopists as Professor Lionel S. Beale, F. R. S., F. R. C. P., F. R. Mchi.S. (vice-president of the Victoria Institute), and neon, as recently discovered, invisible atmospheric elements-remarked that "helium when liquified, would be and hatched, should produce strong-winged eagles. Auas hard to see as a ghost in the sunshine." He was fur- tomobiles, being effects, should build and guide themgrades of intelligence and purity have ever been the intermediaries in sympathetic touch with us.

Inspiration warms the nerve centers of the brain, and in the standard as a giost in the standard as giost in the world's given. Though edge is the world's given in the world's given and hydrogen," says this new-born philes against the world's given. Though edge is the world's given and hydrogen," says this new-born philes given and hydrogen," says this new-born philes given and hydrogen," says this new-born philes given and hydrogen, says this new-born philes given and hydr Standing several times in the King's Chamber of the Great Pyramid, Egypt, I saw before me a solid block of there, according to learned Egyptologists, several thousand years, stationary and cold. Is it dead or alive? The proof that it is dead and unreasoning lies in the fact that nor did it architecturally adjust, chisel, and beautifully polish itself. It is dead and speechless, dead as atheistic

spiritism. Spirit is life-life in activity; and action implies some thing to act upon. This something may be denominated some of his disciples a spiritual scance upon the Mount of unseen substance, which, impulsed and duly manipulated by immutable laws, becomes matter, somewhat as invis-Moses and Elias. There is no record of any dead angels lible steam becomes ice, or sunbeams becomes coal strata, tangible to the senses.

UNIVERSAL BROTHERHOOD.

Conscious, regal-souled man is not an Eden-fallen dis play of total depravity, not a materialistic mist floating in the immensities, not a wailing waif cast up from the nonpurposeless past by fortuitous combinations of interacting mal," as extreme Darwinians have taught; but he is a thinking, rational, moral being, whose first conscious the existence of others, and the third relates to the acting ternational relations, a world-wide brotherhood-and

RELATION OF THE INFINITE TO THE FINITE

Exalted and towering as are man's aspirations, he is finite, and the finite necessitates the idea of the Infinite. No machine can shape itself. Tesla manufactured a

No unthinking machine can evolve, or construct another machine; nor can any individualized finite, unaided, produce another finite. Not even a blade of grass can grow on an iceberg. No egg on a rock can, without warmth, hatch a living bird, nor can the new-born babe

If it be said by the antagonizing carpist that the "Infinite may have had a cause behind it," the say-so suggestion is of little account. The logical reply is, if any be required, that that would render the Infinite finite, involving as pitiful a contradiction as to state that a circle was triangular-shaped, or that a sphere was tetrahedron

There must necessarily exist between the Infinite and the finite some such relation as obtains between cause and effect-that is, there must invariably be something in the cause to which the effect corresponds. The process of creation, or rather manifestation, implies consciousness, purpose, adaptation, wisdom, and power, resulting in the glory of divine man-a spiritual being.

The activities seen in structural forms neither create nor constitute life. They are the effects of life acting upon and through the structures. Conscious life is the inducing, compelling power, from which functional activities emanate. The life of man, then, is not merely mental or muscular activity, but rather spiritual vitality, proceeding primarily from the higher Divine Source.

ORIGIN OF LIFE ON EARTH.

From whence is it? It is from the inflowing Infinite Life, and is much more than mere existence. The rock and the oyster exist, but they do not really, consciously live and aspire to higher states of being. Sensations are not reasoning faculties. Tendencies do not create, they only excite; neither do functions create organs, but organs adapted to use, manifest functional activities and aims.

There are doubtless units of force, vehicles for consciousness, in numbers infinitely beyond all mathematical calculations, generated in the bosom of the Divine Life, and flowing therefrom something as crystal drops emerge from an ever-flowing fountain.

These units, atoms, monads, may be considered as infinitesimal segments of the circle of Being-as semi-detached entities, sympathetically and spiritually connected by the rarest films of vibratory ether to the Infinite Life the energizing, infilling, over-brooding Father-Mother

In consonance with the above, Professor Fleming, in a recent science monthly, writes of monads and invisible corpuscles as fragments chipped from a neutral atom, calling them "electrons," or "ions"; and he considers that one atom of hydrogen may contain from seven hundred to one thousand of these inconceivable, infinitesimal electrons. If this be science, it is surely getting very nearly to spirit.

These ethereal entities and ions, evidently unlike in possibilities, unlike in germinal potentialities, are naturally adapted to different planes and spheres of etheric existence-endless diversity in unity. Nature quite as

much abhors monotony as a vacuum. These units of consciousness are evidently climbing up to better conditions, and to more complex structures, towards the befitting keystone in the arch-perfected manout any indwelling consciousness or intelligent purpose

EFFECTS TRANSCENDING THEIR CAUSES.

Conversing once with Thomas Carlyle, at Chelsea, he characteristically pronounced America "the great maw, that was ever hatching out desperate and pestilential things." There was something of truth in this. The last American-hatched fad to be put as a tag upon Spirit-And when Jesus said, "Except ye eat my flesh and drink cannot spring from non-force, nor life from absolute valism is that "effects transcend their causes.... We see evolution everywhere." Mes, but evolution implies something—some substratum to be evolved from; otherwise, take of my spiritual doctrines, and drink or assimilate we have the silly position of something from nothing. Evolution is but half of the circle. Involution in time must precede evolution. The sensible old farmer said he is "the spirit that giveth life." The spiritual Christianother illustrious authorities, prove beyond cavil. Professor Dewar, in his late address before the British Association for the Advancement of Science, when treating of sons should be Isaac Newtons, or Emersons. A wheelliquid and solid liydrogen; of helium, crypton, xenon, and barrow of wood and iron, as a purposed effect, should creed, but character that saves. "run" the man that made it. Turtles' eggs, sand-warmed necessitates a moving force, and a moving force implies Bank defaulters may be expert accountants. life, all of which agencies combined, we are gravely told, are not equal to the effect, water. Here is logic run mad! Sciences in Harvard University, America, owing Dr. This theory squarely dispenses with God, and is therefore Parkman a debt that he could not cancel, murdered him rankest atheism under the guise of Spiritualism. granite weighing several hundred tons. It has stood may be a Spiritist and at the same time an atheist: but cannot well be an atheist and a real heartfelt Spiritualist, terrible crime. He was tried, convicted, and executed, because the latter is necessarily reverential, encouraging and Andrew Jackson Davis clairvoyantly watched the proprayer and holiness of life. In Anglo-Saxon the word "God" is used in the sense of "good," and who, morally capable of a religious emotion, does not find both peace and profound philosophy in contemplating the Infinite

THE SPIRITUAL LIFE.

Though consciously and intuitively knowing something of God (in wholeness), He is incomprehensible. Neo-Platonian Proclus defined God as Causation, and Jesus as Spirit-pufe, essential, immortal Spirit. And this sacred word constitutes the corner-stone of Spiritualism. The derivatives therefrom are spiritual, spirituality, spiritual-mindedness, spirit-communion; and the

fruits of the "spirit" as expressed by the Apostle, are love, joy, peace, long-suffering, gentleness, goodness, let us also walk in the spirit."

The mere conversing with spirit intelligences behind the veil does not constitute a Spiritualist. If it did, then African Voudous and American Mormons are Spiritualists; but emphatically they are not. The ancient Assyrithought-act is existence; the second is the perception of ans, as the cuneiform tablets testify, held intercourse with the dead. Promiscuous converse in Moses' time with spirits that "peeped and muttered," was called necromancy, and forbidden. It may have been demonism from the heavenly-life now, as a foretaste of hose evergreen dark chambers of the underworld; if so, the forbidding shores and temples of truth, that over there, await the still widening and rising in conception, includes in one universal brotherhood all those circling, glittering plan- of inspiration, prophecy, and angelic ministrations. Seers and sitters alike should be examples of purity and morai excellence. Conscientiousness, fidelity to the principles of right, righteousness, cleanliness, and a candid search for the truth, should be the actuating motives. In this seances, so wonderful, convincing and spiritually up-

> The same may be said of Mr. George Spriggs' seances, spirits always should, arranged the conditions. The photographer necessarily arranges the conditions for the picture. The farmer, with plow and spade, controls and the most competent, and should be permitted to fix the world, chanting the triumphant anthem: conditions for the manifestations. In Mr. Spriggs' seances the sitters were selected. They were to attend punctually. Each was to take a bath before entering the consecrated room; all were to abstain from meat-eating, intoxicating drinks, and tobacco, and were to fast from breakfast time till after the evening sitting. Here was purpose, system, and moral integrity. And with these before; or it may be compared to the rose, that climbs up conditions, spirits proved the passage of matter through matter in both a subdued light and in broad daylight. Fruits, flowers, nuts, branches of trees, and bits of rock were brought through solid walls in profusion. The spir- just. As we come this way to tarry in mortality but its, clothing themselves in substances, materialized, and once, it becomes us to make every day one of moral imin the quietness of twilight walked about in the green- provement and self-mastery. Our angel-teachers plead house and garden. Lately I witnessed very similar manifestations in the elegant residence of Mr. Thomas W. Stanford (Melbourne), brother of the originator and founder of the Stanford University in California, and the reputed richest one in the world. The medium was Mr. C. Bailey, and his controlling intelligences always opened the sittings with prayer. All such orderly, religious seances tend to lead the researchers from the physical up to ter for me that I had been an orphan and begged for the psychical; to impress the mind with the sublime thought of immortality; to arouse the inner conscience, to quicken the spiritual faculties, to reform vicious habits, and attune the soul to the harmonies of infinite love and

THE SPIRITUAL AND THE CHRIST-LIFE.

As aforesaid, Spiritualism is of God, and therefore divine. It was in Jordan's waters that Jesus clairvoyantly saw the "spirit," descending like a dove, a beautiful symbol of his mission. Previous to this heavenly baptism. he was Jesus, the Galilean carpenter, traveling, according to Hafed and Talmudian writers, in Egypt and other Oriental lands; but now he was Jesus Christ—the anointed. the divinely illumined. There was no miracle in this. It "As many," said the Apostle, "as have been baptized into Christ, have put on Christ." Let "Christ be formed in you." And again, the Kpostle said, "Christ liveth in me." Christ should live in every one.

Afire with the Christ-spirit, Jesus declared that "believers in Him" should do the works that He did, and even greater works." He chose the apostles, not because of their scholarship, but because of their susceptibility to spirit influences. Paul never saw Jesus Christ in the flesh, and yet he was more the founder of this now-a-day Christianity than Christ. sp A Jew by birth, a Pharisee by education, he was to therend more of a spiritist than s Christ-illumined Spiritualist. Though stricken down by spirit power on his way to Damascus, and though caught in vision up to the "third heaven," he confessed in his writings that he was the "chief of sinners," and had not yet "attained." His real name, as traced in the Talmud by the late learned Dr. Wise, president of the Hebrew was called Saul, and still later Paul. Changing the name where young Edison, the world-famous inventor, attended when traveling was common in that period. Plato's real name was Aristokles. Paul preached Christ as the loftiest spiritual altitude to be in his time attained. Paul, being confessedly given to "diplomacy"—another word for duplicity—wrote of "salvation by faith," and said that "without the shedding of blood there was no remission of government employe in the post office department, and sins." Evolution was doing its work, however, in the Mrs. Miller, his daughter, was a superior medium, whose without the shedding of blood there was no remission of apostolic period; and when more highly inspired, he ex- seances, S. P. Kase, called the "railroad king," the Rev. horted the Jewish believers to leave their "first prin- John Pierpont, a Unitarian preacher and poet, the Hon. ciples," their Pharisaic religious notions, and "go on unto D. E. Somes, ex-Congressman, General N. P. Banks, Maperfection." And again he wrote: "Being reconciled, we jor Chorpening, and Abraham Lincoln, with other distinare saved by His (Christ's) life." Mark this; it was and guished personages, quietly attended.

and love-love inspired by faith, and guided by wisdom, that saves.

A Discourse by

3. M. Peebles, M.D

The parabolic style of writing was common in the early my blood there is no life in you," he did not intend to en-courage cannibalism. This was the symbolism of Orithese spiritual teachings, there is no life in you, because it ity of Jesus Chrst, and the spiritual illumination of Gautama Buddha, and true Spiritualism, are all in perfect accord; the essential thought being that it is not belief, not

KNOWLEDGE NOT THE WORLD'S SAVIOR.

It is a stock phrase among many spiritists that "Knowledge is the world's savior." Knowledge is not the world's savior, neither is ignorance. Knowledge, unless guided

Dr. Webster, professor of Chemistry and the Natural One in the University building, and then employed his knowledge-his chemical skill in acids and heat-to conceal the cess of his dying, and his entrance into the world of spirits-not the spiritual world, or summerland world of love and harmony, but the Tartarean world of spirits.

