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THE LIQUOR TRAFFIC.

A Vital Principle of Utmost Importance | Excellent Work Done by Talented Involved.

"It is the worst business that ever cursed the world." So says the editor of The Progressive Thinker. Is he right? In the August 22 issue of The Progressive Thinker, I saw the above statement, and question; and the article following surely was a surprise to me, and causes an insipration to seize my hand once more, to defend what I believe to be a vital principle of the utmost importance of any the American people is compelled to face. This answer to his own question, "Is he right?" is decidedly in the negative. But /I wish to most emphatically differ with the brother from Arkansas; and I will give my reasons as briefly as I possibly can. wish to state that I never swallowed a a glass of intoxicating liquor in my life as a beverage, except cider, and not a glass of that, old or new, since I commenced to speak from the rostrum 35 years ago. But in traveling through fourteen different states of the Union, I have been a close observer of every

phase of this question.

Phase of this question.

He says, "The Constitution, our magna charta of human liberty, grants the right of life, liberty, and the pursuit of happiness Each individual should have the power and privilege of choice as to keeping or breaking of the laws of his physical being."

My definition of true liberty is far dif-ferent from this. True liberty is that freedom that gives the greatest liberty to enjoy the privileges of life, liberty, and the pursuit of happiness to the greatest number of the inhabitants. Have I the right to destroy the life of any living man, even my own? I deny it emphatically. Have I a right for money consideration, to rob my fellowman of his reason and turn him loose upon the world an idiotic, or raving maniac? What else is that man who lies un-

conscious in the gutter, or who comes home to abuse his family, as two men have done in my immediate neighborhood within the last ten days, one of them knocking his boy prostrate with a stone the other threatening to murder his infant child, and was only pre-

vented by force from doing so? . We will take a family of six; husband, wife, and four children. Where is the liberty of that wife and children to "enjoy life, liberty, and the pursuit of happiness," when that man comes home reeling with intoxication, and insane bled and Mrs. Jennie Hagan Brown in-through its influence? Here is five vited Mrs. Josie K. Folsom to stand beagainst one. Does he not "violate" the rights and liberties of those who should look to him for protection, when fear setzes every soul of them, and consternation reigns supreme; and they scatter to get out of his reach?

"Prohibition is an attempt to abridge the natural rights of men, and a species of tyranny utterly unbecoming a scientific age, a free people, and high type of civilization." Does our friend include all prohibition of crime? The horse she christened Mrs. Folsom as the control of the civilization and integrity of discourse in the faithfulness and integrity of discourse in the civilization. The horse she christened Mrs. Folsom as the control of the civilization and integrity of discourse in the civilization. thief may say, "My happiness depends on stealing my neighbor's horse, and to prohibit me is a trespass upon my lib-erty. I need the money I can get for , and I have the right to get it any way I see fit."

Just as much right has he to that money as the saloon-keeper to sell his fellow-man a deadly poison for his money, and turn him loose to destroy the liberty and happiness of his wife and children, and all others he may come in contact with.

We affirm that there is more crime committed through the sale of alcoholic liquors, than everything else in this country. I was once in the neighborhood of Lynn, Mass., at the time local option was enforced in that city, and I got the statement of the result of one year of prohibition in that city from the man who kept the record of the police court of that place. He said before a public audience, that arrests had decreased fifty per cent in that year, and they could get all the liquor they wanted by going a few miles to the next town. What does this show? Simply that the temptation to indulge in drink when removed only a few miles, prevented the majority from their indulgence.

Dr. Brownson says, "The strongest characters are made, not by removing them from temptation, but by education." I deny this statement, prove my position to any intelligent mind, by taking them to the grand old state of Maine, where prohibition has been in practice for fifty years or more.

Again he says, "An occasional fall either in ourselves or others, is often a very valuable part of this education.' vould be a "valuable lesson for me to come home drunk, would it? Or for me to take my little boy into a saloon and let him imbibe? Let the history of the world testify to the results of such

lessons; I do not want them in mine. Let your boy associate with debauchees, the gamblers and thieves, so he can have the full benefit of a fall or two for his education, if you choose, but I choose another class of education.

He referred to Jesus in reference to making wine. If he did he has been ashamed of the foolish work ever since he went to the spirit world, and is sorry he did so. But I have a higher opinion of Jesus as a man than to believe all that has been said about him in the Bible. I believe designing wine-bib-bing Jesuit priests inserted that story, in the book they changed added to, and took from, for hundreds of years as

As a "physician I believe their (alco age, of much harm. But so is the use of tobacco. And what of morphine, etc. I will agree with the doctor with all my heart Has any man a right to sell morphine as a beverage to any man he knows uses it as such, or to any persons knowing they intend to destroy their life by sulcide? I deny that to-bacco has the same effect to destroy the liberty and rights of others not using it, as alcohol has. But I also deny the right of any man to puff his polson fumes from his foul mouth where I am comelled to breathe it down my lungs, and there should be a law to stop such un-

MARSHALLTOWN CAMP.

Speakers.

Aside from some unpleasant weather the Marshalltown (Iowa) camp-meeting has, so far, been a success. The speak ers and mediums thus far have consisted of Moses Hull, Rev. T. W. Woodrow, Dr. Julian P. Johnson, Mrs. Jennie Hagan Brown, Mr. and Mrs. Folsom, Mr. and Mrs. Green, Mrs. McCoy, Max Hoffmann and Mrs. DeWolf Kiser.

The first lectures were by Brother Hull, and then came Mrs. Folsom with a fine lecture and tests. Dr. J. P. Johnson, who was formerly

Baptist missionary in India, and who, by the way, is a convert to Spiritualism through the manifestations of the Folsoms, gave one of the most scholarly lectures I have ever listened to. He brings his fine education and university training into Spiritualism and prove a powerful advocate.

On Sunday, the 29th, C. W. Stewart spoke to a fine audience on the principles of mediumship, giving the reason why of some of the puzzling problems of spiritual phenomena.

The lectures and poetical improvisa-tion of Mrs. Jennie Hagan Brown have been a source of astonishment to the public and one of the leading attracions of the camp, while the wonderful public work of Mrs. Josie K. Folsom has imply astounded the skeptics who have

attended the meetings.

Mrs. Eva McCoy is a splendid platform medium, honest, sincere and good.

Mrs. Bliss-Green has been giving fine seances, and Mr. Folsom has been doing good work in giving trumpet seances. ances.

On Sunday afternoon, Max Hoffmann gave a test seance to 200 people and his work was good.

On Saturday evening Mr. John D. Vail brought to the big tent a very large specimen of the night-blooming cereus, filled with great swelling buds, and during the meeting seven of those buds slowly opened into great, gorgeous white blossoms, before the wondering gaze of the people, and Mrs. Brown, taking this for a subject, gave one of the most exquisitely beautiful poems I ever heard.

On Sunday morning, we had a good lecture from Rev. T. W. Woodrow on Spiritual Development, in which he showed the difference between a Spiritist and a Spiritualist.

