

## NO. 720

## TRUE BEAUTY

**As Elucidated by a Californian.**

To the Idealist, as well as to the mind that is in common with all universal

To the idealist, as well as to the mind that is in common with all universal spirits, the divine is the source of the inspiration and personification of divine thought; likewise thus, by the nature of the truth itself does this divine expression appeal to and inspire the human mind to seek and idealize the highest imaginable.

A love and taste for the refined and beautiful need not necessarily have been a so-called "given gift." It can and should be acquired by all. The lasting charms and influence of every woman, those which tend to uplift and inspire and encourage men toward the better positions and nobility of the outgrowth of a virtuous and simple lived life, and a well trained and disciplined mind. The artist paints the message of his heart upon the canvases that it may strike in answer to the chord of our own. He, as they were, seen a new world in the mere lights and

The mind of art is a new creation, a new  
 world, a new life, a new truth, a new  
 dream, a new reality, a new world, a new  
 mind of art, yet how little mind is  
 compared to the art and beauty which  
 is eternally alive in the garden of  
 the night creation. Ideal imagination is  
 the birthplace of all desires for human ex-  
 pression. The mind that cannot be ex-  
 pressed, and the heart that is so hard-  
 ened that it cannot be awakened to  
 some feeling of sympathy and love, has  
 lost the greatest treasure and pleasure  
 that the mind ever realized. The  
 beauty and fragrance of the flowers, the  
 song of birds, the sublimity of the hills  
 and forests, and all else true to nature

give us a promise of eternal life that ever after awakens within us renewed interests and desires for continued life. The depth of our own soul leads us into all infinitude. Soul expression is prompted by its own divine love. The

love and be loved is the one and only motive of our own soul's expression. The divine spark which kindles the heart to often sacrifice its own human life for truth's sake, is but a creation of God's infinite love. Sad, but true, when this light has once gone out, the heart hardens, the mind becomes stagnant and narrow, and life, though surrounded

Beauty symbolizes perfection. He who loves with all his heart therefore each day outgrows his limitations of yesterday.

There are many women who persistently resort and adhere to various artificial means whereby to make themselves, as they believe, more beautiful. Yet it is after all, questionable whether or not such beauty alone, can

The personification of charm and fascination is not always embodied in wh

The mind that once sees the beautiful side of God's garden, (nature) and the heart which vibrates in unison with the whole creation when awakened by the

beauty and music of nature, must at times rejoice because of its having been born, even no matter how humble and lowly its surroundings and circumstances may be. It is the sum total of all ancient and higher teachings, that we desire to become more perfect representatives of perfection and nobility. We must first become illuminated by this inner light,—love and infinite wisdom. Where God's spirit in harmony

dwells, there also shines forth His po-  
fection and beauty.

G. J. WALDVOGEL.

Fresno, Cal.

ONLY A SONG.

It was only a simple ballad,  
    Sung to a careless throng;  
There were none that knew the sing-  
    And few that heeded the song.  
Yet the singer's voice was tender,  
    And sweet as love untold;  
Surely those hearts were hardened  
    That it left still hard and cold.

She sang of the wondrous glory

Of the strange, soul-stirring voices  
When the hills break forth to sing;  
Of the happy birds, low warbling  
The requiem of the day;  
And the quiet hush of the valleys  
In the dusk of the gloaming gray.  
And one in a distant corner—

A woman worn with strife—  
Heard in that song a message  
From the springtime of her life.  
Fair forms rose up before her  
From the mist of vanished years;  
As sad memories stole o'er her

Then, when the song was ended,  
And hushed the last sweet tone,  
The listener rose up softly.

And went on her way alone.  
Once more to her life of labor  
She passed, but her heart was strong  
And she prayed: "God bless the song  
And, oh, thank God for the song."

—Anon.

---

A little wit and a great deal of ill-nature.

ture will furnish a man for satire; but the greatest instance and value of it is to commend well.—Tillotson.

He that thinks he can afford to be negligent is not far from being poor.—Johnson.

1

**Prof. W. F. Jamieson Is Respectfully and Earnestly  
Requested to Explain Them.**

ience. Come on, Brother Jamleson, with your explanations.

**Another True Story.**

I have been so long on the hunt for some one who can and will explain my personal experiences in the investigation of phenomena upon other hypotheses than the Spiritualistic, that, having found such an individual in the person

will, but anxious to thus explain them, my reason for introducing so many true stories to the readers of *The Progressive Thinker*, must be apparent. I want to get them all thus explained, or as many of them as possible. I have been in danger of exhausting Jameson's stock of explanations becoming exhausted, for he informs us that Rev. Moses Hull was of the opinion that he had too many of them; so many, indeed, that he feared an insurrection or mutiny would break out among them, and many of them would be killed. I have been in danger of exhausting Sunday morning, was about entering a house on Will street, to make a professional call, when I heard the voice of a child hailing me with the two simple words, "Hello, Doctor!" I

he died about a year ago, and his remains were brought to this city, re-entombed in the cemetery, and taken from the train to the cemetery and buried by torch-light. He was married, and lived somewhere in the South. He was born and raised in LaGrange county.

"Do you know the name of his wife?" I asked.

"I think her name was Lizzie," she replied.

I was not aware of the existence of any town in this country of the name of "Stuttgart," but decided to write a letter to the person and address as given to me by the vice through the trumpet, and to see, if possible, if it was the same. I started my own address, for return, if not delivered. My letter did not call for any reply and received none. Prob-

years ago when I obtained a knowledge of the truth, and the truth has made me free. The light of Spiritualism dawned upon me, dispersed all my "doubts and fears" and, I am now very happy, only waiting to be soaked over on the spirit side of life by the loved ones who have preceded me. The "Pious Thinker" and have all the premium books; they are my meat and drink. I love to read and ponder over the philosophy of Spiritualism. It appeals to my reason. I teach it and preach it at every opportunity. I know little by experience of the beautiful phenomena of Spiritualism, but have a dear sister whose privilege it was in the past years to see spirit return manifested and verified in Philadelphia where she attended seances. This is what the people of Harrisburg and Reading need, a proof by manifestation that their departed friends can come and hold communion with them. MRS. L. A. BAHR.  
Lyon Sta., Pa.

**"Continuity of Life a Cosmic Truth."**  
By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, 15c.

scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid \$5. It is a wonderful work and you will be delighted with it.

"The Spiritual Significance, or, Deeds as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritualistic books. It is laden with rich, thoughtful spirituality. For sale at this office. Price \$1.

**What All the World's a-Seeking**  
RALPH WALDO TRINE.  
Each is building his world from within; thought, the builder; for thoughts are forces—subtle, irresistible, omnipotent;—and according as used they bring power or impotence, peace or pain, success or failure.—From Title-page.  
The above books are beautifully bound in gray-green raised cloth, stamped in deep green and gold. W. G. Put. Price, \$1.50. For sale at this office.

**The Infidelity of Ecclesiasticism**  
A Menace to American Civilization. By FREDERICK W. LOCKWOOD. A trenchant and masterly study of the infidelity of the clergy in America. 12mo. 1896. Price, 50c. For sale at this office.

Lincoln, with the inciting causes of the tragedy, will serve to excite renewed interest in the great work of Father Chintiquy, entitled "Fifty years in the Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims.

It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil work and designs of the Romish hierarchy. It is a large volume of 322 pages. Price, \$2.25.



## The Progressive Thinker.

Published every Saturday at 40 Leominster St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.  
This Progressive Thinker will be furnished gratis to all subscribers at the following rates, payable in advance:

|              |               |
|--------------|---------------|
| One Year     | Five Dollars  |
| Six Months   | Three Dollars |
| Three Months | One Dollar    |
| Single Copy  | Five Cents    |

Remit by Postoffice Money Order, Registered Letter or draft on Chicago of New York. 10 cents from 10 to 15 cents to get checks cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent.

Address all letters to J. R. FRANCIS, No. 40 Leominster Street, Chicago, Ill.

TAKE NOTICE.  
As an expression of subscription, if not received, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly write to us, and any errors in address will be promptly corrected, and missing numbers supplied gratis.

Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent or the change cannot be made.

SATURDAY, SEPTEMBER 12, 1902.

TO FOREIGN COUNTRIES.

The Price of The Progressive Thinker per year to foreign countries is \$2.