Death, the act of separating the material from the spiritual, settles no final destiny. Jesus preached to Hadesimprisoned spirits, which preaching implied repentance and reformation. When in Palestine a number of years ago, I plucked and ate delicious grapes in hell, the Valley of Hinnom, Gehenna, that "hell-fire" (St. Mark ix:47) where the "worm was never to die, nor the fire to be quenched." Progression spans all worlds, visible and invisible. Returning spirits confirm and exemplify this century. gospel-a gospel, not so much of hope, as of knowledge.

But the future out of mind, it is infinitely better to reform to-day-better to do right and live right now. Duty was the keystone to the moral philosophy of the great faith, meckness, temperance..... If we live in the spirit, German philosopher, Fichte. To his students he said: Duty is the foundation of a successful life." In all mental equipments, moral qualities should be put forward as guiding principles. There are not two worlds, only two aspects of the one world, visible and invisible. It is but a filmy mist that separates them. The clairvoyant eye and self-dental, nobleness of purpose, can pierce it, and the clairaudient ear, like John's on Patmos, can hear the vibratory voices of the other-world intelligences. We may and should live the spiritual—the

THE RELIGION OF SPIRITUALISM.

Pure and undefiled religion is a divine soul emotion, inspiring reverence for God and love to man. And religious Spiritualism, in contrast to materialism, or atheistic religious attitude largely lies the secret of Mrs. Everitt's side-show spiritism, is a life, emphatically a life of love, guided by wisdom, a life of consecrated self-sacrifice for that truth which makes the soul free indeed, and was never making such rapid strides as now. Its progress is both in Australia and Cardiff. His influencing spirits, as co-extensive with the progress of English-speaking nations. It is not noisy and boasting. Comparatively quiet and incisive, it is leavening the great lump of priestly ecclesiasticism. And in a few centuries, as the English fixes the conditions for the ripened harvest; and so spirits, language will be the cultured international language of dwelling on that more spiritual plane of existence, are the world, so will Spiritualism be the religion of the

O Death, where is thy sting, O grave, where is thy victory?"

SPIRITUALISM AND THE AFTER LIFE.

Death, to the pure in heart, is but going one step higher to clasp the shining hands of the loved ones gone 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 with us not to miserly live for self, for gain; nor to grovel underground like moles; but to move up out of the cerebellum along the pathway of intellect to the coronal brain region—the soul's parlors, where come angel guests to talk in tenderest tones of love.

Mr. Astor, one of New York's great multi-millionaires, influencing a sensitive, wrote thus: "I am not happy; betbread in the streets 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 life over again, I should pursue a very different course. Pray for me." Emerson wisely said in his "Conduct of Life," that "he who gathers too much of the earthly, in the very act loses an equal amount of the

SPIRITUALISM AND REFORMS.

The overbrooding spiritual spheres are doubtless the theres of inspiration and impressional causes; and Spirtualism, which so marvelously materialized to the senseperceptions in 1848, at Hydesville, was begotten in the heavens. So considered, small matters are, in results, was natural to spiritual law. Every Spiritualist should often the mightiest. A babe, in a Bethlehem manger, be baptized from the Christ-heavens, becoming a Christ three centuries later shook imperial Romé to its foundations. A tiny apple-stem broke and showed to Newton of amber lay hidden the mighty force of electricity; tiny coral insects lifted up islands from the ocean; scattering, floating weeds told Columbus of a world afar in the West; and a few gentle tappings some fifty years ago in a midnight hour at a Hydesville farm-house, told of a peopled world unseen, and bridged the distance, hope merging into knowledge, and faith into fruition.

> Soon the world felt the quickening force. Reforms vere conceived in the heavens and mapped out to be materialized on earth. William Lloyd Garrison, the antislavery agitator, and an avowed Spiritualist, rose from pacing the floors of a Baltimore prison to see ere long slavery die and himself crowned with a nation's honor.

A few years ago Hudson Tuttle, writer and author, took College of Cincinnati, Ohio, was Acher. Afterwards he me in his carriage to see the old brick Edison homestead, his first spiritual seances. He is still impressionable and inspirational.

> In 1863 the martyred Abraham Lincoln attended several spiritual seances at the house of Mr. Laurie, Washington, D. D. This gentleman, whom I well knew, was a

is the life -the life of justice and mercy, the life of purity Hudson Tuttle, writing in the Banner of Light, March

7, 1891, says: "Mrs. Nettie Colburd Maynard was constantly consulted by President Lincoln, and the communications he received through her were of the most astonishing character. The result of battles was foretold before the telegraphic dispatches, and on several occasions advice was given and accepted, which, acted on, proved of mo, mentous consequence.

It was well known in government cirthe spirits through Colchester, Foster, and other sensitives, and it was quite generally understood that it was through messages from the ascended fathers of the Republic that Lincoln was induced to sign the proclamation that struck the shackles from four miliions of human beings.

The Stanford University of Califor. nia, reported to be the richest (including its lands and estates) in the world, owes its origin to Spiritualism. The son of Senator Stanford, an ex-Governor of California, while touring in Europe, gathering relics and costly curios, passed away by a fever attack, while in Italy, to a higher life. He was an only child, sixteen, and full of promise.

"The Stanford family was a Spiritualistic family," as Thomas W. Stanford remarked to me while attending one of

remarked to me while attending one of his seances, just before I left Australia. This gentleman was for many years the American Vice-Consul in Melbourne, and his name, because of munificent contributions, is chiselled on the front of the Stanford University Library in California. These cultured, free-thought Stanfords, in this trying affliction, finding no consolation in church dogmas, consulted trance and clairvoyant sensitives. And, while considering the subject of constructing a mausoleum to the memory of their son, he, from spirit life, suggested that the most satisfactory monument to him would be the erection of an unsectarian educational institution. This desire of their spiritrisen son ultimated in that magnificent university which already has some two thousand students in attendance. It is the purpose, so I am credibly informed that when these landed estates are sold and the income put into this institution, and the income put into this institution, there shall be no tuitional charges to students. Here, then, is that Spiritualism, which is of God, made practicable, in educating the young of both sexes on an equal footing; and non-sectarian education in the line of evolution must be the crowning work of this twentieth

"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 future existence, not only teaches the certainty of suffering in all worlds for wrong-doing, not only encourages invention, art, science, exploration and all sanitary enterprises, not only shows niemory to be the "recording angel," purity of life and sweet spirituality to be the ascending steps to heaven, but it strikes the chains from millions of slaves and builds unsectarian universities. These angel ministries ever appeal to the silent, persuasive, and most powerful incentives to a better life. And though no subtle chemistry can impart a more delicate odor to the rose, though no lapidary can burnish the stars, nor rhetorician's art add to the moral beauty and dignity of a true altruistic life, yet everyone can cultivate that leaving views that loving kindness which disarms re-sentment, that patience which endures suffering, that gentleness which neutralizes acidity of temper, that forgiveness which obliterates personal animosities, that sweetness of disposition which adds lustre to all the heavenly graces, that consciousness of right which inspires justice, and that tender charity which, combined with the other virtues that angel messages inspire, make the harmonial man—heaven on

"The golden age lies onward, not be-

The pathway through the past has led us up; The pathway through the future will lead on And higher. We are rising from the

beast Unto Christ and human brotherhood."

Restores Eyesight.

"Actina," a Wonderful Discovery Which

er Chronic or Acute, Without Cut-

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has



of the eye through this grand discovery, when eminent oculists termed the cases incurable. Here are the names and addresses of a few test cases and the names of the diseases cured: Miss Reed, 500 Prospert Ave., Kansas City, Mo., eye-sight restored. Robert Baker, 80 Dearborn St., Chicago, Ill., blindness prevented. A.O. T. Pennington, Mass. Bidg., Kansas City, Mo., cataracts cured. W. W. Lauber, Aledo, Ill., astigmatism cured. R. W. Randall, Chicago, Ill., blind-ness prevented. W. W. Owen, Adrian, Mo., blindness prevented. General Alex. Hamilton,

Tarrytown, N. Y., neuralgia of eyes cured. Hundreds of other names can be sent on application, "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, post paid. If you will send your name and address to the New York and London Electric Ass'n, Dept. T. 929 Walnut St., Kansas City. Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and

675

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.. GENERAL SURVEY ..

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

CONTRIBUTORS.—Each contributor non-appearance of YOUR article.

sure insertion in the paper, all other re- Bio-Chemistry, January 1. quirements being favorable, should be written plainly with luk on white Miss.: "I hope to have Geo. P. Colby paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be auspices of the Astronomical Society of lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the Pantheon. M. Chaumie, minister of full name and address of the writer. It public instruction, who presided, burned will flot do to say that Secretary or Cor- a string that tied the weight to a pillar, respondent writes so and so, without and the immense pendulum began its giving the full name and address of the writer. The items of those who do not floor, and each time the pendulum comply with this request will be cast passed over it a new track was marked 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: other-lat Topeka Kansas. Oct. 16, preparatory wise they may be cast into the waste to entering the state campaign. He has

The Ladies' Aid of the Englewood Spiritual Union will hold an entertainment and bazaar on the afternoon and evening of October 30. They will serve supper from 6 to 8:30 p. m. The admission including supper, is 25 cents. In the afternoon, Thursday, October 30, preceding the bazaar and supper and entertainment there will be the regular auxiliary services at which good mediums will serve with messages and lectures. Come and spend the afternoon have been swindled in this way. Those with them.

The Herald of Joplin, Mo., says: "The East Joplin Spiritualist Society. have begun the construction of a temple, that they may have a more suitable place to meet, as the society and congregation have grown until the present | Paradise, from a Boston missionary? It | quarters will not accommodate the people who desire to attend. We desire a suitable place to meet that we may teach the people freedom. We believe Many of these Hawaiians cannot appre- ject of Spiritualism. Miss Harlow is in every man, woman and child thinking for themselves. We are in need of financial aid in this undertaking and nal glories of the new Jerusalem guaran- has given many years to the study of courteously ask the assistance of the teed to them in exchange. We need her subject and whatever one's opinion public in this undertaking that our people may get a broader view of life. We are all children of one father and the great work. We need also a period should live brother unto brother and sister unto sister.'

wish to announce that I will be in La work—say from 10 p. m. until 6 a. m. Crosse. Wis., to speak for W. J. Er-during the turkey season. Let us wood's Spiritualistic church during De- pray. cember and January. I would like to season, and also for camp-meetings. will also answer calls for funerals. can furnish the best of references. So-

avenue, Milwaukee, Wis." ton Block, Fort Scott, Kansas.

of the budget of public worship and the be willingly and even gladly withdrawn. on which Jesus specifically taught the ton, of Rochester, N. Y., here for the some was called fraudulent and the me are several who leased lots last year more than seven years, and in the hands of thousands suppression of the French embassy at |-Star of the Magi. the Vatican. The bill was presented as a challenge to the government to carry there is strength. United we stand, di- ual rebirth is taught. In the parable of giving lectures and tests. Mrs. Barout the radical programme, M. Roche vided we fall. If a person is a fraud, the unjust steward such a use of money ton speaks under control. The subject declaring that the question had figured give him rope and he will hang himself. and that if the struggle against the con- fect love to all which bids us do to othgregations was sincere the government ought to carry out the separation of we will not spend our valuable time route to individual immortality is church and state. The deputy demand- fraud-hunting." ed that the chamber declare urgency for the measure, but Premier Combes the government. Henri Brisson declared that he and his radical friends would also oppose urgency for the same reason. The chamber rejected the urgency motion by 285 to 179 votes, but ordered an early discussion of the counter-proposition referring all bills dealing with the separation of church and state to a special commission, which, M. Lasies (nationalist) said, meant "a funeral for the bills.'

John Thorpe speaks favorably of the meetings he attended at Battle Creek, Mich., Mrs. Amanda Coffman, speaker. He says she is not only a pleasing diums. speaker, but forceful and logical.

The Republican, of Denver, Colo., rado, says: "When Cotton Mather ended his crusade against witchcraft. it was supposed that 'my lady of the broomstick' had been most effectually banished from the New World, but the following clipping taken from a New York paper of not so many months ago, proves the contrary. It was sent from a town in Berks county, Pennsylvania and reads: David Clay said spirits told him to kill his mother because she was a witch. He killed her because ho could not find a black kitten with three white feet, which he was to skin alive fess to place small confidence in the in order to break the spell. Clay 18 about 42 years old. His mother was 85. He had accused her several times of 'laying things on him'—that is to say, scription furnished by Miss McCauley, umship of the well known medium, W. gain as it deserves to." hypnotizing him and causing him to perform actions against his will'

Prof. Ransby, speaker and test mesom street, Grand Rapids, Mich."