In the afternoon a large crowd assemside her for the purpose of giving her a new name. Mrs. Folsom, clad in creamy white with pink roses on her breast, and her pretty face flushed with excitement, wonderingly complied.
Mrs. Brown took the dear little medium by the hand and in gentle, beautiful language portrayed the devotion and "Spirits' Postmistress." Amid the applause of the audience Mrs. Folsom took her seat and it was some time before she could overcome her feelings sufficiently to respond. Mrs. Brown then proceeded to suggest that Mrs. Folsom be presented with an appropriate badge bearing this title, and after the meeting many persons responded. asking the privilege of contributing for the purpose. It was a beautiful tribute to a medium whose life and strength are devoted day and night to the cause she loves.

A splendid test seance by the inimitable Max Hoffman filled the afternoon, after a fine lecture by Mrs

In the evening came another lecture by Rev. Woodrow, more opening blos-soms of the night-blooming cereus, another poem by Mrs. Brown, and messages by Mrs. Folsom, thus closing a red-letter day for the Marshalltown camp.

Your humble servant, as usual, serves as filling, ready to do all things, from selling tickets to speaking on Socialism or any other old thing that he can do. C. W. STEWART.

becoming habits in those who have so little regard for others' feelings. I often am obliged to cross the street to escape such a trail of tobacco smoke, only in a few minutes to find myself in the same poisonous atmosphere. Have I no rights in this matter of "life, liberty, and the pursuit of happiness," and to breathe atmosphere not loaded with a World's Fanr exercises at Chicago, in deadly poison that almost makes one

vomit at every step? But with all the suffering and incon venience it causes, it has no place with alcohol. Several men in this town have lately been arrested for adulterating milk with a poison to keep it sweet. Here is a terrible violation of our constitution, if our brother's theory is true. Have not those men the right to preserve their milk, no matter how many babes are slain by the method?

D, consistency! thou art a jewel. I have seen statistics stating that more than a hundred thousand deaths re caused by alcohol each year in the United States. More lives destroyed In all pictures of beauty; than by any war that ever existed here. Should we have any law to check this death rate? I say yes, a thousand times yes. I am with Brother Francis, eart and soul, in saying it is "the In each sigh of sympathy, vorst business that ever cursed the In all deeds of humanity, yorld."

Seattle, Wash.

In the first thought ere st

THE RELIGION OF MAN. To the Editor.—I have carefully read the "Religion of Man and Ethics of Science," by Hudson Tuttle, and it is my

fudgment that it is one of the most useful and valuable additions to Spiritualist literature that has ever appeared. It is eminently calculated to clear away the fogs and mists of Oriental transcendentalism that have crept into the spiritual philosophy, and bring the cause back to safe moorings on the knowledge of nature, and glye to Spir-itualism a scieptific basis, and raise it to a plane of common sense

C. W. STEWART.

CONVINCED AT LAST.

A Physician's Testimony Freely Given.

I am a physician of Century, Florida and came to Kansas City, a distance of some fifteen hundred miles for the sole purpose of thoroughly investigating the mediumship of W. W. Aber, the cele-brated medium, residing at 3422 East For many years my life has been

louded with the shadows of unbelief as to the immortality of man. I have traveled extensively, and spared neither money nor time in endeavoring to satisfy myself from actual facts and incontrovertible proofs as to whether those near and dear to me, whom I had placed in the grave in sorrow and tears, yet lived and loved me as they did before death had placed the seal, of silence

Previous to my visit to this beautiful Kansas City, I had for eight long and weary years visited and investigated with most of the famous mediums of the United States, and until this week was in grave and anxious doubt as to the genuineness of spirit manifestations. Not so now. To day I am a perfeetly happy man. I have seen my wife, conversed with her and received a lovely letter from her on my slate (the slate I took to the medium) in her own hand-writing. Until Sunday evening last, I even had doubted the genuineness of Mr. Aber's materializa-tions and slate writing, and so I re-solved to subject Mr. Aber to certain test conditions which should prove to me beyond the shadow of a doubt, the truth or falsity of spirit manifestations. I well knew that I was considered by mediums and their friends, one of the most unreasonable people extant in my skepticism

It was a cruel ordeal that I required of Mr. Aber in proving to me that which I wished to be certain of. I would not agree to the tests suggested to me by Mr. Aber and his spirit controls, and devised one of my own. I purchased two pairs of the very best handcuits on the market, and I succeeded in getting Mr. Aber's permission to fasten his arms and hands securely at the wrists, and also his feet to the rungs of the chair with the manacles, and learned at the close of the seance that one of his legs was temporarily paralyzed. The punishment to the medium was so great that Sam Schmidt, Mr. Aber's chief control, refused to assist in the materializations, and the seance was superintended by the medium's chemical

control, Dr. Reed, at one time a cele-brated physician of St. Louis.

The seance was a great success, since six persons from the spirit realms ma-terialized and were recognized by members of the circle. In addition to the remarks of Dr

Reed, Professor William Denton, the scholar and scientist, gave us a short discourse in a loud voice, audible to every one in the circle. Professor Denton left his earthly body a number of

On Tuesday evening, September (vesterday) I attended the Intellectual Seance, and was startled at the realistic scenes which met my eyes! Among the materialized forms that I recognized, were Abraham Lincoln, the martyred president, Col. Robert G. Ingersoll, and Thomas Paine, the author of the "Age of Reason." etc.

Wesley Aber, who has been in the spirit land for many years, and is a brother of the medium, dictated a fine essay on the problem of life, to a spirit stenographer who ran a Remington machine for fifteen minutes much more rapidly than the fastest typewriter on earth would be capable of doing;

spirit stenographer making two hundred and fifty words to the minute.

A celebrated artist of the eighteenth century, made a fine portrait in three minutes of a deceased friend of mine A young lady from the land of spirits came out in full materialized form, elegantly dressed, and gave us a beautiful skirt dance, and another young lady appeared and elongated one of her feet to several times its natural length. A gentleman materialized to the circle, sank slowly through the floor until only his read appeared above the floor, said 'good night" and disappeared entirely.

other wonderful things occurred that were simply phenomenal and can truthfully be termed miracles, Among those present who will corroborate my statements is the famous poet, Thomas Brower Peacock, whom you all know is the author of the Columbian ode, the reading of which opened the

May 1893. I cordially recommend all agnostics and skeptics to the only true religion Spiritualism, by consulting the celebrated medium, W. W. Aber, whom consider by far the greatest materializ ing, slate-writing test, and all round medium in the world.

J. A. M'DONALD, M. D. Century, Florida. Brower Peacock Witness: Thomas Kansas City, Mo.

TO A SPIRIT.

In all thoughts of purity,

In all songs spiritual, In all desire of heaven, In all longings of the soul. In every throb of pity, In the last thought ere sleeping, In the first thought at waking, In dreams of night the dearest In glimpses of heaven the clearest In hope of joys ere long, Thou Inspirer of my song For I am coming unto thee, To our home beyond the sea: Oh blest the hour to me, That shall set my spirit free WILSON DUNCAN.

Council Bluffs, Ioway.

libertine.-Bencroft.

A blithe heart makes a blooming visage.—Scotch proverb. Sedition is bred in the lap of luxury,

and its chosen emissaries are the her

LIFE AND DEATH.

Death Is an Awakening to New Life and HE IS COMING TO LIFE IN THE D. W. Hull Has Good Words for Them. Beauty.