## TAKE NOTICE.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

## Church Advertising.

A very successful preacher in a northern city has his meetings advertised in the Saturday and Sunday papers, not with the usual church notices, but in the amusement column with the attractions and other shows. When taken to task by his shocked church members, he excused his method by the plea that he desired his announcements to be placed where they would be read by those seeking a place to pass the hour, and the crowds which thronged his church answered for him.

It would seem that the announcement of titles to sermons is quite astonishing enough, and ought to "draw," but the race is on, and each minister vies with the other in startling headlines. For genuine circus-advertising, for genius displayed, which would have won fame and fortune in any other calling, the evangelists are surpassing. Sometimes it is the "boy preacher"—a boy fifty years old, or the "savior evangelist," or the "reformed gambler." The more despicable, debauched and degraded the preacher had been before he was "sanctified by the blood of Jesus," the greater his "drawing" power, and the higher his price to come at the "call" of the Lord, or rather committee who took this somewhat questionable way to call sinners to repentance, and increase the membership of their church.

As a specimen of this kind of religion, which wins the sinners by the cunning craft of the circus-bill sticker, the following from a southern newspaper is a model:

**"FIRE! FIRE! FIRE!**  
HELL! HELL! HELL!  
The Gates of Hell, the Gates of Heaven,  
Noble Saloons, Gambling, Parlor  
Wine Parties, Bowdler Houses,  
SALOONS!  
These and other subjects are discussed  
nightly by  
REV. MR. BOYLES,  
in the revival at  
GRACE BAPTIST CHURCH,  
Church street and Princess Anne avenue.  
A GLORIOUS REVIVAL  
is on, that is stirring the city. Come  
and bring your friends. Souls are being  
saved in every service. The meetings  
continue every night this week and  
next week."

It is added editorially that the church is crowded! It would be inferred that such an advertisement would fill the house! The sinner is scared, cajoled, enticed; the sensual appetite excited by promise of a carillon feast, and the dissatisfied toiler attracted by the avenging of his fancied wrongs by the exposure of the derelictions of "aasety!" Spiritual societies might take profitable lesson, if sensationalism and a crowd are desired. Instead of making a dignified announcement of name of lecturer and time and place of meeting, they should adopt this method. Seats would be at a premium!

## THE GATES OF THE SPIRIT WORLD

A four-inch hole turned on the Fires of Hell! They sizz and go out!

THE DEVIL ELECTROCUTED!  
Spirit forces give their experience. The eloquent expression of the Spiritual philosophy.MR. BLANK  
Gives a straight-out-from-the-shoulder thrust into the solar plexus of dogmatic theology.LIVES OF PREACHERS DISCUSSED on lines of recent exposure!  
Come one, come all! This is the first and last call!

Dining-car switched off at next station!

## MISSIONARIES IN ILLINOIS.

Attention, Illinois Spiritualists!

Mr. and Mrs. E. W. Sprague, the widely known missionaries of the N. S. A., will return to our Prairie State for work the middle of September and devote an entire month, at least, to the organization of new societies and such other active efforts as the best interests of our cause seem to demand.

The summer camps will then be over and the neighboring towns and cities ought to be roused and rallied for the winter's campaign. Place yourself in communication with these workers at once if you wish their aid. The opportunity should not be lost delaying with indecision. What you can do, or dream you can, begin it.

GEO. B. WARNE,  
President Ill. S. S. A.

2203 Evans Ave., Chicago, Ill.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; spiritually uplifting. Cloth bound. Price \$1.

## Habitual Criminals.

The genial gentleman that is said to have introduced into the Michigan Legislature a bill providing for the destruction of feeble-minded children is a stride or two in advance of the procession moving from the darkness toward the light. His shadow, as it lies along the wall, is not likely to stop at, and one does not like to stop in, a shining example of the unreformed reformer, that, having caught a truth, doesn't know what to do with it, yet has not the sense to let go.

If this reformer will not reform himself and really wishes to do something worth while in the way of bettering this world by removing some of its inhabitants to another, let him advocate the death penalty for incorrigible criminals.

Society has an indubitable moral right to remove those of its members that will not live in harmony with its just and necessary requirements. We recognize this right by shutting them up for a few years, but we weakly renounce it when we release them to resume their offensive ways. A first term of imprisonment may be reformatory; a few scattering instances of persons who have "turned around" their past show that it sometimes is. Even a second conviction has been known to open the convict's eyes to the advantages of limiting his pernicious activity to allowable offenses, cheating, for example, in place of theft. For a "third term" there is no future but one of alternating crime and punishment; he can enter prison without the fear that it will do him good.

The first or the second felony is the felon's fault; for the third and all subsequent ones the state is to blame. If we had a sensible regard for the interest of all, the just and the unjust alike, there would be no such thing as "life of crime," no such thing as the "criminal class." Occasional offenses against the laws there will always be—offenses committed by uncontrolled impulse under powerful temptation or provocation, but of planned and calculated crime we could rid ourselves in two generations. There should be nobody having the disposition to commit them.

Surely the most astonishing phenomenon of nature is the patience with which good citizens endure the outrages of the bad. In every age and every country the awful warfare between them goes on, clear against clear, the good always victorious, yet never pushing the fight to a finish, never compelling a final peace.

Century after century we suffer this rabble of degenerates, fully identified and avowedly impotent, to conduct their irritating hostilities against property and life, while we have it in power to put an eternal end to the aggression by the simple method of putting them to death. There are other methods besides extermination, but none so effectual. If it were not for soft-hearted and soft-headed "executives" and "boards of prisoners" perpetual imprisonment would serve for perpetual imprisonment would be possible. But that would be an expensive remedy. It would mean so great a multiplication of prisons and their personnel as to entail a crushing rate of taxation. This generation, not itself conspicuously benefited, would hardly undertake to do so much for posterity. The criminals have no right to their treatment. They have no right to anything, not even, as this proposal assumes, to life.

Other plans for bringing this immortal "class" to an end cannot be discussed here. Nor is there much hope that discussion of any plan will do any good. The war with the criminals, "bequeathed from bleeding sire to son," is so familiar a condition of human existence as to be respected. Like other established things, its cessation cannot without difficulty be conceived as possible, nor felt as desirable. Subconsciously the average man is no doubt somewhat attracted to it, and one of the trials which it has pleased the Creator to send upon a sinful world. Nevertheless I venture to declare my individual belief that there should be no such person living as an "habitual criminal."

—Ambrose Bierce, in Chicago Examiner.

We are ashamed to think, first, that the conditions of society, the degree of intelligence of the present-day humanity are such as to create feeble-minded children and criminals, and second, we are disgusted to think that the old-time methods of horror should be suggested as a law in this enlightened age for its correction, to think the barbarous means of savages are still vibrating in the human brain.

Such reasoning, or lack of it, sounds very much like the blatant effusions of some thoughtless youth trying to advance a new idea in a bright and witty sort of way.

Go back, young man, into the cause of these deformities of human beings, these perversions of nature. All these results have causes and for the sake of bettering the generations yet to be it will do well to try to know the cause of feeble-minded children and what influence, ante-natal, natal, or post-natal produces the criminal and hand down to the mothers and fathers yet to be the information.

There are causes far too many to enumerate here, but some of the most prominent should be placed before the readers of every paper in the land.

First, may we not name the prime cause, selfishness, greed, passion, with all its fiery, agitating, burning inclinations; mismanaging and forced maternity.

Undesired and unwelcome children are the innocent victims of wrongly constructed organisms, the innocent recipients of wrongly impressed mentalities, as a rule.

Now, without carrying our proposition into the minutia of argument, let us consider the outcome of a law "providing for the destruction of feeble-minded children" and a "death penalty for incorrigible criminals."

Mothers have a right to our tenderest consideration under all circumstances, and with the depth of love natural to desirable motherhood, what might be the effect upon their minds of a dreadful fear of bringing forth a feeble-minded child or criminal that is slaughtered? What might be the effect upon the child? But the problem is too intricate for less than a volume of space in which to attempt a solution, and there are many volumes written by able writers upon this subject that ought to be studied. It is easy to see where this would lead in the present condition of society and our marriage laws. The baby of an epileptic law to increase feeble-mindedness and criminality is very evident to the student of nature even from the records of the past.