The Toledo, Ohio, News says: "Last is alone responsible for any assertions night Mr. A. J. Smith, a well-known or statements he may make. The editor | real estate man, who has quarters at allows this freedom of expression, be- Room 220 Gardner building, consumlleving that the cause of truth can be mated a deal, whereby the Independent best subserved thereby. Many of the Association of Spiritualists will come sentiments uttered in an article may be into possession of a lot 42x100 feet in diametrically opposed to his belief, yet dimensions, fronting on Tenth street, that is no reason why they should be and immediately to the north of the suppressed: yet we wish it distinctly new Y. M. C. A. building just being understood that our space is inade- erected. The price paid for the properquate to publish everything that comes ty to Mrs. Harriet C. Parker, the owner, to hand, however much we might desire was \$80 per front foot or a total sum of to do so. That must account for the \$3,360. It was stated last night by Mr. Smith that it was the intention of the by experience. In the famous trial of the First Spiritualist Unity Society of WRITE PLAINLY.—We would like association to erect a temple on the to impress upon the minds of our corre- property in the near future, the building spondents that The Progressive Thinker to cost not less than \$10,000 or \$15,000."

is set up on a Linotype machine that Dr. Geo. W. Carey lectures at Indianmust make speed equal to about four apolis, Ind., during the month of Janucompositors. That means rapid work, ary. He proposes to commence the puband it is essential that all copy, to in- lication of a monthly there, entitled,

Jerry Robinson writes from Albin, here in a few days, and will keep him a month is possible. I am alone in the work and doing all I can to bring the the General Survey will in all cases be knowledge of life beyond the grave to our people." An interesting experiment under the

crowded out. Sometimes a thirty-line France, took place October 22, at Paris, item is cut down to ten lines, and ten when ocular proof of the revolution of the earth was given by means of a pendulum, consisting of a ball weighing 60 pounds attached to a wire 70 yards in length to the interior of the dome of the journey. Sand had been placed on the in regular deviation though the plane . Keep copies of your poems sent to of the pendulum's swing remained unthis office, for they will not be returned changed. The experiment, was completely successful.

> United States Senator Burton arrived lately returned from Hawaii, where he went as one of a Senatorial investigating committee. "The Hawaiians are fine people," he said, "but they are in hard lines just at present. Their condition is the result of the work of Boston missionaries. A number of missionaries have been over there recently and have given many of the natives certificates guaranteed to admit them to heaven in exchange for their lands. number of the more ignorant natives who have learned their mistake are naturally a trifle suspicious of all Americans." In connection with the above Alax writes: "There is no pleasing of these ignorant Hawaiians. What better price could they get for their lands and earthly possessions than a pass to is evident that Senator Burton is a freethinking infidel and is endeavoring to chusetts, is to give lectures in this city cast reflections upon evangelistic work. at an early day upon the general subgreater missionary zeal in tropical countries and millions more money for of fasting and prayer in behalf of Bos-

make engagements for the rest of the ing criminal lawyers of eastern Pennsylvania, died at Reading a short time ago and was buried wearing a red neck- be present to introduce the speaker." tie. His relatives, says the Chicago cleties or Spiritualists wishing parlor Inter Ocean, explained this by saying meetings can address me at 166 Juneau that it was Mr. Jacob's wish to have on a red necktie when he went to meet his | Rev. Columbus Bradford, pastor of the J. M. White writes from Fort Scott. Maker. About a dozen years ago, while Kansas: "The Bourbon County Occult acting as counsel in a murder case, the Louis, Mo., in Metzerott's Hall before a Association was started here on Sun- gentleman wore a red necktie. In spite | representative audience. The Rev. Mr. day. October 12. The meeting was also of the fact that evidence and the judge | Bradford is the author of a book advoheld on the 19th at G. A. R. hall. In were against him, Mr. Jacobs won. He both instances the representative peo- attributed this to his red necktie, and | and in a measure reconciling the Chrisple of the town attended. The tests after that whenever he had an import tian belief with the theosophic idea of were well received and unsolicited veri- ant case in court he wore a red necktie. | successive births and lives, leading to fications were instantly forthcoming. To the credit of the red necktie be it We expect to distribute free Spiritualist said that it brought victory to the cording to the moral character of the literature at all meetings and will ap- wearer every time. It is little wonder, life led. Because of his doctrines adpreciate all papers, books or magazines | therefore, that Mr. Jacobs wished to | sent for distribution. Send literature to have his mascot with him when he ap- deposed from a church in Illinois." The Geo. B. Moore, Secretary Bourbon Coun- peared before Saint Peter. Let us reverend gentleman said: "Besides ty Occult Association, 510 National av- hope that it served the purpose for many incidental evidences in the New enue, or J. M. White, Room 8, Hunting- which it was intended. Unfortunately, Testament which go to prove that reinhowever, we can never know whether carnation was generally believed in tha In the Chamber of Deputies, Paris, his red necktie won his last case or not. time of Christ-as in the question of center of the city, and above all, was sage to his or her friend of earth. I built, one by Dr. and Mrs. Hilligoss. France, Ernest Roche (nationalist) in- If it did and he could send back word in the people about the man born blind enabled through the kindness of the have also received loving and consoling Mrs. J. D. Bartholomew informs me she ation of church and state, the abolition said concerning the red necktie would he was—there were several occasions

long enough in the radical platform, I do contend, that if we have that per- friends* * * that when ye fail they may ers as we would they should do to us,

the following: "The request of I. Gret- ally yet does this doctrine appear in the refused to accept the motion, saying tum, attorney for private parties, that reply Jesus made to his disciples when the bill was only intended to embarrass the ordinance imposing a license on fortune-tellers and clairvoyants be amended so as not to apply to Spiritualists, on the ground that they form a religious sect, was turned down by the ordinance committee; which reported that the orcommittee; which reported that the ormore down by the ordinance committee, which reported that the orcommittee; which reported that the ormore down by the ordinance apply only to a future life on this the courtesy of our resident speakers, eye open for the trickster and when work as home missionaries. It is esthe courtesy of our resident speakers, eye open for the trickster and when work as home missionaries. It is esmore down by the ordinance quantity in the regeneration. This can the coming season's work in the coming seas der the present construction it applies only where readings are given for hire. and in this practice Spiritualists are held to be in the same class as the others." The State Association of Minnemodified that it will not affect me-

> The Herald, of Baltimore, Md., says: 'The police of Cambridge and Somerville engaged in an attempt to solve the and everything." mystery of the murder of Agnes McPhee on Chester street, Somerville, a week ago last Friday night, have been furnished with a description by Miss with Miss McPhee, at just about the time when the brutal murder was committed. While the police are inclined to make light of the matter, and pro-

When writing for this paper use a pen or typewriter.

T. J. Havnes writes: "Regarding the exposing of fraudulent mediums, I belleve that Mrs. M. E. Cadwallader comes nearer voicing my opinion than anyone else that I read. The question cannot be settled by public discussion. In all of my experience with the workers in our ranks, and it has been varied, I do not know of but very few that have not been slandered. I will except one only and I have no doubt that could find some one who would be willing to say a word to her discredit if I' were to look around much. Yet I have been fortunate enough to entertain at different times many of the workers who have labored in this field and have found them to be true and noble. I am not much of a phenomena hunter. In any investigation I always must be able sense, and would lead to anarchy and to see the first cause. With Mrs. M. E. C. I say, let the public take care of themselves. They must learn and if Mrs. B. Rhodes writes from Elmira.

house of correction at Detroit." Virginie Barrett writes: "Last Sunday found me in Muncie. Ind. I passed the day with Mr. and Mrs. Zohlsom. a member of the city board. We held a meeting in the afternoon in their hall, the first held this season since last May. I met a number of friends of this society. A business meeting was held, and I believe that future work will continue. There is no reason why this society should not become a power for good if those interested will only harmonize. I will here say that I will speak and hold class work for societies (but will not do test work) at reason-

able terms; officiate at funerals, and

speak upon reform subjects. Terms

easy. Address me at 1915 Broadway,

Indianapolis, Ind." Dr. F. S. Scott speaks as follows of Theosophy as a religion: "In the second place, theosophy makes most copious provision for the satisfaction of the religious principle. If it did not do this, it would have no claim to the title of renot be a religion. And yet this not mean that it proclaims an authoritative body or dogma, or that it proclaims a form or method of worship. It does neither. It does, indeed, present a symphony of facts which, with scrunulous care, its most advanced representatives have for unnumbered ages gathered from the universe and verified, and it advises that these, because of the enormous presumption in their favor, shall receive candid examination from every man who wants certainty rather than guess work; but it never tells any one to disbelieve if he dares, and it has no threats or blandishments in store for thinkers. It welcomes freest investiga-

begin my next engagement at Indianap- then fell into a sleep and never awak- crime. Brother Sprague and his wife olis, Ind., the first Sunday in November, and societies nearby can secure my services for week-night meetings during ristown recently for his daughter's one members. His lectures were very Our patrons with something new

The Tribune, of Terre Haute, Ind., says: "Miss Lizzie Harlow, of Massaciate the vast difference between a few | widely-known as a speaker of decided acres of miserable earth and the super- ability and persuasive eloquence. She may happen to be, certain it is that the lecture of Miss Harlow must be pronounced an intellectual treat. Not only has Miss Harlow made a study of Spirthe interests of the working class. In V. Debs, of this city worked together, Mr. J. Howard Jacobs, one of the lead- lalong the same general lines, and Mr. Debs speaks in the highest terms of Miss Harlow. Mr. Eugene V. Debs will

The Washington Post says: "Race Perfection Through Reincarnation was the subject of a lecture given by the Walnut Park Methodist Church, St. cating the doctrine of the reincarnation ultimate perfection or agnihilation, acvocated in the book, Rev. Bradford was receive you into everlasting habitations, which can only mean that the through the living race by means of an-The Duluth News Tribune, Minn., has other birth after death. More specificthe question came up as to what they were to receive for all they had lost in field, Mo.: "The warm weather is over,

Dr. W. M. Forster writes from San Francisco, Cal.: "I scarcely ever open The Progressive Thinker without thinking how extremely appropriate the title is. I look for its arrival weekly, as sota should take this matter in hand at I would look for the visit of a dear once, and have this odious ordinance so friend. I have met with a generous reception since my return to San Francisco, and am pleased to say that I am in grand health, with plenty of work, and good wishes in my soul for everybody

Mrs. W. A. Miller, of Springdale, Ark., writes from Spring Hill, Kans.: "Two of having two mediums who are unself-Vail, I came to this place and attended of educating the thinking people of the ters, followed by other prominent urer. Their aim and object is to give years ago after reading Rending the dered girl, of a man whom she believes spirits were giving matter for the book. to be the "slugger," and whom she Beyond the Vail. Is found that nothing says she saw in a dream, in company I had read in Rending the Vail had been exaggerated, and I became deeply can gain the confidence of a prejudiced interested in the work, so much so, that I have returned to attend the seances now being given. I find the work even ing of mere phenomena to satisfy the better than in the past, and only those gible result, it is a fact that they have | wonderful work being done here by | be promulgated by those who have a and Inspector McBride of the Cam- W. Aber. The work, consisting of type- L. Dustin writes from Rochester, N. Thursday, October 30, both afternoon bridge police, and Lieut. Carter of the writing, portraits, etc., has been de- Y.: "The Spiritualists of Rochester and evening. Supper will be served be-Somerville force, went to the home of scribed in your columns before, so I have again been highly favored by a tween the hours of 6 and 8 p. m. Addium writes: "I am open for engage- Mr. Stephen McNell, the uncle of the need not go into details. Those intend- visit from our former instructors, Mr. mission 25 cents. The ladies are workments in any city, but rather go East. I klead girl, at 376 Maverick stree, East ing to visit these seances should not and Mrs. G. W. Kates, who were on ing very hard to secure funds for a am a good life reader. My work will Boston, on Thursday afternoon, to talk delay, for they are drawing to a close, their way from their missionary work meeting-house of the Englewood Spiritspeak for itself. All letters answered with Miss McCauley, and obtain from and one should, if possible, attend sev- in the west to attend the N. S. A. con- ual Union. They have arranged an promptly. Address me at No. 68 Ran- her personally every detail she might eral, for only in that way can they com. vention. We congratulate the N. S. A. claborate programme, and a good social

TAKE NOTICE.