The so-called mystery of death is not mystery; the gold to sleep is only to waken to new life and beauty; why do we wail at the departure of our people to the new world of light and beauty? When on the earth planet our loved ones and friends leave us to go to a more pleasant place to take up their life work, we are glad and bid them good-bye with a light heart. angels of death bid our loved ones and friends come to a new hand, a new world of peace, joy, love, and happiness we are bowed down with grief and sad-ness. We forget that all things earthly must return to the earth, and things that are of the spiritual, to the spiritual world.

How can we be so inconsiderate as to wish, and oftentimes pray, for the ones to remain in the earthly, body, when the release of the spirit neans a new birth, and a gladsome awakening to the everlasting life beyond the hills of sor-

row and of pain. We grow old too soon, in earth life. because we do not care for our bodies and our spirits as we should. At the and our spirits as we should be young in age of ninety we should be young in spirit, and the body be as a well-worn garment, soon laid aside. I have often considered the plan of death, and to me there is no harshness in it. I only see the loving kindness and mercy of our "Great Ruler." I am a believer in a "Great Ruler." I am a believer in a God. To me he is all kindness and love. What He sends to me, be it sunshine, or sorrow, I am content to abide by, because I know He sees from the beginning to the end of time; and to His children He will send naught but what is for their ultimate good. We what is for their ultimate good. We cannot tell why such things be but after coming in close touch with "invisible power" and being shown by many little things how wise and thoughtful the mind is of the "Great Spirit" who guides and guards us, we should be content to abide by His will Many people say " if they could only be sure of a life after death, how happy they would be."
To me, from my early girlhood there has never been a glimmer of a doubt concerning the new life; but since my eyes have been opened and my hearing made clear, to the beauties of the spiritual world. I know hearing that world I know hearing the spiritual world. itual world, I know as well as I know the sun shines upon the earth planet, that when my eyes are closed to earth they only close for a few moments of dreamless sleep, to open in the glad,

happy home above.

I often wonder how anyone can be happy and have no belief in a future life. I love to think of the long eternity before me, and the many things I pray earnestly will be given me to do. This idea of a long earthly life given to sin and idleness, and at the moment the angle call you want to the contract of the cont the angels call you, you can receive for-giveness, and enter into the new world spotless and pure, is quite beyond me, For every evil deed and thought, I beve we will be compelled to make titution before our pathway will plain to the cities above.

Progression will be our motto in the shadowless land. Ever onward and upward, new things to learn, new ideas to bring forth, new beauties to see, and the measureless fullness of God's love to be over and around us all. Always helping those behind and below us to climb the hill of knowledge; striving always to do good, even as we should do here, but so often forget.

When our earth life is nearing its close, and we hear the first faint whisper of the angels of death calling us, will it not be good to look back over our earthly life, whether it be long or short in years, and see some good we have done, and some one we have helped? We live for some purpose, though our life on earth may be but a day. We are born to be given our individuality, and to do our earth work, and how blessed it is for us when we find our work, and do it willingly, and gladly, caring not for earth's praise nor blame; knowing it is the desire of Him who sent us here to prepare our spirits for the land im mortal. Then will death be swallowed up in victory and we will know there is no mystery regarding it, only a natural end of earthly life.

Let us be faithful, and ever believe and trust in the Power that rules all things, and will lead us to our perfect spiritual attainment

MADAME ROBERTS. The Dalles, Oregon.

HOW OFTEN

How often, O how often I have crossed life's restless sea, Watched the lowering clouds appear, which hid the light from me; Heard the sea-bird call its mate, then plume his wing for flight, Watched the twinkling stars come out

to deck the brow of night.

How often, O how often I have listened with delight, To music of the cricket, heathithe rose bush after night. bush after night, My soul would go out searching for the bliss earth cannot bring." Till I found my dear departed; and

heard the angels sing. How often, O how often I have begged my soul to walt. For the coming of the hour they will open wide the gate; Where my anxious friends are waiting to bid me enter in, And rest within their circling arms

away from earthly din. How often, O how often I have smoothed a brow of care; With tender hand touched lovingly his crown of silvery hair: Dispelled the clouds of doubt that wer nestling round his heart And prayed the God above to bless, and that all fear depart.

San Francisco, Cal. Revery, which is though to its nebu lous state, borders closely asson the land of sleep, by which is bossided as

by a natural frontier. Hugo,

Rose L. Bushnell Donnelly.

METHODIST CHURCH,

And Rattling the Old Dry Bones of Orthodoxy as Never Before.

"Tom Paine Methodists!" This the very latest phrase in the vocabulary of the followers of John Wesley; and it is the outcome of a bitter controversy that is bound to have a hearing at the session of the General Conference to be held in Los Angeles next

May.

The "higher critics" have been the cause of all this trouble, which the exponents of "orthodox Methodism" say has permeated many parts of the church and has infected both clergy and bishops. The opposition to the "higher criticism" hopes to bring up its dvocates with a sharp turn and make them step back into the traces or get

The seat of the troubles lies in the two main theological schools in the church, the Garrett Biblical Institute at Chicago, and the Boston Theological Seminary. These schools, the opposi-tion claims, are in existence by the suffrance of the Methodist church, and yet are teaching the students attending hem doctrines that attempt to undermine the very foundation of the Chris ian religion, destroying their belief in the authenticity of the Bible and the divinity of Christ.

The August issue of the Methodist Outlook has just come out here, and it dishes up hot stuff for the edification of the general church, and especially for the enlightenment of the delegates to the General Conference. The present number of the Outlook

starts out with a comparison of the teachings of Tom Paine to the instruc-tion given by the church's theological professors. It says: "It is an opportune time at this 200th

anniversary of the birth of the human founder of Methodism, to lay before you the real character of what is now being taught our sons and daughters in Methodist schools. "Methodism was born in a university and has always been a firm friend to ed-

ucational institutions. She is noted for her toleration, but she has never toler- does not come out entirely minus. ated men who attack the Bible and the "The following pages set forth in an unanswerable way, by quoting their own language, the fact that Dr. Milton S. Terry, Garrett, Biblical Institute, Ev-

S. Terry, Garrett Biblical Institute, Evanston, Ill., and Dr. Hinckley G. Mitchell, Boston University School of Theolell, Boston University School of Theolemann March 1972 ogy, Boston, Mass., are teaching in many ways the same things against the authority of the Bible and the Christ that Tom Paine did in the later part of the eighteenth century.

'reverent investigation' of the Bible. "Wesley and his coadjutors saved

erate men teaching Paine's views in our very theological schools?....Dr. Terry Mitchell, and their, friends of the higher criticism attack the foundations of the Bible, and do not hesitate to even attack the Deity of Jesus Christ If we allow our sons and daughters to be taught the agnosticism of rationalists and infidels, for most of them there can be but one result, viz., they will become infidels... There is but one conclusion infidels... that they (the professors) o draw, his assaults upon the Old Testament in

particular. "If so, then we have the marvelous fact that one of the most inveterate haters of God and His Book really leads the way by nearly a hundred years in what is now called 'scientific,' 'devout, scholarly' criticism of God's Book.