Forced maternity lies prominently at the base of the great problem of criminality, and back of this lies the demon of poverty and idleness, and here we get and squander; and here we get into the social and

## man's greed, avarice, selfishness and inhumanity to man.

Let us find a remedy by studying the causes and striving to prevent the feeble-minded and criminals. Let us strike at the root and prevent further growth instead of raising children to slaughter.

We are surprised that our press should devote the space in its columns to such barbarous sentiment without editorial comment, unless it is done to incite comment and discussion.

We are supposed to be advancing, not retrograding, and while it would be wiser, perhaps, not to bring children into the world at all than to bring them here imperfectly formed, it would not be unwise but criminal and worse than brutal to slay them after they have been permitted to arrive in our homes with that beautiful expectancy and bright anticipation, with that loving welcome and ardent hope that attends the birth of a child. We are, who are liable, also, to be feeble-minded from physical causes unknown to the fond parents.

But perhaps the feebleness of the logic of the afore-said writers does not warrant further comment. There is no probability of any bill ever coming a law in this enlightened and scientific age.

## Had a Premonition of Sudden Death.

According to a statement in the Globe-Democrat, of St. Louis, Mo., three minutes before being run down and fatally injured by a street car, Patrolman James Hoagland of the mounted district of that city, had a premonition that an accident was to befall him, and in a half-second, half-jocular manner, bade his life-long friend farewell.

Hoagland was struck by a west-bound car of the St. Louis and Suburban line at the intersection of Belt avenue and the Suburban tracks a few minutes after 4 o'clock. He suffered a compound fracture of the skull, concussion of the brain and severe internal injuries, and the city hospital physicians say that it is impossible for him to recover.

The officer stopped in front of the No. 30 engine house to converse with his friend, Benjamin Jewell, when on his way home. The two laughed and joked for several minutes, and then Hoagland said, "Well, I guess I will tell you good-bye, Ben. I am going home to supper, and I might die before I get back." The words were said in a jocular way, and then as he turned away Hoagland remarked: "I really feel as though something was going to happen." An east-bound car whirled around the street, and without a moment's delay, whether there was a car coming in the opposite direction, Hoagland started across the north track. Hardly had he stepped across the rail when a west-bound car struck him with terrific force. The officer was hurled about 10 feet, and striking against a telegraph pole, fell to the ground bruised and bleeding, with an ugly gash on the left side of his head.

A stretcher was improvised and Hoagland was carried to the office of Dr. J. H. Tanguary, Vernon and Belt avenues.

Dr. Tanguary, after stopping the flow of blood, called an ambulance and had Hoagland removed to the city hospital, where efforts to restore him to consciousness were futile, and the physicians have no hope of his recovery.

## A New Cult in Germany.

It would seem that there can be no cult or philosophy the ingenuity of man cannot invent, or the power of the absurd, that will not find disciples and followers. One of the latest to appear is thus described in a dispatch to the Chicago Record-Herald of a recent date:

Berlin, Aug. 22.—A new philosophy of life is being preached in Germany. Its apostle is Gistav Nagel and he and his disciples call themselves "Nature men." Nagel was only discovered a short time ago living in a suburb of Berlin in a mud hut in a rough garden. His only clothing was a loin cloth. Exposure to the air and sun had tanned his body a deep brown color. He was arrested when found and punished by some days' confinement, but the law is powerless to deal with him and he set up as a prophet. He has now returned to his native town of Arendsee where he has built a house in the woods and surrounded it with a fence.

He has attracted a woman, whom he is to marry soon, a woman of considerable gifts as a speaker. Meta Konhauser, Nagel and Konhauser plant flowers and till the soil. They live exclusively on the fruits of the woods and what they raise in their garden. In the vicinity several other "Nature men" are at work making huts for themselves, and in a short time a colony of fifty of these lunatics is expected in Arendsee.

Nagel and Konhauser are actively corresponding with disciples in other parts of the country with regard to establishing colonies.

All wear a semi-Adamite costume. Meta Konhauser and two other "Nature women" wear a single short tunic.

They decline to have their hair cut. Nagel's hair is half way down his back in thick tangles. Nagel, however, has a good deal of the modern in him. Opposite his hut is an automatic postcard distributor with Nagel's photograph and an epitome of his philosophy of life.

And here is another new sect which has appeared in staid old Massachusetts: Everett, Mass., Aug. 31.—A new religious sect, known as the "Flying Roller," has made its appearance in this city. Under a blue-and-white sign above the door of its headquarters appears a warning "Extract from the Flying Roll," announcing the millennium next year. There are forty disciples, who proclaim lessons of chastity, shaving, tattooing and other disfigurements of the flesh are unseemly and cardinal sins.

## Next?

Mrs. A. J. White.

Mrs. A. J. White, who represents the Banner of Light, Boston, Mass., has been in Chicago for several days. She is engaged in formulating a plan whereby Spiritualism and free thought will be brought into greater prominence and increased usefulness. She is an active, cultured lady, a born diplomat, and we hope that success will crown her efforts.

"The Religion of the Future." By E. W. Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, and wish to find a way out of the present, will find this work of great value. For sale at this office. Price, 10c; 15c; 25c, 50c.

## MEDIUMSHIP.

As Set Forth by the Editor-at-Large.

There is a class of persons who rank themselves among Spiritualists, who make a constant practice of casting reproach and censure on mediums and mediumship. They revile mediums personally, or ridicule the communications. They assume to be too profound in science to listen to the incoherences of mediumship! Lecturers on the subject, supported by Spiritualists, use "medium" as a term of reproach.

Now is a culmination, it is heralded in a pretentious book, as "The Great Psychological Crime."

We know that there is deception; that ignorant spirits often communicate; that there is an abundance of verbiage in spirit literature. What of it? Are all books written by men free from faults?

Are the usual conversations at social circles so transcendently above the messages of spirits?

It appears as self evident that Spiritualism rests on the phenomena, and these must be investigated by the most profound mediumship.

Not only for the present time but for all past ages, it may be said that the faculty to receive communications from the unseen world has been a precious endowment of mankind.

THE GENESIS OF SPIRITUALISM, WITH ITS SUBJUGAL PHILOSOPHY, WAS IN MEDIUMSHIP. Without the facts furnished thereby, that philosophy would be a dream.

TO THUS DEGRADE AND IGNORE MEDIUMSHIP, IS TO DESTROY THE MOVEMENT WHICH DRAWS ALL ITS SUPPORTING FACTS THEREFROM.

Mediums should hold to this endowment as a priceless treasure, and seek to enter the HIGHEST SPHERE OF THOUGHT and become an rapport with the noblest and the best, and to transmit the thoughts so received with force and purity.

The cause demands that they do so; they owe it to themselves, and Spiritualists should emphasize this necessity, by a careful discrimination between the false and the true.

HUDSON TUTTLE,

Editor-at-Large N. S. A.

## THE LIQUOR TRAFFIC.

A Search for a Missing Equilibrium.

An article with the above title on the first page of your issue of August 22, signed S. J. Brownson, M. D., was read by me with much interest. In it he seems to take issue with your condemnation of the liquor traffic. May I presume to add a few words, first, promising to refrain from attempted criticism of either of you, and to deal only with the ideas that have been presented.

If there is one principle, or phase of principle, well-nigh ignored in most of the argument and discussion that humans indulge in, it is that of equilibrium, or perfect balance. A presents an idea good and true in itself, but so strained out of proportion in his enthusiastic advocacy, that it appears to Italy contradict something which C knows to be true. This something is the compensating balance which A simply lost sight of. C takes up arms in defense of it and rushes into the same error that A has been guilty of, that, claims an exaggerated importance for his idea as a separate entity and totally ignores others which belong with it and give it due and just proportions.

The good doctor evidently sees in your statement that the liquor traffic is "the worst business in the world" an intentional or unintentional (I had not seen your article) argument in favor of prohibition. In the idea of prohibition, as generally presented, he recognizes a menace to individual liberty. Thus far is his cause just and his protest a timely one. But when he takes issue, and in favor of the liquor business by way of defending liberty, freedom may surely be pardoned a broad grin at the absurdity of the position. "God reward the despairing man!"