of The Progressive Thinker are for

sale at this office. Bear this in mind. Critic writes: "One of your correthe public take care of themselves! passing of bogus money, adulteration of take care of themselves. What kind of ena, counterfeiting of our food, etc., go would be absurd, a violation of common confusion. If anything is wrong, under

persons are so credulous that they will N. Y .: "It has been some time since any be imposed upon, let them learn better | report as to the progress being made by | can see the phenomena; the philosophy Walter E. Reed, Judge Severance told this city, has appeared in the columns him that he was protecting the credu- of The Progressive Thinker. There is lous when he confined him in the state an increasing attendance each Sunday and now as the entertainments held at our parks and Sunday excursions are at an end, we are convinced that the peo-

whatever cloak it is hidden, expose it."

is dead. Connected with her death is a common end of proving to the world the remarkable story of a spiritual vision, truth of spirit return, and let every one and Mrs. Wagner, of Topeka, Kansas, Miss Decker was only 16 years old, tall, believe his little side issue as he did some good work at Glenlock and time since I have published anything pretty and accomplished. She had a pleases. We do not care whether the Garnett, Kansas-Trumpet work and concerning my missionary work in Texkeen mind, better developed than usual | moon is made of green cheese or not. in girls of her age, and her tempera- Let all who know the truth of immorto die. On the night of October 17, quarrel with one another over minor is-Her mother retired, but was soon called | ness will cease. I shall forever love the to see her daughter die. The dying people who brought me to this knowlgirl told a strange story. A short time | edge." after her mother had left her, she said, A. C. Fisher writes from New Haven, Biedsoe, president of the Spiritualists tireless young worker, John W. Ring. as she lay awake she felt a strange Ct.: "As there seems to be many who Association of Kansas, gave lectures at You have had a report of the convenligion at all. It might be a philosophy, thrill and felt that some one was near. do not believe in an Infinite Intelli- Mozart Hall, Monday, Tuesday and tion so I need not dwell upon it here. an ethical system, a scientific doctrine She heard no sound, but the presence gence, I would suggest that if the Na- Wednesday nights of this week to large From Galveston I returned to Hous--anything you please-but it would to her was real. In a few moments she tional convention decides not to strike and appreciative audiences. His soul ton by way of League City, where saw the form of her sister Helen, who out this Infinite Intelligence, that it readings were very interesting and stopped and held some meetings with died a year ago. She attempted to cry (the convention) offer a few proofs to showed the reverend gentleman to be a good success. I worked a month them out, but could not. Her sister's face support that belief, the same to be man of strong intellect and powerful for the Houston society. During all the was sad, her head was bent and she printed in all the Spiritualist papers of thought." walked slowly. Then she disappeared the country. We want to show the in her mother's room. The sick girl | world that we are intelligent, and that lay in a stupor, and listened. She | we are students of nature, and not of heard the dead speak. "Edith, come to a single book; that jails and the electric me," the voice said. Then the vision re- chair will never cure criminals. We deappeared and with a loving look van- clare that our judges should study the ished. The spell that held Miss Decker | law of cause and effect; that bad effects lasted a moment longer. Then she will never be removed until the causes called her nurse, who informed Mrs. are discovered and removed. Jails Decker, and together they listened to should be transformed into educational the wonderful story. The reaction from | institutions where all may study and the strain made Miss Decker uncon- listen to lectures upon different subscious and her condition became worse. She revived and said, "I am sure I am Georgia Gladys Cooley writes: "I will to follow Helen. I am willing to go," ity of superstition, ignorance and ened. Mr. Decker is a New York tea made us a two days' visit, and organ- Tis not an original idea, yet we wish to and coffee merchant. He came to Mor- | ized and chartered a society of twentyhealth. When a New York Sun report- interesting and brought conviction to er called at the Decker residence, Octo- the minds of all his hearers, Among Kerchiefs, cushions, pillows, a shawl or ber 18. Mr. Decker refused to talk con- other things he said: 'Everything in the cerning his daughter's vision. There is universe is seeking for light except a Whichever or whatever can be fash no crepe on the door and the house is brilliantly illuminated. C. H. Figuers writes from Cleveland,

Ohio: "I opened meetings in the East End Spiritual Hall, 12311/2 Euclid avenue the first Sunday in September, and troit, Mich., is giving her second series Tho' of those for family use there is no the attendance has been good. The children's lyceum was re-organized the first Sunday in October with the following officers: Mrs. R. R. Wills, conductton missionaries, and I advocate the set- itualism, but she has also been and is or; Mrs. Florence Barber, guardian; teaches a practical Spiritualism. She Mrs. Catherine McFarlin writes: "I ting apart of a special time for the holy an earnest and powerful advocate of Mr. Ed Beyee, musical director; Miss also teaches us that we are now spirits Elizabeth Chadwick, treasurer and sec- and while living here should cultivate New England, Miss Harlow and Eugene retary. We are arranging to have a the latent forces within. Her public benefit entertainment for the Lyceum, Nov. 4. The proceeds will be used to each meeting. Last Sunday evening purchase some additional flags, Lyceum her guides reached many souls in her Guides, etc. We, as a lyceum, are very poor, but we will get along all the same. Last Sunday evening the pastor, lecture as she does-not a break any-C. H. Figuers, assisted by Mrs. I. W. Pope, christened seven children. The the very best, as her patrons can ceremony, floral, was simple, yet beautiful, and the large audience, which taxed the capacity of the hall to its utmost, was deeply interested. Mr. Butts rendered some beautiful songs which left an influence strong, sweet and powerful. Mr. Pope delivered an address which fell upon appreciative

ears. C. H. Figuers followed with tests.' George A. Kiehl writes from Lancaster. Pa.: "The First Spiritualist Society here, organized last January by Mr. and Mrs. E. W. Sprague, has begun its court in addition to the one it holds from the N. S. A. The society has rented a nicely furnished hall in the is enjoined as will 'make to yourselves of each lecture is taken from the audience. All listen spellbound to the words of truth. Her tests are convincing. Our hall is crowded. We wish we could keep her longer, because her earnest, truthful words, gentle, ladylike manner and convincing platform work would win many a heart over to the truth of Spiritualism."

> M. Theresa Allen, the society has not been deprived of lectures during the heated term, for they have thrown open their parlors for that purpose during the caution, has kept me understand the business principles in the chograph. It is very simple in principle and construction, and I am sure must be far more sensitive to appropriate their parlors for that purpose during their parlors for the parlor members are also held there regularly Having lived here for several years, those who are pronounced skeptics are free to say that if there is any such thing as inspirational speaking, that either of these people are truly giving just what they receive and nothing Colo.: "The Spiritualists of this city more. Springfield may well be proud ishly and devotedly working to the end to be realized after all these centuries

Amelia McCauley, a friend of the mur- the seances for seven weeks, when the great blessings that are just beginning speakers, among them John Slater, of the beauty of Spiritualism to the public of superstition and mental slavery, of solos and quartettes, and added much | they hope in time to construct a Spirit-Spiritualism needs more mediums that to the occasion. The meeting was one ual Temple. All earnest and truthful people; mediums that are truthful ever had the pleasure of attending. The sist in this noble work. The public is enough to stand any test, and less givcuriosity, much of which can be duplifact that the dream will lead to any tan- attending can form any opinion of the cated by magicians. The cause must ceived." been looking for a man to fit the de- materialized spirits, through the medi- standing among truth-seekers if it is to Aid of the Englewood Spiritual Union

prehend the full import of the work." on their choice of such able workers. time is expected."

They were with us from the 5th to the 12th inclusive, and gave six exceedingly instructive lectures to large and appreciative audiences, each of which was followed by spirit messages through Mrs. Kates, which for force and accuracy we have never seen excelled."

E. D. Williams, of Utica, N. Y. writes: "On the evenings of October 15, spondents in a late issue, speaking of 16 and 17, we had with us those noble fraudulent mediums, intimates—'Let and earnest workers, Mr. and Mrs. Geo. W. Kates. They held meetings in K. O. Yes, let fraud, counterfeiting, trickery, T. M. hall, to large audiences; many people turned away each night. Bro. food, etc., etc., alone!-let the public Kates' lectures were very attentively listened to, while Sister Kates, though a world would this be to let wrong-do- suffering from a very severe cold, gave ing alone and remove all restraining in- several splendid tests, all of which were fluence, and let counterfelting of our recognized and appreciated. Brother money, counterfeiting of spirit phenom- and Sister Kates have established a reputation in this city which will insure on without molestation. Such a course them crowded houses whenever they come here."

but the work is going on in a limited way, and some good people are begging me to get a fine medium here so they pleases them. If some good medium would make a visit to this wonderful health resort and remain long enough to demonstrate the beautiful truths, it would bear abundant fruit. I am in a quiet way practicing the gift of healing, and of course that is doing some In a home on Hill street, Morristown, full extent of our ability, and the fakir | Six prizes will be given. Score cards, return." N. J., Edith Gertrude Decker, the only | will soon fall on account of his own | twenty-five cents, which includes admisdaughter of Mr. and Mrs. L. B. Decker, crookedness. Let us all work to the

jects. Spiritualism is just commencing to emancipate the world from the trinbigot.' Our new society is a promising one, and the prospects for increasing | And for which we solicit your fraternal membership are very good."

Ann Johnson writes from Allegheny, Of an article of use for bachelor Pa.: "The Rev. Nellie S. Baade, of Deof lectures here on the Higher Spiritual ism. Her audiences are composed of Unless we except that famous famil the educated classes and the hall is packed to its utmost capacity. She tests are of the best, as many testify at audience and many were heard to say, 'It is wonderful. How can a woman where.' Her private readings are of testify."

E. R. Kidd writes: "In reply to the ping for a few days in Chicago. much-discussed question of fraud and trickery of dishonest mediums, trumpet, materializing or otherwise, I am decid- his arduous labors there. edly in favor of exposure of all such when it has been proven by the evidence of reliable people, competent to efficient president of the State Associajudge the genuine from the spurious, tion of Wisconsin. that fraud upon the part of the medium has been resorted to. I have attended approaches many people are getting a number of seances held by a certain | ready to go south where they will eswell-known materializing medium and cape the snow and sleet of the frozen witnessed genuine materializations. fall work by getting a charter from our have also seen the medium leave the going to the Southern Cassadaga Camp. cabinet under control and come out to The coal famine will not affect them some one in the room and to whom the there. Wood is \$1.50 to \$2 per cord. spirit in control delivered a loving mes. There are some cottages now being iamsport, Pa., to have Mrs. R. W. Bar friends. Now this manifestation by cember; will build a cottage. There doctrine. In the conversation with month of October, to dedicate the new dium threatened with an exposure, that expect to build. There will soon Mrs. O. S. Crane writes: "In union Nicodemus both the physical and spirit- hall to the cause of light and truth, by Why? Simply because they were not be a deep well drilled which will supply brought out in imitation, both in regard to certainty familiar with spirit phenomena and es- the camp with water at a small cost. pecially so with this particular manifes- expect to go south soon after the 20th tation, or more properly speaking, im- of November. All letters should be personation. It is a well known fact, sent to Lake Helen, Florida, after that and I believe, Mr. Editor, you will bear date." me out in the assertion, that lying spirits yet in the flesh as well as out of it have been known to invade the seance the intelligent men and women who room, a room sacred to the Spiritualist and through their admission to the se-Geo. W. Langdon writes from Spring- that were not true, like attracting like. eld, Mo.: "The warm weather is over, At materializing seances materializa- and I love to read of their solf-georific." ance communications were received following him. He said they should and the South Side Spiritual Society of tions have been witnessed that were have it all back, in kind, and more in Springfield is again nicely quartered for not genuine productions of denizens of found in almost every community those other friends, even from old settlers whose grave-Mr. J. Madison Allen and his wife, Mrs. | caught in the act expose him, but at the | sential to the welfare of every society M. Theresa Allen, the society has not same time use judgment and caution. that the organizer or promoter should

Max Hoffmann is now at Lincoln, Neb. He says the hall is filled at each meeting, among them many investiga-

Mrs. N. Ewan writes from Denver. meeting, October 19, at Hours Hall. The opening address was by Mrs. Walproceeds of these meetings is to buy invited to attend the meetings, where books for a lyceum which is to open as soon as the required amount is re-

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Head, Partial Desfuess, Soro Throat. HKADACHE, La Grippe, and all Diseases of the air passages by inhalation. The most perfect appliance over effered.

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E. J. WORST. 18 Elmore Block, ASHLAND, OHIO. AGENTS WANTED.

R. N. Keer writes that Mrs. Bledsoe lectures.

Mrs. Alice Gehring's circle nights, most of the month of September I was ment was sympathetic. She had been tality and know the sacred truth of by appointment, are Monday and at Houston and Galveston. On my way ill for some time, but was not expected spirit return stay together and never Thursday. She wishes to hear from form the northern portion of the state some good trumpet medium, thoroughly to the convention at Galveson I stopped Miss Decker appeared to be in good sues. When the world knows these two honest, to assist her in her work. Ad. for two nights at Houston. Here I was spirits and seemed better than usual. truths, priestcraft and political rotten- dress her at 645 W. 63rd street, Engle- greeted by large and enthusiastic audiwood Station, Chicago, 111.

from Chrisney, Ind.: "Rev. A. Scott moving on under the leadership of that

gressive euchre at 8 p. m.