"The question, 'what can we do about it?' forces itself upon every every Methodist. Do not send your sons and daughters to any school where such teachers are allowed to remain on the faculty. Do not support such schools. Conference in Los Angeles who will un. The funds for the first payment of three must be stopped, and if any school does not heed the voice of the church that it shall cease to be known as Methodist. and have Methodist patronage withdrawn.

folded hands and say, It will come out all right. No, it will not. Paine, Voltaire, Terry, Mitchell, etc., cannot destroy the Bible, nor even affect-it; but Julian and Sister Irene Smith. Though our higher critics are now making infi- all was done under the auspices of the dels out of our sons and daughters who State Association, Brother and Sister are taught by them."—Los Angeles Smith assumed all responsibilities and

LIGHTS AND SHADOWS.

Thro' earth's shadows I dimly see A dear face orbed in matchless grace From flower and leaf she speaks to me Her fair image I can trace. Her love so constant like summer air Exalts my soul to works and prayer. A new life quivers in my heart,

spring, The old mortal life stands apart, The soul in gladness takes wing. As if 'twas breaking away from time To bask in heaven's fairer clime.

Like buds that feel the breath of

Ah, who can measure the spirit sight, Recalling scenes as from the dead, To feel love's all-penetrating light The soul e'er upward lead Where the dear ones stand revealed From mortal ills and anguish healed Thro' the deep'ning shadows of the

days Decline, I feel my soul Leading me thro' star-lit aisles and Up to Love's immortal goal,

Where earthly shadows will no longer BWay My mortal being of feeble clay. BISHOP A. BUALS,

WASHINGTON CAMPS.

There were two carpo-meetings in Washington this year; there will probably be more in a year or two. I at a Stote Shirth tended both of them—the State Spirit. ualist Association camp-meeting, on or near the Seattle and Tacoma Interurban Electric road, nine miles from Tacoma, a few days at first, then the Etna meet ing, at Etna, Clark county, about 30 miles north of Portland- for a while, returning to the state camp-meeting again about a week before its close.

Mrs. L. Nagel, the unexcelled trance speaker and platform medium, Mr. Bourquin and a Mr. Patsley, the latter two from Summerland, were the speakers. Mrs. Nagel is one of the few trance speakers who has added some trait. In Ordente well resistant of the speakers who has added some trait. study in Oriental religions, a study of the sciences and various other thought ful subjects to her mediumship, so that if her inspirers should not be read up on these or other subjects, she does not render Spiritualism ridiculous by talk ing about "Sixteen Crucified Saviors," or talking nonsense for science. Bro. Bourquin is, or his inspirers are, careful and exact in their statements, but owing to sickness, he did very little of the speaking.

There were a number of mediums. but none of them did platform work except Mrs. Nagel. B. F. Foster, the spirit photographer, took about sixty photographs of campers and their spirit friends, and I believe about all were well satisfied with the pictures of themselves and friends in spirit life. He is also a physical medium and his seances were all satisfactory. Henry B. Allen is known from the Atlantic to the Pa cific as a physical and musical test me-dium. He always exacts on himself test conditions, and all have a chance to know of the genuineness of the phenomena occurring about him.

This was the second year of this camp, and the crowd was more than twice doubled this year. Brother Allen has been the promoter, and the man of all work at this meeting. Indeed he did all that was done for this camp without any assistance from anyone Yet there are a number of good Spiritualists about Etna who will see that he

Mrs. Hull had taken sick when leav mis. Hull had taken sick when leaving Kansas and had the sickest spell of her life while there, and we were made to realize the brotherly kindness of the campers here by their ministrations. Washington Spiritualists are unexcelled in deeds of charity and kindness. The sickness of Mrs. Hull enabled us to see more of the good side of abled us to see more of the good side of Spiritualists of Washington than we had known to exist, though we had learned to love them for their sturdy dherence to their principles.

"Whatever the motive, the fact remains that what was at that time and ing at Edgewood, near Tacoma, there has been ever since recognized as De were at various times a large number ica, which has been rigidly enforced ism and Infidelity is now! taught our of speakers and mediums, among whom who is destined to become one of the best reform lecturers ever on the England and America from the results American platform: Mrs. Esther Thom of Paine's teachings. Shall we now tol- as Bosley, whom we insisted in speaking of as Esther Thomas-good enough for her; she should not have built an excellent reputation on that name, but her husband, though not a public man, is every way worthy of her. I don't remember of ever having met a more pro found Oriental scholar and thoroughly scientific thinker; Mrs. L. Nagel, who was also at the Etna camp; Mrs. Lole F. Pryor whose reputation is not national only, but world-wide; Mrs. Frances Sheldon, whose splendid abilities are well known on the coast; Mrs. Flora Heckman, who is assistant pastor of the | quest, war, the murder of millions of another brother whose name I cannot remember as I was at the Etna camp when he was there; Sister Lovejoy, for years pastor of a Spiritualist society in Tacoma; Sister M. E. S. McCall, of Ta coma, and probably one or two others whose names I have forgotten. The grounds for the camp-meeting

weeks before the meeting and there was no time for advertising the meet-Send delegates to the coming General ing. Yet it was a splendid success. hundred dollars were raised and paid, and all the other expenses were As there is only one hundred dollars payment to be made on the grounds next year and for four subsequent years the expenses will easily be met, and a "It is folly unutterable to sit with little will be left for improvements. did all the work. These grounds are situated at the head of a beautiful lake, half-mile wide and three-quarters long, and nicely shaded with fir, maple and cascaret trees. When finished it will e one of the nicest places in the world for a camp, situated only about threeourths of a mile from the Interurban railroad station. Our meetings were the most harmonious of, any camp have attended in a long time.

meeting the State Association meeting great interest was manifest. A splen lid list of officers was elected from the most earnest and capable men and wo men in the state, and at the close of the election we realized that we had material left, but unutilized, sufficient to have elected two or more such lists as those chosen. They will co-operate with the officers whenever they can be of ise. The following is a list of the offi-

cers elected: President, Rev. Mrs. Mrs. France Sheldon, of Tacoma; first vice-p dent, H. D. Klein, of Seattle; sec first vice-presi vice-president, C. J. Knowlden, of Tacoma; secretary, Julian W. Smith, of Tacoma: treasurer, Brother Kenton, of Puyallup; trustees, George Head, Sno-homish; F. W. Rowe, Seattle; E. B. Estes, Tacoma; Brother Leach, of Puresidence forgotten). Young People's world-Richter.

The Divine Law of Love the Only Solue

tion. It was with regret that I read such a manifestation of race prejudice as that expressed in The Progressive Thinker, of Aug. 29, by S. H. West, in the article

under the heading of "The Negro Prob-He says: "While slavery existed there was a strong feeling of sympathy in the North for the negro." Yes, some people in the North were possessed of enough of love of humanity and of justice and mercy, to so deeply sympathize with their cruelly downtrodden black brothers and sisters, that they could not rest until that terrible system of slavery was abolished; and it is a mistaken idea that this sympathy has faded away, or that that class of people feel any antipathy against the negro. There always was, during slavery days, a large class of people in the North, who were coldly indifferent to all the cruel horrors endured by the slaves, and anthonous control of the slaves, and anthonous control of the slaves. other class whose sympathies went

not capable of sympathizing with the unfortunate. Again Mr. West says: "The lack of ffinity between the two races becomes more evident every day," and he fol-lows that assertion with the statement that the feeling of antipathy against the negro is stronger in the North than in the South, which shows plainly that it is a mean, narrow, selfish prejudice that causes the trouble, instead of a lack of natural affinity, for were it the latter, the greatest antipathy would exst where they are constantly brought

strongly with the oppressors of these unfortunate people. Many people in

their present state of development are

into closer relations—where they are best acquainted with each other. Again he asserts that "No intelligent. close observer of passing events can fail to realize that we can never form a homogeneous nation of whites and ne-groes?" Why can we not? Is it be-cause of our "antipathy" to our weaker and less developed brothers and sisters of the dusky complexion? Are we really so hopeless of the possibility of our own spiritual development that we cannot expect ever to be able to tolerate or to live in harmony with those whose attainments are less than ours? If we are really so domineering and overbearing, so determined to persevere in injustice and selfishness, then we had better be the ones to move on to another continent; for if either of the two races has a better right to a home in this country than the other, it is the negro. Those four hundred years of hiter Those four hundred years of bitter. bondage are by far the greatest price

yet paid for a home in this country.