I save me from my article states, that other men's appetites are not to be controlled by law, but by the results to himself. If it were necessary this might be answered by pointing out that between the beefsteak slave and the alcoholic drink, the effects upon those in close relation to him are out of all proportion. But it is not necessary for the liquor merchant does not deal in food, etc., and it is he and his traffic that is in question. The quotations from Huxley, Darwin, Spencer, and the Constitution, and every reference to individual liberty and inalienable rights, fall upon the ears of every thinker with a cold shiver. With proper regard to such ideas cannot be too strongly asserted or too industriously taught. Individual man sadly needs awakening to his birthright. When, however, he claims and sets out to explore his domain, he finds that even liberty has its metes and bounds; that freedom, to be properly enjoyed, must be a compound of liberty and other very necessary ingredients; that his "inalienable rights" are not so "unalienable" as he thinks, and so other fellow begin, and that right there is the centre of the balance, the point of poise, where truth most loves to dwell.

It is true that human statutes can never control men's baser appetites, that other men's appetites are not to be morally obliged to ponder to them may always be found, law or no law, but does my neighbor's inalienable right to make a fool of himself, include the right to conflict with the inalienable rights of those from whom he has necessary sustenance, and confer upon me the "inalienable" right to offer "sacred inducements" to do so, to use every endeavor to make such a course attractive to him? In the name of humanity, is that the best argument the opponents of prohibition can offer? "Sacred rights" of a pandor!

What?

There is a better means than prohibition for the lessening of this evil, and a duty to our brother that cannot be evaded so easily as the last three lines of the Doctor's communication would indicate.

But time is up.

C. HUTCHINSON.

Alzada, Montana.

## A Valuable Work.

Concentration, Meditation and Inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By Laura G. Faxon.

A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration.

Sent complete for 50 cents.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Librarians." For sale at this office. Price 25 cents.

## A TRUMPET CALL.

Romanism a Menace to Our Public Institutions.

As set forth in The Citizen, of Boston, Mass., within a few months that paper has copied from the "Baptist Union"—the organ of the Baptist Young People's Union of the United States—an organization numbering many thousands of the brightest young people of the second largest Protestant denomination in this country—a very excellent article from the pen of Rev. H. L. Morehouse, of the Baptist Home Missionary Society, warning the readers of that paper to be on their guard against political popery. The Citizen then expressed the hope that the Epworth League of the M. E. Church, and the Christian Endeavor of the Presbyterian and other churches, might also be warned of this peril through their papers.

In the Epworth Herald of August 22—a paper having an immense circulation among the Methodist young people—was an article from the pen of Rev. Jas. M. King, D. D. We reprint it herewith.

Who is Dr. King. He is one of the most eminent Methodist Episcopal clergymen in the United States. He has filled important charges in New York City and elsewhere. He was the organizer and manager of the "League for the Protection of American Institutions"—an organization numbering in its membership such men as John Jay, Dorman B. Eaton, William T. Harris, Cornelius Vanderbilt, John D. Rockefeller, J. Pierpont Morgan, Edwin Booth, and scores of other men of equal prominence. The object of this society was to incorporate into the constitution of every state an amendment forbidding the appropriation of public funds for sectarian purposes. The League did excellent work until Dr. King was called to the important position of Corresponding Secretary of the Church Extension Society of the M. E. Church. This office he now fills.

Four years ago Dr. King issued his great book, "Facing the Twentieth Century." The work so stirred the papal hierarchy that they set in motion the whole machinery of their church to prevent its circulation—with the effect of so intimidating the publishers of the Review of Reviews, Munsey's Magazine, McClure's, and some others, that they refused to insert paid advertisements of the volume—and Munsey wrote an abject apology to a Western priest for having allowed the advertisement to be inserted in one issue, "inadvertently." (Munsey is the owner of the Boston Journal.)

Here is Dr. King's "Epworth Herald" article. Read it, and pass it to a timid or weak-kneed Methodist:

"Whenever we speak of Romanism as a menace to our republican institutions, we are told by the compromising citizen and the unscrupulous politician that we are alarmists. We are also told that Rome loses great numbers of adherents through the power of our free schools and free institutions, and by the detaching power of our independent national spirit. We are assured that these matters will adjust themselves, and that, therefore, there is no peril.

"No peril to the coming citizenship and to the republic when loyalty for republican institutions is the only security for the perpetuation of liberty, and when we are confronted by a power that has for centuries proved to be a conspirator against the liberties of mankind!"

"No peril to the multitudes of American youth when the changeless Jesuits control the Pope, and teach that he is infallible, and that he has the absolute right to demand the obedience of all citizens and civil powers?"

"No peril" when a Roman archbishop announces that he holds the balance of power in Canada, and through it has controlled the elections, and asserts that, by a similar use of the balance of power, presidential elections will be decided in this Republic?"

"No peril" when in national elections the states are so evenly balanced that a command from a Roman pope or Roman American cardinal prince can order Roman legions, the subjects of a foreign ruler, in sufficient numbers to march to the polls and determine one way or the other the most momentous issues?"

"No peril" when members of constitutional conventions and the people's legislators in nation and state are cajoled or terrorized into action opposed to their convictions by corrupt politico-ecclesiastical combinations and lobbies, and when nominating and platform-making conventions of the great national political parties can be induced, either by the influence of political representatives of a religious sect, or by the blandishments of a single priestly political wire-puller, to barter the assertion of righteous principle for an ignis fatuus of undeliverable votes?"

## LETTER FROM OSCAR A. EDGERLY.

To the Editor:—From August 9 to 16, I filled an engagement at Snowflake Camp, Mich., two years having elapsed since I was last there. I was much pleased to note the improvements that have been made. I believe it is destined to be one of the most delightful of all the camps in Michigan, and judging by the earnestness of the members of the association I am sure it will do a great work for our cause in that part of the state.

While at Snowflake I had the pleasure of meeting with Mrs. E. W. W. and while I have met and worked with them many times in the past, I can truly say I never enjoyed their work or their company more than I did at beautiful Snowflake. I hear GOOD WORDS IN REGARD TO THEIR WORK EVERYWHERE. LONG MAY THEY BE SPARED TO CONTINUE IT.

At present I am having a delightful visit at the truly spiritual home of Mr. J. L. Reed, Hastings, Mich. Reed is a man eminently inspirational. His name often appeared in the Religious Philosophical Journal in years past, and I think is familiar to the readers of The Progressive Thinker.

I have held three meetings in his hospitable home where, through having the very best of conditions supplied, we had most beautiful and satisfying manifestations, and I KNOW that all we received came DIRECT FROM THE SPIRIT WORLD.

On Sunday, September 6, I begin a month's engagement with the Kalamazoo (Mich.) Association. During the month of October I shall serve the First Spiritualist Society of Battle Creek.

I shall be pleased to hear from societies located in the north-western states, who may desire to employ a trance speaker and test medium for the months of December, January and February.

I must say a word expressive of my appreciation of the excellence of The Progressive Thinker. In my estimation it is the VERY BEST SPIRITUALIST PAPER that has ever been published, and I am quite confident IT IS the best that ever will be published.

I congratulate the man from Indiana who proposed the editor for president of the N. S. A., but I submit that we need him just where he is, a power for the good of our cause, in the editorial chair of the greatest social and religious REFORMER OF THE AGE, The Progressive Thinker.

My home address is 29 Public Square, Lima, Ohio. Address during September, October, November, Kalamazoo, Mich.

OSCAR A. EDGERLY.

"Meatless Dishes." Very useful. Price 10 cents.

## "No peril" when an honestly and truthfully spoken altar oration, in which the word Romanism appears in its legitimate place in a clerical Presbyterian sandwich, can determine who shall be the president of the Republic?

"No peril" when in many of the states and municipalities this foreign political power has such domination that, for the support of its schools and other institutions where youth are trained, its sleepless and greedy managers thrust their arms elbow-deep into the public treasuries?"

"No peril" when "political damnation" is openly threatened by this power against citizens who dare oppose its un-American demands and aggressions?"

"No peril" when Jesuit teachers say, "A slave state in the church," in ears that are not permitted to hear the American doctrine of "a free church in a free state?"

"No peril" when the secular press seems to be largely under Jesuitical censorship, and is, because of political considerations, afraid to warn the people of dangers from a power that has enslaved the intellect and conscience of man in every land?"

"No peril" when American citizens are summoned to Rome to answer for the crime of loyalty to American institutions?"

"No peril" when the papal director of over nine millions of our population declares that "all Catholic teachers should do all in their power to cause the constitutions of states and legislation to be modeled on the principles of the church," and that "all Catholic writers and journalists should never for an instant lose sight of this prescription?"