The Women's Benevolent Aid Society the following greeting:

"The Women's Benevolent Aid Society

Going to hold high carnival in a Fancy Work Bazaarsurprise

head rest

ioned the best

maid.

Be assured whatever you kindly con-We will gratefully receive and proudly exhibit

And then, if all the truth must be told Gaily tagged, shall be gladly and generously sold.' Send all donations to Women's Benevolent Society of the First Spiritual Association, The Temple, 3015 Pine

street, St. Louis, Mo. Wm. F. Nye, of New Bedford, Mass., a prominent Spiritualist, has been stop-

Moses Hull returned from the National Convention safe and sound, after

Mrs. Clara L. Stewart was a delegate to the National Convention. She is the

Mrs. J. D. Palmer writes: "As winter I North. I hear of a good many who are

Mrs. L. M. Deibler writes: "I have on joyed reading the different opinions of contributed articles for the Symposium, but I liked the article of Mrs. M. E. Cadber mediumistic gift, have, after a few sixtings, been able to receive delightful messages A volume wallader best of all. I think the mising efforts, but I think there could be Mrs. Lillian Baeltschy writes: "A

number of earnest co-workers and truth-seekers have banded together and formed a society, which they have named 'The Woman's Progressive Spirbert, vice-president; Mrs. Lillian Bacitschy, secretary; Mrs. B. Bloom, treas-California. The music was composed and by their earnest and truthful work. To Advance Humane Education of the most enjoyable the writer has mediums are invited to join us and ascommunications will be given. The mediums who join us will be uplifted and soon as the required amount is received."

A. W. Keller writes: "The Ladies' Ald of the Englewood Spiritual Union will give a bazaar and entertainment on will give a bazaar and entertainment on brick in our Temple is invited to join

Lyceums and Societies that with to get up and paying entertainments and paying and paying and paying their shoulders to not do better than to have a Prize Contest. The entertainment of the wheel, and the public will receive the with to get up and paying interesting and paying entertainments and societies that with to get up and paying of the entertainment of the wheel, and the public will receive the with to get up and paying interesting and paying interesting and paying interesting and paying interesting and paying entertainments. The entertainment of the wheel, and the public will receive the with to get up and paying interesting brick in our Temple is invited to join us. We want your presence; we need your help; we want to help you. The Address next meeting will be held at Mrs. E. Biederman's, 650 School street, Novem-

> ber 5, at 1:30 p. m." Mrs. J. S. Dixon writes from Spring

There will be a special session, and now in progress at this place. Any defree entertainment by the Band of Har- scription that I can give of these wonple have a preference to the teachings good in a general way, but the people mony, the fifth Thursday of this month, derful manifestations would be inadepromulgated from our rostrum through demand more, and we are not able to October 30, in the afternoon, the ladies quate to fully portray the work now bethe inspired lips of our speaker and pay for the work. Let me say with ref. bringing refreshments, as usual. Coffee ing given. It is very instructive as test medium, Mrs. Mary C. Von Kanz- erence to the Open Court. I think every and tea served for 10 cents at six well as interesting and undoubtedly good medium should be protected to the o'clock. Euchre party in the evening, proves the continuity of life and spirit

> Items From Texas-Laura B. Payne's Work.

To the Editor:—It has been some as, so will send you a line. During ences. At Galveston I found quite a John B. Chrisney sends the following strong society of earnest, good people,

time the crowds were large and of the intelligent class. Rev. M. D. Tenney, Mr. Henry Clark Moore will entertain of League City, is now lecturing for the Band of Harmony with readings that society and it promises rapid from Shakspeare and other choice se- growth. Mr. Tenney is a late convert lections. Thursday afternoon, October to Spiritualism from orthodoxy, having 30. at 3 o'clock. Supper at 6:30; pro- preached forty years for the Methodist

From Houston I returned to Galvesof the First Spiritual Association of St. ton to take charge of the society there Louis, Mo., will hold a Bazaar, Decem during Mr. Ring's absence of two ber 3, 4, 5 and 6, 1902. They send forth weeks. There also the attendance was fine and I left feeling great hope for the Higher Spiritualism.

Last night, October 21, I spoke at this place (Rosenberg) a small town containing but few Spiritualists. A soclety was once organized here, but is dead now to all appearances. However there was a good attendance at the lecture and the closest attention was

The people, wherever I go, I must say, are very kind and courteous toward me, and open to conviction concerning the truth. Not only are my lectures well attended, but every kind consideration is shown. My pathway is literally strewn with roses of good will by the hand of the skeptic as well as the Spir-

From here I go to Flatonia, where F speak to-night and to-morrow night. Then to San Antonio, where I shall perhaps remain a month. Mail addressed to me there, General Delivery, will LAURA B. PAYNE.



THE PSYCHOGRAPH --OR-

DIAL PLANCHETTE.

employed by Prof. Hare in his early investigations. In its improved form it has been before the public for of persons has proved its superiority over the l'ian-chette, and all other instruments which have been and correct ess of th communications received by its aid, and as a means or developing mediumahin. Do you wish to investigate Spiritualism? Do you wish to develop Mediumship? Do you desire to receive Communications?

The Psychograph is an invaluable assistant. pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship

and I love to read of their self-sacrific- selves, and became converts to Spiritualism. Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psy-

Security packed, and sent postage paid from the man sfacturer, for \$1.00. Address:

MUDSON TUTTLE, Berlin Heights, Ohio. Colo.: "The Spiritualists of this city itual Society." Officers elected: Mrs. ANGELL PRIZE CONTEST held a most interesting conference Ella J. Bloom, president; Mrs. W. Hil-RECITATIONS.

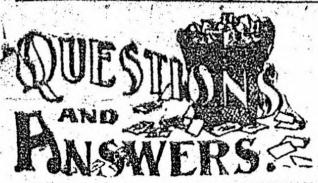
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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted; and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-

quiry. The supply of matter is always

several weeks ahead of the space given,

and hence there is unavoidable delay.

Every one has to wait his time and

place, and all are treated with equal

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

Q. Is the position that all is force or spirit, and that matter has no existence, tenable? I ask this question because some distinguished scientists maintain that there is only force or energy in the universe, and some Spiritualists that all is spirit.

A. The position taken by the materialists that all is matter and its potentialities, has led to a reaction and the counter assumption that force or spirit is all. This has a theological bearing, for God is a spirit—an infinite spirit— his reign. Hence ten or eleven years and created matter and all its forms. had elapsed since the translation of the By simply changing the word God to prophet, and he could have sent it only has form and being.

Yet this so-called spiritual philosophy that force is all, and spirit the creator, the account is silent, and the fact is is speculative, and of that kind which does not admit of demonstration and of which writers and speakers may go derful fact that eleven years after his on for a lifetime writing and talking of without definite and understandable a written message to the wicked king. conclusions, only bequeathing a bank of fog to bewilder those who follow.

Granting that matter is a form of force only, what is gained by ruling it out of existence. Man has coined words to stand for certain appearances and things. Of metals he calls one gold, another iron; of plants, one an oak, another a pine. These are tangible expressions to the senses. All together. the material of which they are composed is called matter. We understand that the various forms this matter takes on, is the result of force, and it is assumed that this force or spirit is a part of and inseparable from matter. Force or spirit never is recognized by

the senses except it is expressed through and by matter. This will at once be admitted, when it is considered that the senses are the means by which matter is recognized and the mind made conscious of its aspects.

All language and ideas are fashioned around this conception, and it is impossible to think coherently if all be re-

As illustration take man. You may Bay he is a physical being, or that he is a spiritual. Neither statement would be correct. He is both, and the physical being is the means by which the spiritual finds expression. A combination of both is essential, for with the the physical senses.

scribe phenomena without preserving diumship." this distinction. I sit down in my chair by my table with pen and ink and paper | rect statement. to write this answer. One comes to me table, the paper and ink are quite reali- by spirit friends. ties; were it not for the chair I should not, how are we to speak of it?

material forms, but from that higher ery one present heard distinctly the we are to have, at last, something that the largest continent to the grain of have drilled a large number of lecturrealm of individualized spirits. That writing, and those touching the slate will forever set at rest the great ques- sand-from the great leviathan of the ers, for the so-called spiritual rostrum, force can create is not only entirely felt the vibrations, and on turning it tion, "If a man die shall he live again?" deep to the infusoria. But man cannot the real mediums—the sensitives whom speculative, it is illogical. There is ev- | over there would be a message signed | Will it demonstrate to all the world at live within the depths of the sea, be- | we select to do our work—will be so far olution by force, never creation. If it by one that some person in the room large, so that not one can possibly cause he is not adapted to it, neither in advance that the cut and dried ones be said that there can be no matter knew, and yet the medium was wide doubt the life after the so-called death? can the material man live within the can never overtake them. I tell you, without force, equally true to say there awake, and all the while conversing And I now call on my spiritual guides, depths of the great, infinite, ethereal friends, we can't stop to find out can be no force without matter.

As illustrative, light, heat, electricity are vibrations in attenuated matter no vibrations; hence none of these

All that we know of force-spirit-(let this term be distinguished from in- festations have been witnessed by me and how are they brought and made visdividualized spirits) is by means of matter by which it is expressed. Mat- animated conversation. ter as a wall stands between us and the energy which impels it to activity in the phenomena of the universe.

A. L. Farnham: Q. What is the origin of the saying "Oil on the troubled

waters?" A. This question has been so often asked that it has called forth more than the usual research given such questions. The origin is quite romantic, as the story is told by Bede in his Eccl. History, written in 735. King Oswin sent a young priest to bring a maiden this way or that way. I find that new for his wife. St. Aiden gave the priest a cruse of oil, to pour on the water if the voyagers encountered storms. On the return storms came, and the priest | the angels at all times, yet at all times pouring out the oil, calmed the sea.

the fact that an angry sea may be calmed by the thinnest film of oil, which has in recent years been revived as a new discovery, was well known in most remote times.

. The pertinency of the phrase in its application, to the influence of kindness over angry contention has made it one of the most frequently used. ...

W. H. Burr. Washington: Q. Cannot the failure of the gypsy prophecy. that Prince Albert would be king, but would not wear the royal diadem, be rationally explained in this way: The secress foresaw the preparations for the crowning and their abandonment. but not the sequel. It is said that she also prophesied that his son Clarence helpful; spiritually uplifting. Cloth ter half possessed; and I am well derstand how to gather, and use the would never become king. Clarence bound: Price \$1. soon died, and the second son of King Edward becomes heir apparent.

A. This is a plausible explanation. There are limitations to the clairvoyant's perceptions, and often of most unexpected and perplexing character. But there is no urgency for an explanation until the genuineness of the prophecy is proven. Who was this gypsy? Who are witnesses of the time and place when she gave this doleful insight into

the future? I confess to a strong belief that the whole matter is manufactured for the occasion. There may have been a gypsy prophet and she may have told the young princes the future as the story goes, but this would be contrary to the practice of these people, who earn their money by pleasing their customers. The gypsy has disappeared, and King Edward remains the only witness who can decide the dispute.

"Mizpah": Q. Where can I find in the Old Testament an account of a letter written by a spirit who had been long in spirit life? A. The story of this "letter" may be

found in II. Chronicles xxi:12 "And there came a writing to him (Jehoram) from Elijah the prophet saying. Thus saith the Lord God of David thy father, etc." Then follows a statement of his sins and punishment. A correspondent in the second volume of American Spiritual Magazine, edited and published by Rev. Samuel Watson, for 1876, discusses the chronology of this passage, and Mr. Watson gave it place in his volume on the Religion of Spiritualism. An early pane. commentator saw that the criticism could be made that this writing was given after the death of the prophet, and inserted in the margin "which was writ before his death." The marginal chronology affirms this, for it is carefully inserted, the date of the writing being 889 B. C., and of Elijah's transla-

If the narrative be consecutive, and there is no reason why it should not be so understood, Elijah was translated at the time or nearly of Ahaziah's death, which was at the beginning of Jehoram's reign, (see II. Kings i:18 and ii:i, 1). The death of Ahaziah was in the eighteenth year of Jehoshophat's reign, and this king ruled twenty-five years, seven years afterwards; hence seven years after Elijah's death. His son Jehoram reigned four years, and the writing came to him in the last of

messenger delivered, of these details made more striking by its simplicity. The story intends to convey the wonascension in a flery charlot, Elijah sent

The Rev. Samuel Watson was a Christian Spiritualist, and made the closest study of the Bible to support his belief. He was a distinguished Methodist, and becoming convinced of the truth of Spiritualism he gave up his position and all the honors he had labored all his life to gain, for the new faith. By his lectures and writings he sought to graft Spiritualism onto the old religion, expecting a vigorous growth. That he failed was no fault of his.