He speaks of an "unwritten law. which has governed this country ever. since the first settlements." Says "that law is that white men shall rule Ameragainst the Indian, the Negro and the might truthfully have added against the white man's mothers, wives, sisters and daughters also, save some few exceptions which, with great difficulty have recently been obtained by the long and weary struggle of some freedom-loving love this unwritten law far more than the writen law that Americans profess to believe in-the law that proclaims that "All men are created free and that "All men are created free and equal with certain unalienable rights, among which are life, liberty and the pursuit of happiness."

And now he sees a vision which to him is beautiful! A prophetic vision, the fulfillment of which involves con-

Tacoma Spiritualist Church, Mrs. Shel- our brother men, followed by the endon being the regular pastor: Brother | forced exodus of the hated negro race, Copeland, an ex-Unitarian minister, and the long enslaved, long suffering objects of the white Northerners' athy." He tells us he gets his impressions from the spirits of the two greatest emancipators that ever lived. Well if that is true, retrogression and not progression is the law after death. But he truth contained in that statement is of the same character as that truth that the ministers of the gospel used to be inspired with before the war, when they preached that the religion of Jesus sanctioned slavery. This slander of the great humanity-loving, liberty-loving spirits of the emancipators, by pretended Spiritualists can never make wrong right or solve the negro problem any more than the slander of Jesus made slavery right—or averted the just retribution of that awful crime.

the only solution of all problems involveach other, or of any beings high or low in God's universe. Without love which is the only fulfillment of divine law, we can never advance or come into mony with all humanity. Love and justice go hand in hand. Where we love it

is easy to be just. "The world is my country and to do good my religion," declared the great Thomas Paine, and when we all attain to as great a height spiritually, we shall more deeply concern ourselves about the well-being and happiness of our colored brethren than about the white man's supposed prerogative to rule. Our most lealous watch will be kept over our own spirits, lest we manifest more of selfishness than justice.

MRS. H. A. STOCKEY. Seattle, Wash.

Organizer, Sister Klein, of Seattle. legates to National Esther Thomas Bosley and Sister Bendelegate, but learning that Sister Benon also wished to go, she resigned in

her favor.) As Sister Sheldon is a born organizer: and an indefatigable worker, we expect to see much good done in this state this DANIEL W. HULL.

Cle Ellum, Wash.

His face was of the doubtful kind that wins the eye and not the mind.—Scott. How calmly we may submit ourselves yallup, and Margaret Tetslow (name of to the hands of Him who bears up the

SOME SUGGESTIONS

In Repard to Mistaken Methods of In vestigating Spiritualism.

In the investigation of any subject, especially that involving facts and principles not familiar to one's experience, there are certain conditions that must be observed in order to succeed in that

investigation. It must be admitted that by far the larger portion of what we call knowledge which is accepted and acted upon as such, has its rise in what we learn from others.

The realm of absolute causes is entirely unknown to us. All things that we can know are facts; that is, the effects of causes. These are the revelators of all so-called knowledge. Therefore, a correct cognition of facts is the essential requisite in forming logical Fulton county, Indiana, where he estabconclusions.

As is seen in the history of the development of physical science—the long struggle and uncertain conclusions. (as and that of alchemy,) the facts were as | vided himself with several wives. He | belief is knowledge." Did I say it was? familiar to the ancient, as to the mod- was very fond of spiritous liquors, and Read it again Brother Jamieson: with ern world. The forces that gave rise was generally pretty full, and when in your logical glasses on. I said "faith is to the facts upon which these theories were founded, were not even dreamed of; and the facts themselves were incorrectly cognized, not understood; But when Newton discovered and formulated the laws to which these forces gave rise in regard to planetary astronomy, it was made a possible sci- chiefs of his tribe was called, as was cludes both, and so does science. ence. Every astronomer, from Herschell to the latest, has accepted discoveries of Newton and Keplar; and acting on this knowledge, men have ex-

tended that knowledge to its present limits. The development of chemical science has undergone the same struggles, though not so long nor severe in its de. Into execution. The father had the out it. But no man knows that the velopment. Sir Humphrey Davy sustains the same relation to chemistry that Sir Isaac Newton does to planetary astronomy; and all investigators and students accept the results of the orig. | free man. His son kept watch of him. inal discoverers, as final conclusions without attempting to go back and traverse the ground of the original investigators. Such an attempt if persisted est in wanting to kill him. Finally the in, would materially impede, if not defeat all further progress in science, The student in chemistry goes into the laboratory already supplied with knowledge of the elements and their affinities in definite proportions, and pursues his manipulations with as much certainty of results as if he had acquired his knowledge by original inves-

These operations are all on the plane of physical life; and even here, the ceiling above, and with a single groan realm of ultimate causes is hidden and struggle, the noted chief, Au-befrom view. No one can know why all | nau-be, fell over on the floor-dead: bodies attract each other directly in an acid and an alkali unite chemically,

But when we begin our investigation of facts that have their rise in the activities of those who have passed to the spirit side of life, we must recognize the fact of a spiritual cause just as in regard to the facts that have their rise in physical forces. It will be urged that this statement is a begging of the question; but it is no more such than is that of the facts that have their rise in physical forces. The spiritual facts are as well authenticated as are the physical facts. No intelligent person pretends to deny them.

But as in physical science, the successful investigator must be familiar with physical facts, so in spiritual science, he must be familiar with the phenomena that have their use in spiritual forces, directed and operated by spiritual beings.

The difference in regard to the character of these forces must be noted. The spiritual forces are characterized by intelligence and design; the physical any apparent purpose. Why there should be any difference in the method. of investigation, it is impossible to tell. In both, the facts reveal their respective causes, and the same method of investigation must be pursued—there is no other method possible.

Just as in the domain of physics, the successful student is dependent on the acquisition of others' knowledge, so the student of spiritual science is dependent on the knowledge of others for his success in the investigation of spiritual science. As the ancients could not interpret the fact that a light substance rubbed on a piece of amber would attract feathers and the like; nor could they grasp the significance of Hero's cup, so the investigator, without a knowledge of the principles of spiritual philosophy, is not prepared to interpret the facts of Spiritualism.

The knowledge that has been acoriginal investigators; yet that knowl- | forever. edge is as essential to the successful investigation, as was that of the original investigator; and like the student in physical science, he is equally dependent on human testimony, as is the student of physical science.