"No peril" when politicians by the thousand in this Republic are ready to barter away the principles of republican liberty for any office, from alderman to president?"

"No peril" when already throughout the land millions of dollars are annually paid from public funds for sectarian purposes and sectarian teachings, furnishing the beginnings of a courtship designed to end in the marriage of the church and state, and the church in question teaching disloyalty to the state it would wed?"

"No peril" will menace American institutions when all citizens who enjoy our civil and religious liberties in theory and practice conduct themselves as Americans.

"The march of the papal power in recent history toward annihilation has presented a most magnificent spectacle to the world's advancing civilization. Its defeat on every field of contest has been marked by the progress of civil and religious liberty and the rights of man. Napoleon III. both steeled the throne of the temporal power of Pius IX. with French bayonets, and placed the Austrian Maximilian on a throne in Mexico, with a French army and the Pope's blessing to support him. Napoleon III. strangled the republic in France, and became emperor with the Pope's approval and blessing. Maximilian, deserted by Napoleon III. in Mexico, was executed by the outraged people, and widowed Carlotta wandered a royal maniac, from court to court in Europe.

"Three chapters of modern history in which the papal power had vital interests, and in which it was made to stagger toward its final overthrow, had their genesis at Sedan—the overthrow of imperialism in France, the exodus and destruction of the temporal power of the Pope, and the creation and consolidation of the German Empire. The countrymen of Luther, knocking at the gates of Paris, completed the work begun by Luther at Worms. Victor Emmanuel entered Rome, and made it the capital of united Italy. Thiers and the republic in France freed the Gauls from ecclesiastical bondage. Juarez had already annihilated the hideous papal iniquities in Mexico.

"Then the nations rested for a period. They impatiently listened to the piteous pleadings from the Prisoner of the Vatican for the restoration of his temporal power, while the ignorant faithless, who forgot the age in which they were living, clung to the mummeries of medieval civilization, and poured their 'Peter's pence' into the treasury of the man whom they claim to be St. Peter's successor, and God's viceroy-gerent on earth.

"Two nations still remained faithful to the Pope—Austria, much torn with internal dissensions, and his beloved Spain. Spain's continued arrogance and cruelty toward her colonial possessions, and the revival of the spirit of religious liberty among the nations by its widely diffused light, made her darkness visible, and her murders of the innocent unbearable. Then the God of nations summoned the people who knew what liberty means, to write some concluding chapters in the history of that nation, the prop of those persecutions and iniquities for four centuries has been the papal power, and in ninety days America wrote Manila, Santiago, and Porto Rico, with all their pregnant import.

"Now they have a new Pope. He has been inducted into office with all the elaborate ceremonies so familiar to Roman history, and papers have been filled with the story. They have a new Pope. But it is the same old Rome. Her spirit changes not. Her purposes change not. Her plans change not. She is to-day, as she ever

A Sermon Delivered by  
Jenkin Lloyd Jones, Chicago.

For The Threefold Power of Sex. By Lois Walcott Crocker. Price, 50 cents.



## QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

B. Q. Is it true that within the past 500 years men met and discussed whether it was wise or not to learn women the alphabet?

H. H. Q. What is the earliest date that women were admitted to colleges and universities?

A. According to the "Woman's Century Calendar," published by Na. Am. Woman Suff. Assn., 1900, such discussion might have taken place within the past century. In 1800 "no college in the world admitted women." Good manners, polite address, music and dancing were considered the only accomplishments necessary. Public schools were in many places closed to girls.

Dr. Gregory's "Legacy to My Daughter," was the hand-book of all school girls. He said: "If you happen to have any learning, keep it a profound secret, especially from men, who look with a jealous, malignant eye on a woman of great parts and cultivated understanding."

"The Handmaid," at this time gave frequent expositions of the necessary subordination of women. The husband had in England and the United States had a right to punish his wife, the courts only interfering when the chastisement exceeded popular ideas in severity.

In 1826 a high school for girls was opened in Boston, but was closed in 1828, unable to maintain itself against the opposition.

"Oberlin College was established on co-educational plan, admitting girls on same terms as boys." This was the first school in the world to offer girls a college education.

In 1853 Antioch college admitted women on the same terms as men.

In 1860, the Iowa State University; in 1872, University of Geneva (Switzerland) and Girton college, an auxiliary to Cambridge University (Eng.); in 1878, London University, and Newfchate University; in 1880, the Melbourne University (Aust.); in 1880, Cambridge University (Eng.); in 1881, Sydney University (Aust.) opened their doors to women. In 1882 the London University first permitted women to graduate.

In 1885 the College of Surgeons of Ireland first granted degrees to women.

Eucharist: Q. Was the wine recommended by our Lord Jesus Christ to be used at the sacrament, fermented liquor, or merely the expressed juice of the grape?

A. The grape of the Orient has an abundance of sugar, and as the climate is exceedingly warm, fermentation quickly takes place. It is quite impossible to prevent it, and the grape juice soon becomes a "strong drink." That this fermentation was expected, is shown by the custom of putting new wine into old bottles. The "bottles" were made of the skins of some animal, and had to be strong to withstand the pressure of fermentation. Hence the new wine should be put into new bottles lest it burst them.

Wine was the only alcoholic beverage of the ancient world. It was supposed that it had a spirit in it which on drinking entered into and intoxicated with divine affluence the drinker. Its red color suggested blood hence its substitution for blood at the sacrifice. A drunken man was "obsessed" by a demon or a god, according to the mood he showed.

The temperance movement has occasioned a great deal of trouble among the orthodox brothers, inasmuch as they are compelled to use wine at sacrament, as symbol of the blood of Jesus Christ as atonement. For all these twenty centuries no one for a moment questioned that it was not the red, fiery wine that the Bible commanded. That was the only liquor that held the "spirit," inspiring with divine power. No one questioned or doubted until the temperance people began to preach that the fumes of wine were offensive to many, and even dangerous. That drunkards who had been reformed by the temperance movement, had by the smell and taste of the wine in the sacramental cup, had the fell demon, which had led them to ruin, stirred up again. The use of wine in the sacrament was an obstacle to the temperance movement. It defiled wine and threw a glamour over the temper.

To one unprejudiced, it appears indeed strange that after its consecration and supposed conversion into sacramental blood, a sip of wine, whether real grape juice, or "extract of apples" colored with logwood, would have such damaging effect.

But there is an escape. It is to declare that wine means simply grape juice, as it flows from the press, and now there are many factories which can make this juice, adding, presumably an "emulating" fluid to surely prevent fermentation, and advertise the stuff as "communion wine." If this is not easily obtainable, a "religious paper," gives a choice recipe for making a substitute. It is economically remarked: "One box

of good raisins may serve an ordinary church for a whole year." One box of raisins and some gallons of water for this necessary article when it is further said, "the fruit of the vine, the blood of the grape, is the symbol of the precious blood of Christ, and should be kept equally pure, unchanged and unadulterated."

The recipe may be of use to some doubting church member who perchance may fortunately become possessed of this paper: "Steep a few pounds of raisins for a week, in a demijohn, with water, and the liquor thus obtained is ready for the communion table."

Here is a new version of the last supper. When Jesus poured out wine, and told his disciples to drink, for it was his blood, it was not wine, but raisin-juice, he had prepared in a "demijohn!"

Why in the name of common sense, good orthodox friends, do you not take water—pure, crystal water—as your symbol? Would it not, as a type of purity and infinity, be more appropriate than "raisin-juice," or even the real wine?

Dr. J. W. Angell: Q. Among the thousands of communications I have read, purporting to come from the spirit world, not one refers to any games for amusement indulged in here. How can this be explained?

A. The communications given through J. Edgar Edwards, and Dr. Eugene Crowell (author of "Primitive Christianity and Spiritualism"), present only a too materialistic view of the spirit world, and give startling pictures of the continuance of the same pursuits and pleasures as occupied this life.

Why Dr. Angell has not received any communication from a spirit referring to any games, may be readily accounted for by the communicating spirit not being attracted to that kind of amusement, or thinking such diversions not worthy of mention. If a friend should come from a distant country to visit us, and had a brief stay of an hour, and a difficult method of conversing with us, we should not expect him to speak of more than the most salient things, and amusements, or games, would scarcely occur to him as matter of interest.

### NEVER ALONE.

I'm never alone by day nor by night, For ever around me are angels of light, They brighten my pathway and teach me to do the noble, the good and the right.