In this instance a startlingly clear case of spirit communion in exceedingly remote ages is presented, and for a ter how to use the weapons thus placed in his hands than Samuel Watson. Yet he did not succeed in moving his church the shortest step from its old belief. The new wine could not be placed in the old church bottles.

MEDIUMSHIP.

Trance Not involved in All Phases.

To the Editor:-Please allow me space for a kindly criticism. I read body alone we have only a lifeless clod, with interest the various articles apand the spirit is beyond recognition by pearing in your valuable paper and have enjoyed very much the articles by Bro Whatever speculation may be in- Loyeland; but are not our brightest and dulged in, when we come down to com- ablest writers liable to become a little mon sense we have to begin by calling blased on some subjects and make misthe things which tangibly appeal to our | takes? In No. 665, Bro. Loveland gives sight, smell, hearing and touch, matter, an article on "Mediumship," in which and the impelling agency to activity, he makes the statement that "the force or spirit. They may be insepar-trance is sleep, and some degree of able, but we cannot think clearly or de- trance is involved in all phases of me-

It seems to me that that is not a cor-

and says your thoughts are products of Earle's public slate-writing seances in open," and to the utter astonishment of that all space must be filled by that and tasteless as chips. the "potentialities" of matter; another | which the messages given on slates that the chair I sit on, the table sup- hung to the chandeliers were varied and porting my paper, the ink, even my remarkable, and yet Mr. Earle was one are the most beautiful eyes I ever saw move and have their being. And to il- the flying thought from the spirit, slips physical body have no existence, are of the widest awake men in the audi- in any picture; they are like wells of lustrate, as I so like to do, we will take a little in his grammar; throw the only illusory, for the spirit is all. To ence, conversing and giving tests while spiritual light; soft, yet resolute, liquid the ocean. the first I reply, the existence of the the slate messages were being written and deep.

be sitting on the carpet. The material about a dozen, the medium, a Mrs. An- as I stood admiring the picture, they looked upon its placed surface, the to task for going against education. of these we call matter, and if we do nie Johnston, has held the slate (my told me its history and how it had been countless millions of living objects, as do not undervalue education, but I do own and cleaned by myself) out in front obtained. But these transparencies well as inanimate things, that exist say that mediums are not made by edu-To the other I say, I know that the of her and under the glare of a large seem to be entirely different and still within its depths? Islands and contication. A medium is one thing and edideas written do not come from these lamp, and with no pencil near, while ev- more beautiful. Can it be possible that nents—and what a sublime step from lucation another, and by the time you

with those present. been manifested in my presence in all herein asked, for of myself I cannot un- but, when he throwns off the material, found a sensitive, shining brain, where-(ether) without matter there could be kinds of places, in homes and on the derstand them, nor how these pictures then he retains the ethereal and spiritpublic street, and the medium in a per-

fectly normal condition. and the medium while carrying on an ible on paper, or through the paper, things that passed through it left their tirely approve of the school at White-

I have even seen in my own room and my own cabinet and before an audience of 20, while the medium was sitting outside in full view of all and conversing with those present, and without the least condition of trance yet for such you have proved yourself to be. registers your thoughts, and each and ual college, then how does it differ present. full form materializations and You call upon your spirit guides to an- every act of your lives. some outside the cabinet. Afterwards when the medium was in the cabinet important to you and of very great im- positive, absolute truth. You are all heartily endorse it, as a liberal educaand in trance the manifestations were much stronger and brighter.

So it seems to me we cannot lay down a cast-fron rule and say all must come variations in mediumship are being doveloped constantly, and we should and the spiritual must make use of the the canvas. The room or hall must be the colleges have in the past, then it hold ourselves open to the truth from material. We are friends and brothers dark and the picture is then thrown becomes sectarian, and I have no more the angels at all times, yet at all times and must help each other, although I upon the sheet by the aid of chemical use for sectarian Spiritualism than I use our own reason. I find one of the From this story it would appear that | hardest fights I have with myself is in keeping liberal in thought and investigation and keeping out of ruts.

The universe is limitless and the laws of manifestation are varied and beyond our ken, so let us hold ourselves open to truth, and from the vast ocean of the universe it will come flooding to us as we become capable of receiving it. Portland, Ore. J. C. FERRELL.

"Jim: or the Touch, of an Augel Mother." By Carrie E. S. Twing: Touching, full of sweet human sympathy, and pure spirituality. Cloth: \$1. For sale at this office. "In the World Celestiat," by Dr. T. A. Bland. Interesting, instructive and

"Healing, Causes and Effects." By

SPIRIT PHOTOGRAPHY.

A New Phase Described by Prof. Petersilea.

To the Editor:-I have been very the likenesses of thirty spiritual beings much surprised of late at something upon an ordinary shaet of paper; your that appears to me quite remarkable; wife being able to outline them in about which I think must be a kind of spirit- three hours' time. Not so bad, that! ual photography. To-day, my wife Why an earthly photographer would call pinned a sheet of common letter paper that a pretty good day's work, against the window-pane where the I have chosen my subjects from bright sunlight would strike directly classes and nationalities, the wise and through it. There was nothing upon the unwise, the gifted and the idiot. I the paper, the sheet being taken from wanted to give you as great a variety as an unbroken ream. After pinning the possible. sheet of paper to the window-sash, she ran the tips of her fingers over it a few great artist through whom to give these times; when, presently, there appeared pictures, one highly educated and polupon the paper twenty-three faces, ex- ished in the business. I might have so

cellent likenesses of men, women and chosen if it had pleased me, and I, tochildren, youths and maidens. These appear only as transparencies. for when the paper is taken down noth- them through one who has never been

ing is visible upon it. These pictures, as one looks through | draw the simplest thing. the paper, are exceedingly beautiful. My wife has about a doezn sheets of pal rise up, one and all, and condemn me per already covered with these like for not choosing a highly educated and nesses, for in order to hold, or retain gifted artist-one who had taken a them upon the paper, she is obliged to thousand lessons or more in the art of outline them with an ordinary lead pen- sketching, drawing, painting, coloringcil; but any one can see them while the one who had visited all the great artists paper is hanging against the window- of the Old World and the New, to per-

Of the twenty-three faces that appeared to-day, four are those of chillin each belligerent ear the reasons why dren, three are those of exquisitely First, "Through the mouths of babes beautiful young ladies, two Turks, two and sucklings are the wise confounded." Indians, two Greeks, two Romans, six Those who are exceedingly wise and grand, intelligent-looking men of mid- learned never yet brought Truth to dle age, whose nationality is not appar- light. The great artist knows so much, ent. Two are decidedly German; one or thinks he does, that he will not be-Beethoven, as he must have looked in to first principles. So the New Truth his palmiest days on earth.

My wife has been seeing pictures, on thus it ever has been, and thus it will various things, for the last ten years, ever be. Moreover, if these pictures but did not think that spirits had any had been given to a great artist, the thing to do with it. She attributed it artist is capable of drawing all such picto failing eyesight and imagination, and tures himself without calling in the aid probably would never have discovered of spiritual beings. No one could or her mistake had not a lady from El would believe that spirits had anything Paso paid her a visit. The lady, in to do with it. Of what use would the question, is a Mrs. Hadlock, somewhat great artist be to us toward proving known in spiritual circles, and, if I am that we still live? Why, the great artnot mistaken, is often seen upon the ist would not even give us a hearing-or rostrum as a lecturer; a very charming a chance to pose for him rather; morecan see at a glance. This lady told my all things shall become new." from the window. As my wife had no is to say, a new method will shortly be would be visible to most sensitives, escanvas, they took common writing pa-discovered that will completely over- pecially those who are clairvoyant and selves. per and the pictures appeared just the shadow the old, and through this new highly spiritualized; they might not be same, and all others could see them as method will be demonstrated the posi- visible to everybody; but the thought were the freaks of the imagination; it Those who do know do not need it, but after all, people whom I have met here last ten years, all unknown to herself. But, to return again to my pictures.

nishes strong argumentative support of coarse and uncertain, and yet it plainty manifested their appreciation and de- they are any different than before, but Modern Spiritualism. No one knew bet. shows all these different faces and sug- light by long and loud applause. I he is able to look at them in a different gests the great beauty that lay just be- knew, at that time, that this was the be- light; he recognizes that in them that

mediums who are able to get spirit pho- shown in my books, that naterial Not that I would have him underrate torraphs, and I have seen a number of substances held the image cast upon himself or his capabilities; consequentpictures, on canvas, that were ob. them, you must necessarily see that I ly, I would not have him underrate that tained through the mediumship of the was deeply interested in the picture- which is lower in the scale of being Bangs Sisters; one especially, that was making business. I had hoped to re- than himself. taken for Mrs. Harper-Lake. It is an main in the flesh long enough to prove exceedingly beautiful picture of Joan of to the world what I myself knew to be assured fact. If Marconi has succeeded Arc, in very delicate colors. Mrs. true; but circumstances shaped my ca- in wireless telegraphy, by making use Lake and her husband together visited reer differently. I was not to do this of etheric vibrations, another will arise the Bangs Sisters, in Chicago, to obtain while in the flesh, but as soon as I had who will also succeed in finding the a picture, if possible. They selected a gathered myself together in the spirit- method by which thoughts may be clean canvas, placed it, themselves, in ual world, my former desire returned pinned and fastened securely as they front of a sunlighted window, and both full upon me. Now I should be able to also ride upon etheric vibrations. How watched the canvas intently as the pic- discover the whole truth and know pos- do I know this? For the simple reason ture slowly outlined itself upon it. But itively if I had been right in my con- that in this spiritual life thoughts are one of the sisters was present and she jectures. And, my friends, I now, from | visible everywhere. simply touched the frame with her this side of life, most solemnly affirm Very little language is used here in fingers. Slowly, surely, and clearly the that I was right. I not only found that this world and less language will be outlines came; then, the dainty color- all material substances held the images used in your own world as time goes on. ing. Mrs. Lake remarked that the form cast upon them, but the air, the ether, That is one reason why I have ceased to leaning too much to one side, and as most of the gases. O, delight! What guage, that it shall always be cut. they all gazed the form moved into an a vast reservoir and storehouse nature | weighed, measured and dried according upright position. The picture was now is, to be sure. I had not previously un- to the most approved grammatical perfect and very beautiful, but unfor- derstood all about the ether, or the rules. While one is weighing, measurtunately the eyes were closed. "Oh!" ethereal atmosphere, although, with ing, cutting and drying, the living Only lately I attended one of Mr. like it so much better if the eyes were there was no such thing as a vacuum, the unmeaning husks on paper, as dry both the lady and her husband, the eyes which was real and substantial, within Don't be too hard on the poor medium slowly opened as they gazed: and they which all other things must live and who, in his great earnestness to give

When visiting Mr. and Mrs. Lake, at compact body of water, and who would In my own room, with an audience of their beautiful home in Santa Monica, suspect, that did not know, as they misunderstood my meaning taking me are made, or if they are spiritual or not, wal which is adapted to the great ethe-Do they represent spiritual beings in the real ocean that fills all space. Automatic writing and physical mani- higher life, or people in the earthly life? rather?

CARLYLE PETERSILEA.

Letter From William Denton.

swer some very important questions portance to the world at large. When aware that when a picture, is thrown it tional institution for youth of both material world, for they are so com- it looks precisely, as, though it were reached maturity, it has my most pletely blended that they really form there; but you all know that it is not; hearty approval. But, if one talks of but one world. The material cannot, or you all know that the real thing is many educating mediums to run in certain does not, exist without the spiritual, feet away, in front and on a line with grooves and ruts, just as the most of have thrown down my outer covering light—calcium lights they are called. have for sectarian Methodism or Episwhile you still retain yours. All the The picture thus thrown is but a pic- copalianism; and as for dear old Moses. better, my friend and brother-better ture itself, taken from a real object or, why, bless his great loyal heart! How for me that I have you to help me in the sometimes, even from another picture, I should like to shake him by the hand material, and better for you that I am but the first picture, must necessarily once more. A better or nobler -man able to help you spiritually and thus have been taken from a real object. through you aid and help the world.

hands and be friends.

to be able to give some scientific facts, times by the spirits themselves by inde- carly dawn when the fog hung thick through your instrumentality, to the pendent writing through mediumistic and low-found by the king's daughter world; and I intended to keep my word persons, and the explanation, in the and her shining relinue and taken from if possible; in the meantime I have been main, is correct. trying to perfect, and make use of, a A spirit artist first throws the picture power which I discovered that your bet- upon the canvas, other artists, who unpleased with the regult.

chemical properties within the ether. Yesterday, I, with the help of my spir- fix it with their delicate chemicals upon W. P. Phelon, M. D. Price 50 cents, itual photographers, was able to throw the canvas. And now, to answer the The children of Israel, or the Jews, had at this office.