When he is satisfied that the spiritual phenomena are genuine, he must con- ney to the happy hunting grounds. A Now Brother Jamieson, do us up with I know enough about Spiritualists to slder their vast extent and the intricate, pen of sapling poles was erected your skeptical carving knife, and pick and to us the unknown and unknowable cause of their production; likewise the the stench from his decaying body be dodge all the fatal facts you can, repeat wish they were, more numerous for ability, earnestness and perseverance came unbearable, when the white peo the changes on the superstitions and their own sake and for the sake of of the multitude of investigators in ple in the neighborhood dug a grave fictions of the past; but do not forget truth. One of this kind, president of a reaching the same conclusion based on near by into which they tumbled his ret that the demonstrations of the present | Spiritualist society, says he does not indigenous and spontaneous manifesta- remains, together with his parapher- are what we claim as the basis of our take "every shadow for a ghost." But

ception of the conditions of spirit life, nor of the difficulties to be encountered ! by spirits in manifesting their presence to mortals; nor of the opposition with which they have to contend, with other spirits who oppose their return to and giving manifestations so character- is new. ized by mendacity and absurdity as to create disgust and offend the honest in-

against earthbound spirits. to reach right conclusions often result; puts all parties concerned in an un-Among them are incorrect conceptions in regard to the character of the inhabitants of the spirit world: no recognition of spiritual forces as different from ability or integrity of others who have physical forces; preconceived opinions formed conclusions, and regards them far different from those revealed by the as unworthy of belief. To a thinking spirits, and which are held as realities | mind this seems absurd; and he reby the investigators; and withal, the es- gards all those with vastly superior optablished habit of feeling, thought and portunities, and sacrificing reputation action that unconsciously determine the in espousing an unpopular cause, as ordinary conduct of life; but in the olther wanting in common sense, or as search of newly discovered truth, this co-conspirators in deceiving all manfact is nover considered. Besides, self- kind, which is even more absurd. In knowledge is grievously lacking in such cases the failure is attributable to those who fall in their investigation. the investigator, rather than to the fact This is no fault of the individuals. of spirit return and communion. The wm. George Jordan. It treats of the What we know, we have to learn; but fact, however is, that those who form we have unconsciously learned a great incorrect conclusions have never investigate, the supreme charity of the world, of Buddhism; compact yet comprehenmany things that are errors. Being tigated at all. born and brought up in the midst of er

GHOST OF PAU-KOO-SHUK.

Story of an Indian Tragedy and Spirit Manifestations That Followed

To the Editor:—In the issue of your excellent paper of September 5, you publish an article in regard to the spirit of the squaw wife of the Indian chief, Au-be-nau-be, whom he killed. the article states, at Lake Manatou, near Rochester, Ind., being frequently seen about that romantic spot. Some years ago I had occasion to make a

be of interest to some of your readers: government thirty odd sections of land bordering on Lake Maxinkuckee in Marshall county, and extending into nowhere. band numbering about three hundred over which he presided as chief. Pothat condition was quite quarrelsome, resulting in many fights and knockdowns. On one of these occasions when he was more than ordinarily intoxicated, he got into a fracas with one of his wives, and in the scuffle that ensued, killed her. A council of the the custom in such cases, to deliberate as to what his punishment should be. This council, following an ancient cus-

tom, decided that his eldest son should be the avenger of the murder and slay his father. The sentence of death was pronounced, and the son was given a and as he wanted the old man out of the way, so he could succeed him as chief of the band, he was really in earnstole in upon him, drew his tomahawk from his belt, and with a terrific blow thrust it into his father's head up to the handle. The blood spurted to the low

The son, whose name was Pau-kooproportion to the quantity of matter in shuk, succeeded his father as chief of each, and indirectly as the square of the tribe, and the same year disposed of their distance apart increases; nor why the lands belonging to the reservation by treaty to the government, and with giving rise to a salt essentially differ. his band in 1838, started for the reserent in appearance and quality from its | vation west of the Missouri river. Acelements. The fact is all that we can | cording to the account of one who accompanied the Indians on that expedition, Pau koo-shuk, when near the Mississippi river refused to go any further. and finally escaped and returned to the old hunting-grounds. He spent the remainder of his days, which were few, hunting and fishing along the rivers and lakes in the neighborhood where he had formerly lived. His life, however, had proven a failure; his kindred and friends had been dragged from him; he grew restless and discontented, drank to excess, went from place to place, getting into frequent quarrels and fights.

In one of these disturbances, which. occurred at or near Winamac, Indiana he was so badly hurt that disease set in and he died. The writer of this was informed by one who said he was one of the pall bearers, that the body of Paukoo-shuk was carried from Winamac and buried on Long Point on the west bank of Maxinkuckee, the most beautiful-lake in Indiana. Whether this story is true or otherwise, is of not much consequence. Human bones were are simply the manifestations of a found there many years ago, and many blind, unconscious force, and without of the early settlers had implicit confi-

dence that Pau-koo-shuk was buried there as stated. Many who were about the lake in the early days believed that his ghost came forth on almost every favorable night and skipped about on the water, and floated around among the trees and bushes that grew on Long Point where he had been buried, like a thing of life, "cutting such fantastic tricks before high heaven as make the angels weep." Sometimes he would be seen in his lit- tor in scientific work I might name sevtle canoe, apparently paddling with all eral hundred—in fact all scientists past his might for the southeast shore of the and present. If he wants a special lake, where his father had formerly owned a reservation, and while the Flammarion, Trowbridge, Marconi, spectator was gazing, the ghost would Tesla, Edison, Newcomb, James, et al. instantly disappear in the rippling waves, and would be lost to sight. Turning to the shore again he would be ob- and the ether, as indispensable factors served floating about as if in search of in the study of science? Definitions something, and then all at once would differ. Science is not complete with disappear, and would not be seen the knowledge of facts. That is only quired by many earnest and able inves- again for several nights. With the one part of it. Prof. Dolbear is high tigators, each reaching the same con- coming of civilization his ghostship has authority in science. He defines it "a shocked when any one proposes strict clusion, though unknown to each other, permanently disappeared, and the consistent body of relations." To him tests, or suggests the propriety of rigid is beyond the ability of any one to ob- places that knew him so well in the the atom and the ether are important | cross-examination. We are told by this

> set up against a big tree near the place other. Spiritualism has its facts and ual conditions. where he was killed, dressed in the par- demonstrations, which all who will may which he might need while on his jour- lations."

been allowed to rest in peace. . DANIEL M'DONALD. Plymouth, Ind.

vestigators who have no idea of the in- ters founded on the ordinary experi- ahead. But do not waste too much time tentions of those who control some med ences of life are accepted on the testion on me, for Brother Sweringen needs diums who are incompletely developed, mony of others while those of a spirit, your attention. and have not sufficient protection unl origin are held in abeyance, doubted and treated in altogether a different There are other reasons why failure manner without the least reason. This pleasant position. The doubter assumes by implication a superior knowl- information How They May dive Birth to Happy, edge, inasmuch as he disbelieves in the

E. J. SCHELLHOUS.

FAITH NOT SCIENCE.