Chorus:— Never alone, no never alone, Though my pillow may be of down or of stone, In my dreams come sweet visions of faces so fair, And peace grand of my home over there.

Though the days may be darkened by sorrow and pain, I know that the sun will shine soon again, For no day is so dark but they whisper to me Of the light just beyond, that my eyes cannot see.

Chorus:—Never alone, etc. They remove from my path every thistle and thorn, And with beautiful flowers my pathway adorn; They walk by my side with love's banner unfurled, As I journey along through this sorrowful world.

Chorus:—Never alone, etc.

LAURA B. PAYNE.

Nature's Laws.

If it can be shown that the right of woman to participate in government is denied to her by nature, there need be no further consideration of the matter, for whatever nature forbids, it carried out, will prove fatal to the disobedient. At the head of nature's laws, we find her greatest law. "All are entitled to life, liberty and the pursuit of happiness." This law is sacred to humanity.

America was born and lives by virtue of it. It was this law staring reproachfully at England, that compelled that country to abandon the practice of taxing her disfranchised subjects. Are our eyes weaker than England's? Or is it that we are trying to elude nature's command: "All things shall obey me?" Woman is one of nature's creatures and entitled to her rightful privileges. Should she not resent our oppression as she did those of great Britain? Therefore let us not consent, but let justice determine the right of woman's suffrage.

A study of the early conditions, religious, political and social shows that woman possessed certain privileges and rights in society, and in the church at the very beginning of these institutions. There are only two means by which she could have lost them—either by voluntarily giving them up or by having them wrung from her by force. There is no evidence as to the first method ever being used. The last however seems probable. We find that woman had formerly held an equal place with man in institutions of church and state in the very acts that prohibited her further exercise of these rights. In several edicts of the church are clauses forbidding women to continue to exercise priestly functions. These show positively that in the beginning of the church woman held office with man. In the early customs of the Teutonic family we read that at marriage the wife was given horse, sword and equipments as a token of her equality to her husband. That she lost this distinction in the medieval ages must be owing to the usurpation of man rather than to her own consent.

To correct the evil of having women support the government without having any representation we must either give up taxing them, or allow them to represent themselves. Suppose we adopt the conservative method and give up taxing them. We could do without their taxes. There are no more male property owners. This might be true for the present, but how long would such a condition safely exist? How long would it be if we were to give up taxing women before the husbands would make over all their property to their wives, and on this property no tax could be levied? This conservative plan would be so injurious to society if carried out that it would be much safer to permit women to vote and participate in the making and execution of the laws that bind them to obedience.

GEO. MCMAULBY.

"Death Defeated; or the Psycho Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1.

## POPES AND POPES.

Mrs. Clara Watson Voices Her Sentiments.

There are so many strange things that occur in human experience that one who stops in the midst of the push and turmoil of daily existence to think, becomes quite bewildered. It is bewildering to some of us when we contemplate how millions of humanity bow down and worship one man or woman; bewildering to understand by or through what principle of nature one man or woman could exert so much influence, and dictate the course of action of millions of their fellow creatures.

And while Spiritualism thus far has had no potentates to whom Spiritualists must bow, we know not how long this glorious state of freedom may continue, for the inauguration of Spiritualism presages the advent of priestly power by and by, and the priest or preacher on the one hand means slavish worship on the other hand.

Well, Pope Leo is out and Pope Pius is in, and while we as a people have been squandering valuable time reading the silly, sickish nonsense about the two men above mentioned, and many people making light of it in Rome, I wonder how many of us have thought about the present pope?

How many of us have recognized the fact that America has a pope of its own? But the American pontiff wears the vestments of woman. Mrs. Mary Baker Eddy claims this pontifical distinction and surely she must be true the pope, because she was not elected by cardinals, but she is just self-appointed by God. Mrs. Eddy says: "God had been graciously fitting me for many years for the final revelation, etc., meaning all spiritual lines, and when the revelation came she proclaimed herself the hierarch or ruler in sacred things."

Of course it would not do to use just the name usurped by the Romish church, and so Mrs. Eddy has called herself "Mother," and she is holding up her hierarchy, strong and secure, even more intact than that of Rome, for Mother Eddy is the whole priesthood herself. She has no cardinals, no bishops or archbishops, no priests, no ministers, no mother superiors; just readers and healers and lecturers are allowed.

And another strange thing is that there should be healers of disease in Christian Science when the science (?) plainly declares there is no such thing as disease. And then in the Science church the readers are to read just what Mother Eddy sends out from her Vatican. In the Romish church the priests are allowed to use original exorcism in their sermons, keeping, of course in accord with the pope. They are given the liberty of delivering addresses of their own got up. But not so with woman when she comes into power.

If I mistake not, the readers in the Christian Science church are not allowed to read original essays, articles or sermons, but reading is from Mrs. Eddy's gospel.

Now I do not wish to be misunderstood. I am not finding fault. Indeed, I like the idea of woman taking a hand in authority. Man has so long held sway I think it is time woman's reign began.

But another strange part in Mother Eddy's church government is the ignoring of her own sex. Recently the writer received from some unknown source, a neat little booklet entitled "Message to the Mother Church," and written by Mother Eddy, and the message commences: "Beloved Brethren." And it is recorded that at the recent yearly convention of scientists, when twelve thousand people made the pilgrimage from Boston to the Mother's home at Concord, she appeared upon the balcony where as many as possible could see and hear her and in her greeting addressed the assembled multitude as "Beloved Brethren." And we query, were there no sisters among the pilgrims?

And by the way the new Romish pope will have to look to his laurels, or the pilgrimages to the American Vatican will outvie those to the papal palace-house at Rome.

But were there no women in the assemblage? Certainly there were, and the ignoring of them by their leader, and a woman herself, seemed a strange proceeding.

In the olden times when man was the sole ruler, when woman was the mental and moral center of the church, then the salutation above quoted was in keeping with the times; but now in this called the Woman's Age, in these progressive times, with woman coming to the front—yes, already there in all the walks of life—with all this, and with a woman ruler, the salutation to fit the times should be, Sisters and Brothers.

And the American Spiritualists, who are accumulating her millions of money through her subjects, just as the pope of Rome does. Indeed, it is strange what ignorance and credulity and a worshipful spirit will do in this world.

But then strange things creep into Spiritualism, too, and one of these mysterious happenings has occurred in connection with the Morris Pratt Institute, the maternal transforming effect that institution has had upon its president is quite startling. It has metamorphosed our "Moses," completely changed him from a pessimist to an optimist, so far as Spiritualism is concerned.

"Before taking" his seat in that institution, Mr. Hull said Spiritualism was at low water mark; it was fast declining; its influence was waning, and the complete collapse was just upon us. But behold! presto, change! "After taking" his place in our new school, just note our good brother's words: "From certain standpoints Spiritualism was never in better condition. The Spiritualistic thought was never more in the saddle than at the present time. We meet it everywhere. It is coming to the front more rapidly than ever before. It seems to be in the atmosphere. Everybody who thinks at all thinks along Spiritualistic lines."

Good! I am glad this school has been instrumental in opening the mind of its president to the fact that the influence of Spiritualism is not dying out. Many Spiritualists held firmly to that conviction before we had an institute.

But one thing the school has not yet accomplished, and that not opening the understanding of President Hull to the possibility of the thought that there could be a preparation for public speaking other than that given through his instruction at his school. He still hugs to his embrace THE DELUSION that only through his methods of training imparted by himself and, family, can fitness for public work be attained.

But this is a mere matter of opinion. Many people believe, yes, know that Spiritualism affords avenues of unfoldment and methods of preparation not connected with the Pratt Institute.

And then there is a great difference of opinion as to what constitutes fitness for public speaking. Mr. Hull has been endorsed for such work students from his school in the past, whom the writer and many others consider wholly unqualified therefor; but no doubt the two girls spoken of in his last commun-

cation as being far superior to most Spiritualist speakers, and this exalted position attained through just a few months' training by himself—no doubt these girls are all heathens for them. One of them is a dear friend of the writer and I know her to be the possessor of a bright intellect.

But I am sure that Dr. Peebles with myself, can afford to let Mother Moses think he is the whole thing in Spiritualism. The good Doctor's works speak for him, and if the two girls from the institute can outrank him, certainly the Pilgrim will take no offense, but be glad for the cause's sake.