The great ocean lies, apparently, a

that appear upon an ordinary sheet of writing paper, my wife being able to see them in all their delicate beauty? Not only is she able to see them but to outline them? Are these pictures upon the paper or are they not? No. They are not. The paper answers, just as the stretched canvas did

behind my rostrum, for me to throw the pictures upon it; and that is why, when the paper is taken down, nothing appears visible unless they are outlined, as these pictures are not fixed there by chemical artists. It is not my purpose to fix them there, at least, not at pres-

Many have said that the Bangs sisters were frauds: that they have con-My dear friend, I did not choose a cealed pictures already prepared: that they adroitly slide them between the doubted or called fraud, and your wife gether with others, had thought it the is one of the chosen mediums to be used wisest thing to do; but, we have given for this purpose. able, in the whole course of her life, to

feet away from the medium, back of Now, my dear earthly brothers, don't her, about the middle of the room, and window gazing intently at the paper, front of them, the artist being away from them in the gallery, and as she gazes I throw picture after picture upon fect himself, or herself, in the art. Now, the paper; she wishing to hold the picdon't. I beg; and let me softly whisper tures outlines them as she also desires to prove to you and others that she upon a half-dozen sheets of paper at ago, that I intended to give some scienfine likeness of Mozart, the other of come as a little child, he will not return tific demonstrations, and I am glad to for others. have been able to keep my word. must be born within virgin soil. And

Now you ask me how I am able to throw them upon the paper Have all photographs taken? Not at all. Not at all, my dear professor. I told you a short time ago that even thoughts were registered and photographed within the

ether registers them faithfully and as tion of the chemical lights fix a picture, heaven. ginning of a new era in 3the photo- he did not perceive when he was filled I am well aware that there are many graphic art, and as I had previously with egotism and his own importance.

Thought photography will yet be an

was not quite upright upon the canvas, and as you all know, the water, and be a great stickler in the use of lansaid Mrs. Lake, "It is too bad! I should others at that time, I had suspected that | thought has rushed on and one holds

husks to the wind and grasp the living

In reading these messages many have

those who have so often controlled my sea, because he is not adapted to it; whether our sensitives are well up in Clairvoyance and clairaudience have hand to write, to answer the questions yet, in one sense he does live within; the use of grammar or not. If we have on we-can photograph our thoughts, we make use of it regardless of grammar. Some have thought that I opposed the Now, I found that the ether was one school at Whitewater. There, again, great photographic gallery, and that all they are mistaken. I wholly and enimages behind them. "O, delight! What | water, in the same sense that I approve a storehouse of knowledge! Nothing is of any other college or school; but, if it lost. Nothing fades. There it is indel- should happen to become sectarian, Cometh the beauty and growth of toibly fixed forever. It cannot lie or de- then I wholly disapprove: and just ceive any more than your photographs here is the rock on which we split. If Carlyle Petersilea, My dear friend; can. It even takes up photographs and it is not sectarian, if it is not a Spiritfrom other colleges that stand on a lib-Now this is not vain imagination, but | eral platform? In this sense I do most say world. I mean the spiritual and upon a stretched canyas or white cloth sexes as well as for those who have never lived. Heaven forever bless and It is not my nurpose to enter into the | cheer him! But Moses must be Moses You often say that you are very details of photography, but just enough and Denton must be Denton. You cangrateful to your spirit friends for what to show how spiritual beings take pic- not transpose us, try as you may; and they are able to do for you. We are tures or cause their mediums to take I hope to meet him, ere long, face to also grateful to you for what you are them. Prof. Petersilea refers to the face. He has given a large part of his able to do for us; so, now, we will shake Bangs sisters and the pictures that are learthly life to the cause of truth. Vertaken through their instrumentality. I ily, he has been a Moses, a shining I said, in a former letter, that I hoped This method has been explained many lewel found in the bull-rushes found at

> promised land. Yes; a true leader is Moses; and who shall be able to prevail against him. Every epoch of time has its Moses.

question that is uppermost in your theirs, and the Christians had theirs in Jesus, and now the Spiritualists have mind: How about these photographs theirs in Moses, once more. By the way, that was not the olden Moses' name, however. But Moses, Notes and dear brother Moses. Have not I got a little the better of you-a short start ahead of you-where the scales have fallen somewhat away from my eyes?

WILLIAM DENTON.

Experiences and Lessons of Mortal Life.

play and thought how they were like of destruction, which ravage, blast and men and women? You sometimes see destroy friend and foe alike. At this the brutal nature cropping out, when rate, how long before the sword shall window and the canvas. Now we in. the stronger ones will oppose the weak. be beaten into plowshares, and spears tend to give something that cannot be er, or the little ones are held in fear into pruning-hooks? Verily, the power and made to obey; and you always flash of the Past trained in the Invisible out in your righteous indignation when World, has wonderfully manifested ityou see it. But when you see some one self. The real artist, which in this particu- boy or girl a little stronger than the lar case is myself, stands a number of others, using their strength to help the mourning?" Let us hope the distresslittle ones, in a gentle and loving way, how beautiful it is. If you admire this the lives of innocent sufferers: and the on a line with the paper pinned to the in childhood, why cannot it be put in 30,000,000 tons deficit in the coal supwindow-sash; she sits in front of the practice among children of larger ply will soon be made good. Then once growth? Let the wise and strong help more will the passions and the lower just as an audience gazes at a canvas in the weak and ignorant, and get away instincts of man be made to glorify the from this selfishness—this grasping—highest and best of the spiritual man, this spirit that is always striving to who shall unimpeded come finally to take advantage of others.

Excessive selfishness is a hateful principle; and it is better to be too generous or liberal than too selfish or greedy. evenings since has filled me full of inreally sees them and does not imagine The man who calculates on slipping that she does. I have already thrown through the world, giving the least one hundred and thirty photographs value he can for the good received, will city, during the early evening, when be sadly disappointed finally, for we belated teamsters make that crossing three sittings. I told you, sometime only receive spiritually as we surround Particularly busy, there stopped a group ourselves with an atmosphere of good of men who had been nominated for

thousands of persons who have envir. the peculiar doctrines of this cult. onments of comfort, of beauty, music. these spirits been present to have their leisure, each and every thing that together. Hurrying passers stop to would seem to make the soul blossom with all the immortal sweetness of love and purity, tenderness and peace. And yet in these homes, all too often the vanguard of selfishness holds back the sweet impulses of the heart. Too often thought pictures toward the paper; the there is that cruelty of purpose, that the streets. One of their duties is to hardness of heart, that lack of divine the vibratory action of the thought impulse which can make the home a strikes the paper, it is fixed there for luxury. These things make it the ness. The officer in charge of the beat lady, earnest and truthful, as anyone over, "The old shall pass away and lo, the time being, just as the vibratory ac- abiding place of hell rather than

medium, how it was written, or by what a picture medium; that the pictures shortly become obsolete, your old way tioned. It really is in strict accordance are not here for the gratification of self ion has been set of having only the prescame upon the canvas all right; but, as of taking pictures and photographs with natural laws. Your wife being a only, or for the unfoldment of merely ident of United States deal with reyet, she had not the power to retain will pass by and be forgotten, and the great sensitive perceives these pictures selfish propensities, but for the acqui- formers (?) the pumper replied he had them there after the canvas was taken new child will be born of a virgin; that with the natural eye, and they really sition of that which is for the enduring no use for a "common cop." But the benefit of others, and therefore for our-

Often, in the school of experience. that which seems a bitter lesson comes well as Mrs. Hadlock and Mrs. Peter- tive proof, beyond shadow of doubt, to pictures which I project upon the paper to us. We are obliged to go over it. silea; it could not be said that they all the world at large; that we still live. are photographs of real spiritual people, line by line, and apply it to our individual life, and thereby we learn patience. also led to the discovery that this power the sick, the halt, and the blind, in in this life, for memory is but a photo- prudence and a just regard for the had been with Mrs. Petersilea for the other words, those who do not know. graphic gallery. The mind of man re- rights of others, which, if exercised will tains all that it has ever seen, felt, or redound to our credit and success. For united invitation of "several cops," and now to burst forthlike a pent-up stream. All those who ever heard my lectures heard. Not the mind of man alone. It how true it is that those who work rides with such of his comrades as As one looks at these pictures one is in earth life, well know that I was ac- is just the same with birds and animals. solely for self, regardless of the rights led to ask: What are they? What customed to illustrate them with stere- liow well all animals remember persons of others, who ignore the principles of further adjudication of the "little scrimcauses them to appear upon the paper? option views, that is, pictures thrown and places that they have seen before. justice, who do not consider that which mage." They do not come in colors but like upon a large, white canvas or coarse A carrier pigeon returns hundreds of belongs to their fellows, but push out transparent photographs, simply light cloth stretched across the rostrum at miles to its home; and the higher man recklessly in pursuit of some aim or and shade, but delicately, spiritually my back, my eldest son 'working the climbs up the scale of being and intelli- end-set on winning their own course. stereoscope in the gallery. These lec gence, the less he despises all living whatever others may wish or want—are As my wife cannot draw or sketch tures pleased me more than any other things beneath him; as he ascends they certain in time to be defeated, and to believer in the Bible's authority, it fur- anything, the outlining in pencil'is lectures I ever gave, and my audiences seem to ascend with him. Not that find their plans passing away from ing of ambition and pride, a picture of desolation and despair.

> The use and purpose of Spiritualism is to add another step to your comprehension of life's ends and aims, namely, that of soul culture. Every earnest thinker, every honest person who comes to the work determined to unite his forces with those of both worlds, in it would certainly be considered poor spreading the gospel of truth as reached by the angels; every soul inspired with a real desire to be of use to is this not a common-sense view? Is it his fellow-beings, has begun that work not true that socialistic communities

The good work thus established goes you are disposed to profit by their man's unfolding. teachings and to come into a condition I told The Progressive Thinker readlift you up to their own plane; and act-

one of its uses to the world; and we of this institution are due, as we underknow of no such thing as defeat or fail- stand, to personal research and effort ure. Under the mighty influences thus on the part of Mrs. Stanford. Many of demonstrated to human apprehension the relics of the past age which so to exist, the world to-day has risen to a closely concerns us are priceless, for height of spirituality which surpasses there are no duplicates. all that the ages, of the past have known.

velopment many grand souls in the mortal life have been crushed and memorials, that are to tell the world, heartbroken; but these earnest pioneers who have prepared the way for deathless spirit and the mother love you have gone onward to a yet higher that has overcome all obstacles, to sphere where a just reward awaits the make the Leland Stanford University doer of every good deed. Are these pu- worthy of this state, and the beliefs and rified ones, these souls uplifted through doctrines it recognizes through the exsuffering, idle now? No! they are with you in every department of earthly experience, striving for the benefit of thinking humanity. They are here in our midst, and wherever earnest souls are gathered these bright spirits come to bless and sustain them in every hon. Oh, the mustard-seed old conscience, est and noble aspiration and endeavor. Out of the past with its gloom and de-

Out of the shadows of night and the Cometh the beauty and bloom of the flowers. The pure and the true shall live like these flowers, In life and in light through unnumbered hours. So, friends, without wings you shall rise and fly

To a fairer life developed on high. Away from the earth and its changing mould. Away from the grave with its chill and cold.

From the errors that lie beneath-the

You shall upward mount and nevermore die. A. H. NICHOLAS. (To be continued.)

"The Present Age and Inner Life; Arcient and Modern Mysteries Classi-

fled and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10. "The Panthelsm of Modern Science."

By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance out those rushes and that fog-bank and set before the world to lead it into the and conclusions therefrom. Price in cents. For sale at this office.