Prof. Jamieson, Off the Track, Put to

I notice that Bro. W. F. Jamieson, as usual, is off the track; and as he proposes to do me the honor of a series of letters in answer to my letter published in The Progressive Thinker for July 18. I deem it well to help him back on to the track, before he proceeds too far. If he once gets started fairly, with all wheels on the track in good order, he thorough investigation of that early in may reach the desired station safe and dian tragedy, an account of which may sound, and then he will probably make the discovery that he is a Spiritualist. Au-be-nau-be held by treaty from the Otherwise he is liable to run on to boulders, into the swamp, over wild fields of waste and confusion, and land

In his last letter he quotes from my lished a village bearing his name, his letter as follows: "Of course we all know that faith is a factor in all scientific as well as religious study," a factor in all scientific study." Not

> that faith is science. Then again he says, "What is the issue? That Spiritualism is not mere belief or faith, but knowledge." Off the track again. "Spiritualism is not mere belief," nor is it all knowledge. It in-

Bro. Jamleson denies that faith has any part in science. Let us see. entists freely talk of atoms, as if they were demonstrated realities. From Dalton to Tyndall, the atom has been accepted as an important factor in the study of chemical science. In fact they certain number of moons to carry it hardly see how they can get along withright to defend himself, and if he could atom exists. Scientific men the world keep out of the way and escape the in- over talk of the ether, as if it were a fliction of the penalty until the time | reality, capable of sensuous demonstrahad expired he was to be considered a tion. But it is only a theoretical existence. But it is an important factor in the study of scientific problems. It

looks to a novice as if faith and science were pretty close companions, and that "faith is a factor in all scientific as well opportunity presented itself. One day as religious study. Scientists usually the old Indian chief drank to excess | manifest faith in the stability of nature sat down in a log cabin, west of the the unchanging order of her manifesta-Michigan road, just over the line in Ful- tions in accordance with natural law ton county, a few miles east of Maxin- the same yesterday, to-day and forkuckee Lake, and went into a deep ever." Upon this faith rest all their ef- tested; living witnesses instead of dead sleep. His son having followed him, forts to discover and demonstrate. As- authorities." tronomers forecast eclipses, by means of knowledge of the past and present motions of heavenly bodies, and faith that they will continue in the same order indefinitely.

> faith—belief of the great-body of the people, Brother Jamleson included, in the statements of schoolmen about matters that they have no personal, experimental, knowledge; and these statements of scientists are published in books and periodicals and read by intelligent people with confidence, and accepted as true. But it is all faith on their part. Brother Jamieson has seemed to have faith in them, and, if I mistake not, has predicated much of his materialistic reasoning upon the testimony of scientists, without verifying it by experiment, and settling every question by personally demonstrating its

Brother Jamieson is constantly confusing and confounding the creeds and stories of the past, with the manifestations of the present. If there was no past, the demonstrations of the present are ample proof of the truth of Spiritualism. If Brother Jamieson has not found this evidence it is probably because he has not sought it in the spirit of unbiased interest and critical thor-

oughness He asks: "Does not the entire history of science show that faith and knowledge have been for ages the deadliest foes?" NO!

A phase of faith-belief-has been an important co-partner with scienceknowledge-always. But certain kinds of faith, predicated upon fiction, and priestly dogmatism, have been and still are the foes of knowledge (that is such knowledge as exposes the fallacy and falsehood of the claims of that kind of

He asks me to "name the real scienist who hangs a large share of science upon faith." Who said any one did? I said faith is a factor in all scientific as well as religious study;" and I have sustained that statement in this letter; and as a scientist who employs that facname I might mention Prof. Crookes,

Can Brother Jamieson show that it is not faith by which they accept the atom

around him, in which he remained until out our errors, analyze our logic, and There are Spiritualists of this kind. I nalia, goods and chattels, lands and ten- science. These are as real, as accessi- what do some Spiritualists, even in this One who is acquainted with the philements, hereditaments, etc., thereunto osophy and literature of Spiritualism, is not prepared for a successful investigation; neither has he the requisite contract and since that time his remains have which scientists are supposed to depend. By the time you have finished reading this I think you will be on the track, and will not be wasting your genius in vain attempts to befog yourself ror and superstition, we find it far more | and the public by making me say what earth; and to a great extent, balle the difficult to unlearn what we have I never said or thought—that faith is attempts of mediums by getting control learned amiss, than to learn what to us science. Neither are facts science. But faith and facts co-operate in that Taking all these things into consider- | "consistent body of relations" defined ation, and the further fact that all mat- as science. On the track. Now drive

LYMAN C. HOWE.

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SCIENCE AGAINST FAITH.

The Battle Between Materialism and Bairituallem.

knowledgo. They are close companions." tin via Are they? dils: Faith forty-second cousin to absolute certain knowledge? I have never dutimated that the selentist has no use for hypotheses, theories; but they are the scaffolding of sclence, not science itself. I have never said their cientist may not be a trusting man: butithat his "trust," his "faith," is not science. His hope is not science;

knowledge, is science. Brother Howe says, in a most discriminating manner: "Of course Spiritualists do not rely on the accounts of the resurrection of Jesus. Enoch's lygamy, was permitted among the In- then he says: "But let me tell Brother flight to heaven, Elijah's automobile for instance, in the geocentric theory dians at that time and Au-be-nau-be pro- Howe that faith is no more science than journey to the skies, or any other story of the past, which cannot be verified." Good. Thank you for that. By faith millions of very religious people have relied upon those stories of the past, Spiritualists reject them. Brother

his imagination is not science. His

knowledge, resulting from observation

Howe thus acknowledges that Spiritualists themselves are skeptics, doubters, lack faith.

titions and variations which reduce them to scientific certainty." "Scientific certainty" renders faith

superfluous. Apply the principle of "verifiable testimony," "repetitions," variations," experiments often instituted all along the line of mediumship and you will frighten fraud out of your spiritual court, or seance. Faith takes things on trust; it does not demand repetitions and variations." These are what skepticism calls for.

In my first article I said "intelligent Spiritualists declare that the race needs present-day demonstrations rather than moss-covered facts, however well at-

Mr. Howe coincides with me by ing, "Present-day experiences have the advantage." I do not see how any Spiritualist can logically take any other ground. But when it comes to "wit-But I more emphatically refer to the i nesses" I admit that he has far more faith in them than I have, for he says: "But men are hung, electrocuted, deprived of life, liberty and the pursuit of happiness by the testimony of witnesses, who report what they saw, or think they say, or heard.'

If that is one of friend Howe's strong supports of Spiritualism, and has been depended on asia rule by Spiritualists, then, in my judgment, it becomes a

Yes, Ladmit that men are put to death on the "testimony of witnesses," and many of those men were innocent. while hosts of criminals escape. Juries. have voted life away on the "testimony of witnesses" of set a monster free because they did not know; they were ignorant; they believed; they had faith.

In many criminal cases scarcely two witnesses will tell the same story about a transaction that they both witnessed. One witness has a fickle memory, the other a lively imagination. They both report: what they saw, or think they saw or heard? not is a shame on our civilization, that a human life should be suspended by such a brittle thread!

My friend Howe says, "In considering

the value of testimony one needs to know something of the character and mental habitudes of the witness." This is what I have contended for, Too many Spiritualists proceed on the assumption that a witness is a witness; add to this the fact that their "witnesses" are seldom cross-examined, and it will be seen why a "weeding out" process has never taken place, except in a few isolated cases, in the phenomena of Spiritualism.