But in the meantime Spiritualism is marching steadily forward, and THE "UNTRAINED" WORKERS ARE A LARGE PART OF THE FORCE THAT IS PUSHING THE MOVEMENT ALONG, and a recognition of their work is accorded them all along the way—outside the school. But then the logical schools, to whatever I am they go, in strange places. There is always a kind of better-than-you air about them; but then we who are outside the "hallowed" walls will probably keep right on doing our work in our own way.

CLARA WATSON.

Jamestown, N. Y.

There are many others, and much more of interest to tempt my pen, but I must stop before I see you again.

Amity Purple—90 years of age—says it is the best season of her life. She forgets the others. All things considered, it has been a profitable season to Lily Dale.

LYMAN C. HOWE.

RELIGIOUS PROGRESS.

As Indicated in the Progressive Attitude of the Church.

The word religion was never so rightly understood nor so powerful in its influence as it is today, nor has it ever been so thoroughly assimilated into man's spiritual nature in practical application to his conduct, as it is now, and by every Christian denomination the world over.

It is less a profession of faith in creeds and doctrines, and more in practice of those virtues that stand for sincere religion, that allies man to God in all that makes man and woman truly great. It vaunteth not itself with sectarian pride and narrow conceit, but is making its deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight, and give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and to have the deepest and most powerful inroads into the hearts of men and women, and the affairs of men and women, and the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the religion of faith in the doctrines of the world have largely faded out of sight,

## A WONDERFUL OFFER.

Write to  
**DR. C. E. WATKINS,**  
66 Highland Ave.,  
Newtownville, Mass.,  
And he will write you and tell you all about it.  
If sick send age, name and symptoms to  
**DR. C. E. WATKINS,**  
66 Highland Ave.,  
Newtownville, Mass.

Forest Home Camp, Mich.

The Forest Home Spiritual Camp Association closed August 23, the most successful meeting we ever held. You will not marvel at this statement when I tell you that we provided the services of such convincing speakers and mediums as Mrs. A. E. Sheets, Oscar A. Edgerly and Mr. and Mrs. E. W. Sprague.

Mr. and Mrs. Sprague are certainly doing a great work for the cause in getting people to organize with the State and N. S. A. At the close of the meeting Mr. Sprague organized a society of 63 members. A charter fee and a nice balance of the treasury were quickly raised. Then through his convincing arguments in behalf of the needs and good work of the N. S. A. over \$25 more was raised for that. Then they came to Manalocna and gave two lectures, and a society of 29 members was organized, and so their good works follow them.

And now just a word as to where this most beautiful campground is located, so our spiritual friends may come and visit us. It is a beautiful spiritual and physical rest. Here Maria and Jay have never known, and those who are quickly relieved by coming here. This beautiful campground consists of 16 acres, situated on the west bank of that beautiful body of water of over 30 miles of navigation for small pleasure boats, known as Intermediate Lake, where the fishing is unexcelled. Our grounds are bounded by the Pere Marquette R. R., and trains stop daily at our grounds, and a good wagon road, and over 100 rods of lake front. It is five miles north of Belleair and three miles south of Central Lake, Mich., both good towns. The grounds have a profusion of the most beautiful trees of over 40 varieties, and it seems as if nature were vying to make this one of the most beautiful spots to build up a resort grounds in all this famous region of resorts, and all that is wanting is the financial aid to round out the measure to make this an ideal summer home for Spiritualists, where we can come and expound those great truths. Now friends don't mistake this place as being surrounded by a worthless waste of wilderness, but on the contrary the beautiful forests are interspersed with fine farms, and orchards of the finest fruit that can be produced, while the forests abound with wild berries of the finest flavor. Now we cordially invite you all to come and be with us next August. I will gladly answer any questions you may ask concerning this camp, if you will address me at Manalocna, Mich.

FRANK L. LEBESHER, Pres.  
Ruth Eastman, Sec.  
Manalocna, Mich.

Lake Brady Camp, Ohio.

August 30 was the last Sunday of the Lake Brady camp of 1902. Although the weather was threatening and there were several slight showers during the day, the gate receipts were more than on any Sunday for five years, with one exception. Owing to illness, Mrs. Carpenter was unable to speak in the morning, but we were so fortunate as to have as a visitor, Mrs. Stewart, of Whitewater, Wis., who took her place and opened her remarks by reciting a poem, "The Hand on the Rudder." Her main topic was the Morris Pratt Institute in which her interest and work is centered, and as usual always speaks best when speaking from the heart, her remarks were full of interest and carried conviction to her hearers that the Institute which she represents is one of the much-needed instruments to further the cause of Spiritualism to a higher and broader plane.

Mrs. Carpenter insisted on going on the rostrum in the afternoon, although far from fit to do so. Her guests were best to encourage her completely and took for their subject, "Spiritual Growth." The lecture, as all she gives usually are, was simply grand from start to finish. She gave messages as usual, although obliged to sit in an easy chair while doing so. Her many friends regret her ill health and hope for her speedy recovery. May she be spared many years to help carry on the good work for which she is so well adapted.

By next year the association hopes and expects to have the expansion of its program for the coming year. Long live Lake Brady camp.

MARY L. BETTES,  
Cuyahoga Falls, Ohio.

Annual Meeting of Northwestern Ohio Spiritual Association.

When a set of harmonious circumstances has fused the expansion of the human soul, swelling the heart's impulses almost beyond the ability of language to express, there is a serious, and a doubtful uncertainty in all efforts at giving them verbal and intelligent expression. Such a duty the writer is called upon to perform by writing an accounting item of the fifth annual meeting of the Northwestern Ohio Spiritual Association, at Brookside Grove, near Payne, O., Aug. 30, 1902.

Though the weather was cool and threatening, yet with commendable devotion to the cause, the people from the limits of both Paulding and Van Wert counties gathered in a large, orderly and harmonious crowd to listen to one of the finest series of spiritual thought demonstrations that the writer has ever experienced. A meeting that of itself demonstrated that if there were no other phase in Spiritualism, this one characteristic of congregating in sympathetic harmony, the best elements of social life, and temporarily creating from the harmonious many, a union into a great harmonious One, is well worthy of the effort.

The opening was by a most beautiful rendition of music by the choir, which also gave most exceptional music in every instance.

The first speaker, the ex-Rev. E. T. Vass, of Chicago, aside from giving a magnificent lecture, also demonstrated that Spiritualism has in him a brave, a competent and an absolutely fearless champion, and one who has completely passed over the barriers from revealed religion to a new Spiritualist following.

Mrs. John Dull, of Van Wert, another speaker, an educated lady, and a daughter of a prominent family, gave a splendid lecture also, illustrating that she is one of the few who have the courage to still remain in the mother church, and

at the same time openly and publicly preach Spiritualism, practically declaring with Patrick Henry that, "On such occasions as this I will place myself on the extreme boundaries of my rights, and bid defiance to the arm that would push me from them."

Another speaker, not on the list, Mr. Fred Dunakin, of Cecil, O., was found entirely out of place in the crowd; unsuccessfully trying to appear at home there, but the sensible people of Paulding county knew just what called "their Fred," and where he belonged, and in short order he was giving us one of his superb addresses, that all who have heard them, know so well how to appreciate.

And then comes our psychic-message transmitter, Mrs. Barbara Hilbert, of Chicago, the only one called to perform that important duty, and she alone, proved fully competent to do her part of the work and do it to the full satisfaction of those who were favored with her messages.

Of all those in that field of spiritual work wherein the functions of the spiritual nature are sufficiently refined, that they may stand on the border-land between the mortal and the ultra-mortal, developing and intensifying interrelationships of love and harmony between the two worlds, she stands brave and honest and capable; let me assure you that if you wish to look upon one who inspires faith in advance of work, you will do so at your first introduction to Mrs. Barbara Hilbert.

The writer, besides having given a short time in explanation of a display of fossil organic remains, as advertised, also delivered a short eulogium on one of the most prominent and worthy pioneer mediums in this part of the state, Mrs. Barbara Ball, the one prominent part of which eulogium, was its failure to do full justice.

A fine recitation was rendered, in harmony with the occasion, by a young lady of fine personality, whose name was not recalled.