> "Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual love genuine poetry, and especially by suggestiveness. Cloth, \$1.50. For sale Spiritualists. The volume is taxtily

News From the Pacifia

Is the Golden Age re-dawning? Has the mantle of reasonable justice and mercy fallen upon us, with all our short-comings? Never has it before been beheld, when the ruler of hundred millions of people, by personal influence, and the honest interest he has for those over whom his will is supreme, sought the line of cool-headed arbitration, instead of resorting to the Have you ever watched children at mediation of the warlike implements

> Have we not the "oil of joy instead of ful conditions will not be driven into his throne. One thing has always seemed a puz-

zle to me, and its recurrence a few terrogation points. At the corner of Grant avenue and Market street in this defeat on the State Socialistic ticket. There are in the city and country One of them commenced to harangue on The loungers and idlers drew closer

> hear what it was all about. Teams entitled to the use of the street became entangled in an inextricable knot. The fellow "in evidence," kept on pumping words. An incipient mob awaited a fire-brand. The police have charge of keep the streets open for travel, this especially as the twilight turns into darkasked the pumper to transfer his machine to some less crowded quarter, in other words, "move on." As the fash figure was too big. A few quick motions, a sudden pull at a mysterious box on a lamp post, then almost instantaneously the jangle of bells, a wagonload of the "finest" tumbled out of the wagon on their feet, with their clubs drawn. The crowd sullenly surges before the order, "move on." The pumper stops his pump, accepts the "talked sassy" to the police station for

The question puzzling me is: Why all this row was deemed necessary by the Socialist agitators? The other parties who are discussing the questions and the conflicting ideas of the day do not attempt to impede the avenues of trafthemselves stripped of the outer cover- of any public utility. They hire a hall and argue their case to a finish. Why should not the socialist appeal in the same fashion to the law-abiding of this people, who certainly are in a large majority. Thus only can they abate the distrust that rests upon them as the result of their peculiar methods.

If one seeks a place of honor or trust, policy for the seeker to be demonstrating an utter unfitness for the position. have not, as yet, proved a "roaring sucon by the power of divine affinity, natu- cess?" It would seem, that the Anglorally attracting to itself the presence of Saxon, with his intense individualism and self-assertiveness, was hardly pliunseen helpers. Beings once your ant material enough for socialistic friends on earth, now ascended to the moulding. Some day, when this domihigher plane of existence, return to you nant race, has thoroughly absorbed the from spirit life, declaring that in that golden rule" and can treat others as stage of experience they have received it would like to be treated; the new compensation for their every right act doctrine, old as the hills, can be reon earth. And when they recognize that ceived as a practicable teaching for

of receptivity to their influences for ers, not long since, of Mrs. Phebe good, they will exert all their powers to Hearst's contribution to Egyptology ing in harmony with the law of pro- generally, and to the State University gressive unfoldment, you will find that of California at Berkeley specially. at every step conditions are constantly Now, I have to chronicle the gift to the provided to aid in the carrying on of the provided to aid in the carrying on of the Alto by Mrs. Senator Stanford of a colsame noble service for humanity at lection of similar nature. The curios Thus does Spiritualism demonstrate that have been placed in the archives

The beloved son, who passed beyond, is neither dead nor sleeping, as he, thus In arriving at this high place of de- constantly, through the loving heart of his mother increases the souvenirs and so long as this university exists, of the pressed act and deeds of its patroness. W. P. PHELON, M. D.

> San Francisco, Cal. THE MISER'S DOOM.

That knows naught but pinch and

In the future world of progress Will be left away behind. While all others are advancing Toward the life that they should live, This old fossil by King Justice Will be rattled through a sieve.

Oh, the being of this planet Who so little having grown That he cannot see a pleasure Or a comfort not his own: That with all his lucky dealings And accumulating gold He has not a cent for helping

The decrepit and the old. Oh, the miser who has hoarded Up his millions from the poor, And is using all his powers Other millions to procure. Will but grovel long in darkness,

Near his hoarded treasure here, While he should be ever rising Toward the higher, brighter sphere. Out in soul-land there are misers Who no doubt would like some light. But the walls that they have builded

Keep their selfish souls from sight. and imprisoned there within them They must stay till they aspire To be noble, free, unselfish. Then will Justice lift them higher. DR. T. WILKINS.

By Lizzle "Poems of Progress." Doet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who

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Desires to inform his friends all over the world that he has lately made the world that he has lately made He hung his head, and said, "I can't some Wonderful New Discov- afford it." eries in the Way of Medical church." "Why, it costs you nothing to go Healing, and firmly believes he can cure so-called hopeless

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BEAUTIFUL PRESENT





WHOSE FAULT IS IT?

Some Reflections on the Luxury of price for the saving of souls. Church-Going.

Are they doing the good they profess to more without a well-filled purse?

members say, "Come, join us. Seek is the more remarkable. The Philadel-Balvation; it is free, free to all who come."

The Philadel-phia Bulletin says:

"The provisions of the Louisiana No, indeed, it is not free. It is money, election laws are so complicated that a

money dinned into one's ear from the large proportion of the white populabeginning of the sermon until the close, tion has never taken the trouble to I meet an old friend on the street, a meet them."

gray-haired old man noted for his good It is not urged, however, that the one

I went along on my way, soon overaking a young man whom I knew well. "Come, my young friend," says I, "go with me to church." He shook his head much as the old

man had done, saying: "I cannot afford the luxury of going to church; you see it costs me a dollar every time I go, and a poor boy working by the day has not many dollars to spare. Churches are not for poor people any more. It is only the wealthy that can afford to attend."

So he, too, passed on his way. Ther rushing wildly toward me was a small boy, some ten years old. He was chasing a butterfly, and would have passed me without a glance had I not selzed him by the collar of his coat. "My little boy, you should remember

the Sabbath to keep it holy," I said. "why are you not in yonder church?"

"Oh, yes, it does ma'am," he replied. "Our teacher always asks us for a dime. I did go when papa had work, for I had my dime like the other boys; but now he is laid off, and he can not afford it."

I said no more. The boy was right No sensitive person, young or old, can go to a place where one is expected to pay his way, and crowd through free of charge, and yet the church-going people will hold up their hands in horror at the very mention of Spiritualism.

True it is that Spiritualism is fast taking the place of the church in this advanced age. One must think for himself, and if one understands the Bible in a different way from some one else, can he not be allowed to give voice to

his thoughts? Because one cannot believe that the rod of Aaron blossomed, must he be A tesutiful Calendar for 1903 wift be sent to any condemned for what he does bell one will send their own name and the name and address of three or more sick friends. Saud in your orders at once. The Calendar will have the picture such things do not exist; that of your lumble servant, Dr. C. P. WATRINS, condemned for what he does believe? Even in this age of wonders we know through eyes that were hypnotized could be seen flowers blooming at the

end of tron pokers. The minister can preach what he likes. Truly he must work as hard for his salary as any other-working man, but how many of them would leave a fine church, an aristocratic congregation in the heart of the city where he receives a high salary, and go to the slums among the poorest of the laboring classes where the salary would barely enable him to live, just simply to save souls? Are there many, I wonder, of poor people not as great in heaven as the souls of the rich? If the minister of to-day would follow in the steps of Jesus, he would not demand such a Bondville, Ill. ELLA KELLER.

What are the churches doing to-day? American Men and Australian Women. It is announced that in a Louisiana do? Is it possible to go to church any parish at a local election just held to de cide whether liquor license should be No, indeed. One is supposed to pay granted, it was found that only one his way to heaven nowadays, the same man was qualified to cast a ballot. As as he pays his railroad fare or hotel ex- a parish in Louisiana is equivalent to a penses, and yet the minister and church county in the North and West, this fact

deeds and kindly sympathy for suffering humanity. He no longer attends ing humanity. He no longer attends to vote because the majority of the child is day, and all creeds fear his power.

I say to him: "Come, Mr. Kindly, go to the church with me to-day," head solemnly. He shakes his gray, "I can no longer afford to go to church. I can not longer afford to go to church. I can not sit quietly by while my neighbors give of their abundance, and, alas! I have nothing to give. That is the reason to need the never enter a church any more."

It is not urged, however, that the one man who had public spirit enough to qualify as a voter ought to be forbidden to vote because the majority of the weaned and growing stronger every day, and all creeds fear his power.

A. C. DOANE.

"Human Culture and Cure. Part elled is weaned and growing stronger every day, and all creeds fear his power.

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"Some are not told which way.

On the same day with this news item appears the announcement that in New south and a public spirit enough to your and it is not very day, and all creeds fear his power.

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On the same day with this news item appears the announcement that in New south and a public spirit enough to your and it is not very day, and all creeds fear his power.

"Some are not told which way.

So Babbitt, M. D., LL D. A we see the lection of the philosophy of

press a wish to vote, equal suffrage will

The only time an official vote of women has ever been taken in this question was in Massachusetts in 1895 Then 22,204 women voted for suffrage and only 861 voted against it. 'As this so-called referendum was to have no legal validty, and was to give the women nothing if it went in their favor, their vote on both sides was naturally light; but it showed that the women who cared enough about the matter to express themselves were in favor of the banot, twenty-five to one. If this was the case even in conserva-

tive Massachusetts, there cannot be much doubt about the result in progressive Australia, In New South Wales and all the other Australian colonies, women have had municipal suffrage for many years, and they have just been given national suffrage throughout the whole of federated Australia. If the press dispatch is correct the question now to be submitted to them is whether they shall be allowed also to vote for members of the local parliament of New South Wales. It is as if women throughout the United States had already been empowered to vote for President and members of Congress and all municipal officers, and then were then asked whether they would like to vote for the members of a state legislature. The outcome will be

awaited with interest. But observe how different in the reasoning applied to men and women. It is assumed that those women who are public-spirited enough to wish to vote ought not to be allowed to do so unless the majority of women desire it. But if only one properly qualified man in a community wants to vote, his right to do so is unquestioned, despite the indifferance of all the rest.

ALICE STONE BLACKWELL.

The Work of Spiritualism.

I was highly pleased with the article in The Progressive Thinker of October 4, under the heading of Religion and Astronomy, by Dr. Stevenson, of Van-couver, B. C., and have ofttimes thought that his mode of warfare against the myths of mythology was the true way of enlightening the people, in the room of building up another religious sect and organizing it on any plane of belief. I think any close observer can see that Spiritualism is permeating all the various creeds and doing its work in that way more effectually than it could in a separate organized body, where it would have all the combined forces of Ignorance against it. We need not fear all mortal bodies or out of them, as long as we have the truth on our side, for truth is almighty and will prevail. Falsehood wears many garbs to hide herself under, while truth is cutting her way through all falsehoods with the sword

of the spirit.

This is the work Spiritualism has come to do, but not through organized effort, in adding another creed to the creed-bound world, but to liberate those that are held in bondage under organized creeds; Christ, the power of the spirit, was and is being crucified by creeds, and has now come to roll the stony creeds off from the buried Christ, or light of truth, never to be crucified by creeds again. Fear not, my brothers and sisters, that truth will not prevail without being propped up by creeds, when it was creeds that crucified the child of light, fear not, for the child is child of light, to we and and growing stronger every day, and all creeds tear his power.
A. C. DOANE.

the eyes, easy to wear, and thoroughly satisfactory. Cordially thine, WILLARD J. HULL. Columbus, Ohio.

I wish to correspond with some one who is able and willing to assist me in publishing and distributing a pamphlet giving in detail the methods used by bogus and dishonest mediums in deceiving and defrauding the public in the sacred name of Spiritualism. This work, which is now ready for the press, is the result of several years' investigation of the work of prominent mediums in all parts of the country, from Maine to California, by a life-long Spiritualist. Its contents will be a revelation to the average Spiritualist, and if it is the means of opening the eyes of those of our peo-ple who are blindly and credulously the neglect and injury of the true and honest instruments of the angel world, then will the object of the author be ac-complished. Only facts are stated in this work, and these can be verified by any intelligent person who will bring same earnest, common sense methods that they would use in any important business transaction. Please address for particulars, "Forrest," care of The

sale at this office. Il Price, 25 cents.

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ance against it. We need not fear all only will be inserted free. All in excess the combined forces of Ignorance in the of te nlines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

> Robert R. Wallace passed to the higher life, October 16, at the home of his daughter, Mrs. Cornelliss, at Rochester. Ind. He reached the ripe age of 77 years and 11 months. He was a member of the First Spiritualist Church of Rochester, and made all arrangements for his funeral. The services were conducted at the residence by Harry J. Moore.

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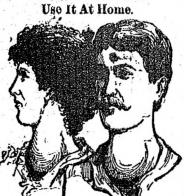
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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us. so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

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.

Church of the Spirit Communion. Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music. The Progressive Society holds serv-

ices at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all serv-The Spiritual Research meets every

Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

First Spiritualist Temple, Lakeside Hall, Indiana avenue and Thirty-first street. Conference at 3 p. m. Dr. J. M. Temple will lecture, and Mrs. Lucille de

Loux will give messages.

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good mediums and speakers. Nora E. Hill, pas-tor. Residence 750 West Lake Street.

Band of Harmony, nuxillary to the Church of the Soul, medis at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Sup-The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Gora L. V. Richmond. Name poems given to strangers.

Progressive Spiritual Mission holds

services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome Nora E. Hill, pastor.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladles' Auxiliary

holds services at which good mediums cace. serve with tests and lectures. Harry J:

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meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schu-

macher, pastor. Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove ave-

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