The above record could never have been written, nor could the occurrence, as such, ever have occurred, but for the supreme individuality that conceived, guided, and directed it, from its inception to its dismissal. A womanly individuality that is made up of such harmony of essential elements, and so diversified in its capacity, that all lines of spiritual work are completely within her grasp; displaying, even in the development and progress of this one gathering, her adaptability to organize, with unflinching success; to officiate with rare ability and to greet the discourse of her control with her own individuality that inspires an audience with a class of eloquence exceeded by none.

Therefore, let all those who wish to record on memory's list the names of our most efficient and unselfish workers in a cause as broad as human redemption, remember the name of Nettie Virginia Bryan.

E. V. MOIRSE,  
Lorain, Ohio.

HELL ON A STRIKE.

Written Sunday, Nov. 30, 1902, by Rev. Andrew P. Stout, Sheridan, Ind.

From Adam to Christ was a heathenish gloom, and millions passed to a Christless doom. The skies are too small to record the names of souls consigned to orthodox flames. Hell was so black and terribly smoked that men and women were almost choked;

The fire did crack and the smoke did roll

While an angry God shoveled in coal. A breeze from heaven has softly blown, And brought us books, like Creeds Out-brown.

Now men and women, both alike, Are out an everlasting strike. The angry God has left the place Caus'd deserted by the race.

For the cause of Spiritualism to a higher and broader plane.

Of Gabriel, strike your harp and shout, "That down in hell the fire is out!"

This being true, that the fire is out, There no wise hope for Andrew P. Stout. He will not into hell be thrown;

For writing a book on Creeds Out-brown.

"This said, 'this book was born in hell'; If so it would have a fiery smell;

But saints who fire and smoke can smell, Can have no heaven without a hell.

We pity those in love, not ire, Who can't see God without a fire. Praise God who everywhere doth dwell, For sending heaven down to hell.

Revised Doxology.

Let all freethinkers on this sod, Praise the one true and only God, Unite with all the heavenly hosts, In leaving out all human ghosts.

— Amen. —

PASSED TO SPIRIT LIFE.

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

Passed to the higher life from his late home in Edgerton, Wis., Alvin M. Courtright, August 20. He was a pioneer resident of the country, and one of the most highly respected citizens in the vicinity where he had so long made his home.

Mr. Courtright was a pronounced Spiritualist, and everywhere had the courage of his convictions. He had journeyed the earth-plane sixty-five years, his birthday occurred the day following the transition. The funeral services were held at his late residence, conducted by the writer.

MATTIE E. HULL

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news, and a great deal of other interesting material. No other paper published on this earth contains such a vast amount of material so well adapted to enrich the mind. Send in a subscription now.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character, Building by Culture," and "The Greatest Thing Ever Known." The matter is of high-toned spiritual character and of helpful purpose. Price 65 cents each.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

"Spiritual Fire Cracker, Bible Echoes, and Political Pin Points." By J. S. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents. For sale at the office of The Progressive Thinker.

"An Infamous Dynamite Roman Catholic Conspiracy Exposed and Exposed." Romanism Exposed. Two pamphlets by Rev. J. G. W. White, author of "Starling Facts." Price 10 cents each, or two for 15 cents.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents.

"Mediumship and Its Development, and How to Memorize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents. For sale at this office.

"Right Living." By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principles of her doctrine. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceums. In the hands of mothers and teachers it may be of very much use. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"Laws of Physiology, Psychology, and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

"Beyond the Veil." A Sequel to "Reading the Veil." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form waterizations; setting up the laws of the "Veil" and the "Veil of What We Shall Be." A code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 600 pages. Price, \$1.75.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 65 cents.

"The Anacardium Library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume. For sale at this office.

"Love—Sex—Immortality." By Dr. W. P. Coulson. For sale at this office. Price 25 cents.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petralsky. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiquay, reveals the degrading, impure influences and results of the Romish confessional, as practiced by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"Heliocentric Astrology, or Esoteric Astrology and Solar Mentality." By Yarmeo Vedra. For sale at this office. Price \$1.50.

"Self Contradictions of the Bible." One hundred and forty-four propositions, each proved, and each refuted by quotations from Scripture, without comment. Price, 10 cents.

"The Bible Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character, Building by Culture," and "The Greatest Thing Ever Known." The matter is of high-toned spiritual character and of helpful purpose. Price 65 cents each.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

## SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us so that inquirers may not be misled. We want notices of all meetings being held here in public halls at the present time.

Church of the Spirit Communions, Kenwood Hall, 4908 Cottage Grove avenue. Conference and messages at 8 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 Spiritualist Church 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.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1655 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner 47th street and Cottage Grove avenue every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

The Englewood Spiritual Union will not hold any meetings during August; but the Spiritualist Club will meet on Thursday afternoons, at Hopkins' hall, 628 West Sixty-third street.

A Spiritualist Temple has been opened by Mrs. Schwan, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue. The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 223 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting.

To spread the light of the object of this society. Eva L. Stewart, secretary, 543 E. 55th street, where all communications should be addressed.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m. and lecture at 8 o'clock.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums.

Excellent music. Mrs. Mary Dixon and her daughter, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

The Third Church of Progressive Truth meets Sunday at 3 and 8 p. m. at Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend. Mrs. Schaeffer will conduct the meetings.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union will open its fall meetings the first Sunday in September. Lecture in the evening at 8 o'clock. Conference in the afternoon at 3 o'clock. Address Geo. Hamilton Brooks, 6600 Normal avenue.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 982 Milwaukee avenue, north of Paulina street. Mrs. J. DeLong, pastor.

THE BIBLE AS REGARDED BY JOHN E. REMSBURG.

In this book there are Eleven Chapters on the Authenticity of the Bible; Thirteen on the Credibility of the Bible; Ten on the Morality of the Bible, with an Appendix of Unanswerable Arguments Against the Divine Origin and in favor of the Human Origin of the Bible. Twenty-six pages of index enabling the reader to refer in an instant to any authority quoted or argument used by the author.

The titles of the chapters in detail are, Sacred Books of the World, Christian Bible, Formation of the Canon, Different Versions of the Bible, Authorship and Dates, The Pentateuch, The Prophets, The Gospels, The Four Gospels, Acts, Catholic Epistles and Revelation; Pauline Epistles, Textual Errors, Two Cosmogonies of Genesis, The Patriarchal Age, The Jewish Kingdom, Inspired Numbers, When Did Jesus Christ Die? Harmony of the Gospels, Paul and the Apostles, The Bible and History, The Bible and Science, God, the Deities, Miracles, The Bible, Human Bible Not a Moral Guide, Lying, Human Theft, Cannibalism, Witchcraft, Sacrifices, Polygamy, Adultery, Obscenity, Intemperance, Vagrancy, Ignorance, Lust, Impurity, Cruelty to Animals, Tyranny, Intolerance, Conclusion, Appendix.

The book makes some five hundred pages, and is printed on heavy paper, with wide margins. Price \$1.25.

"Death, Its Meaning and Result." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value, a narrative of the personal perception of the author's experience. Cloth, 500 pages, illustrated. \$1.25.

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

"The Kingdom of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petralsky. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiquay, reveals the degrading, impure influences and results of the Romish confessional, as practiced by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"Heliocentric Astrology, or Esoteric Astrology and Solar Mentality." By Yarmeo Vedra. For sale at this office. Price \$1.50.

"Self Contradictions of the Bible." One hundred and forty-four propositions, each proved, and each refuted by quotations from Scripture, without comment. Price, 10 cents.

"The Bible Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character, Building by Culture," and "The Greatest Thing Ever Known." The matter is of high-toned spiritual character and of helpful purpose. Price 65 cents each.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

"Spiritual Fire Cracker, Bible Echoes, and Political Pin Points." By J. S. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents. For sale at the office of The Progressive Thinker.

"An Infamous Dynamite Roman Catholic Conspiracy Exposed and Exposed." Romanism Exposed. Two pamphlets by Rev. J. G. W. White, author of "Starling Facts." Price 10 cents each, or two for 15 cents.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1.

## DYSPEPSIA, INDIGESTION CURED

We Can Prescribe for Any Case of Stomach Trouble! Can't Digest Food? Do Not Take Our Word. TEST IT YOURSELF.

FREE TEST Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do you suffer from indigestion, dyspepsia, or stomach trouble in any form? If you do, you will find relief in a few days by using a small quantity of our "Dyspepsia Cure." It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble. It is a powerful and permanent remedy for all cases of indigestion, dyspepsia, or stomach trouble.

Do