Brother Howe is right when he says, Many are careless, impulsive and

jump to conclusions. That describes many Spiritualists who are anxious to have Spiritualism proved true. They are that class who do not want to read or hear anything said against their "witnesses" nor "evidences." They "say, It is a beautiful philosophy, and if it is not true they never want to live long enough to find it out! By their own confession they shut their eyes, open their mouth and swallow whatever any medium gives them. They are the "careless, impulsive," jump-at-conclusion class; they care nothing for the "character and mental habitudes of the witness," especially if that witness is a medium. They are the credulous class, and are tain by traversing the ground of the primitive days will know him no more | factors in making up the "body of rela- | class that such a course throws an aura tions" in which facts and faith co-oper- of doubt over the medium; that such Au-be-nau-be was buried -or, rather ate as factors, one as essential as the skepticism is unfavorable to good spirit-

But Brother Howe says: "There are aphernalia of an Indian warrior, with know. It has also its faith, or belief, others who examine critically, observe pipes and tobacco, venison, Indian which co-operates in the scientific closely, and decide after mature considmeal; liquors, and other necessaries structure of its "consistent body of re- eration of all the facts and appearances."

cheerfully admit that this is true. surprising how much further such airy

epithets go with some folks than argument. if Brother Howe and myself continue the good work, Spiritualists will be-come more critical and skeptical.

W. F. JAMIESON. Cincinnati, Ohit.

The Mantua Camp, Onio.

Another campagession has closed, and we feel grateful to the spirit actors for a successful season of camp work.. We wish to extend our warmest thanks to you for giving notices of the meetings

in your valuable paper.

It is difficult to manage a camp to please everybody; but good-will and harmony lieve prevailed from the opening to the close of our camp this year. The last Sunday of our session, Sep. 6. was reserved for our home speakers and mediums, and it is gratifying to report that the closing day was a grand

members to our society. A little later I will write something Mr. Toblen, of Cleveland, Ohio, was present last Sanday and said he would write a closing sketch of our work. Mantua, O. D. M. KING.

success in every particular, with added

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study elve. Paper, 50 cents, Cloth, \$1.85,

JUSTICE

Should Be Rendered to Controls and Medlums.

Said Lyman C. Howe: "Faith: and Friends, I am anxious to give expression to some thoughts which I hope will do some one a little good.

A large proportion of the thinking people of the world have become aware that it is a fact that there are spirits. who have written books through the aid of earthly mediums.

Many of these books tell us of the things which exist within the spiritual

It is also known that there are what will call message-giving spirits who control earthly mediums, that they may and experiment, classified, systematized speak messages to those who seek an interview with their departed friends or dear ones. We need no longer remain in ignor-

ance if we but wish it, for we can learn much in regard to the things of the spiritual world, as we have already learned a great deal of the things which exist on earth.

Do we of earth give these authors, speakers, and message-giving spirits, and also their earthly mediums, through whom they are enabled to reach us, the honor and respect that is certainly due them?

Astronomical facts thousands of years ago have been verified, including meteoric showers. In my first article I said I have no prejudice against a fact though it may be a million years old; and that I agree with those Spiritualists who demand present-day revelations. Says Brother Howe: "Present-day experiences have the advantage of being verifiable testimony, and often by repetitions and variations which reduce the substitutions and variations which reduce the substitutions and variations which reduce the substitution as the substitution of the formulation of the formulation of the substitution of t Are we not a little too willing to ac-

as long as their teachings help us to a higher understanding of ourselves? They have been true workers for the cause of Spiritualism and they should be honored and respected for the work which they have accomplished in the past fifty years or more, and for that

which they will continue to do in the future. I have the greatest regard for all who are earnestly and honestly working for the advancement of Spiritualism and trying to prove to us of earth the im-

mortality of man. The history of our country tells us of the deeds of bloodshed of the American

Let those who write the history of performed for their white brother in helping him as guides or controls, to bring before the world that man is immortal.

We should invoke the blessings of the most high upon them for their earnest work in helping to bring Spiritualism where it is to-day. Are there not many people who go to

the places where mediums are to give public tests hoping that some of their departed friends or .dear ones may reach them and give to them some word that would prove that they were not dead but living, although they are not visible to mortal eyes? · And are not many of these tests given

by the control or guide, who in most cases is an Indian? And are not the messages which they give generally correct?

I remember one evening that I with some others went to a meeting where Mrs. Webster was to be the mediumthat evening. She was under the control of an Indian girl. This Indian control gave to a lady,

who happened to sit next to one of the parties with whom I was, what I considered a fine test, if I am any judge of such things; but to our surprise the lady did not seem to know anything about it whatsoever. The Indian control of Mrs. Webster

said that all she knew of it was, what those who came to her said, and that they repeated the message which they seemed so anxious to give to her. The lady to whom the message was given said she did not remember any

one by that name, and did not know what they meant by what they had said to her. The control said she did not seem to get anything more, but was sure what she had said was right, as her friends

kept repeating the same message to her. The Indian control then left her to go to some other person to whom some spirit was anxious to be made known. One of our party said to this same lady whom the control of Mrs. Webster had just left, something about the test. and to our great surprise she told us it was true, but that she did not want to

acknowledge it there among those assembled. Now why do such people go where they knowingly place themselves in surroundings which may enable them to receive a message from some absent

friend, unless they are willing to acknowledge the test if it is true? Truly it is an injustice to the Indian

control. It is an injustice to the medium.

It is an injustice to the cause of Spiritualism as well.

Was the lady ashamed to let those who had assembled for the same purpose, hoping to receive a message, to acknowledge that some one who had passed beyond death had reached her? If so, she had far better stay at home until she is in the condition to acknowledge the truth if it comes to her.

If any one knows that the things which the control of some medium tell are true, let them say so, and if not, deny it, and all will be well.

But should we be willing fearlessly to acknowledge truth whenever and wher-

ever we find it? These are some of the annoying things which the mediums and controls have to endure many times in their

great work. May the blessings of Om descend upon the cause of Spiritualism and all of its workers, on earth, in heaven, and also within the red men's happy hunting ground. L. M. COBB.

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he The Regent, corner Pennsylvania av- present. MARY T. LONGLEY,

WHY I AM NOT A SUICIDE.

A Story of a Man Who Tried Six Times, and Falled.

Am I a fatalist? Well, probably! At any rate I believe that I am compelled to live whether I

which, as Shakspeare says, "ends all

Some people have gone through all sorts of wild adventures by land and sea, through flood and fire, pestilence and famine, cyclone and shipwreck, and yet come out of it all apparently unharmed, seeming, as it were, to bear a charmed life.

Some have fallen from parachutes and been picked up for dead; some! have been blown up in mine explosions and recovered to make money out of it by writing it up for the papers; some have had their bodies almost torn to pieces in railroad disasters and yet lived to a good old age though with weak and shattered constitutions. Others have merely fallen from a two-inch step which broke their leg from the consequences of which they died in a few months; or, perhaps, the bones of a fish would go down their throats the death. I knew of one man who passed of it with very few scratches, who was killed by a brick falling on his head as he was passing under a building that was being constructed in a large city.

Funny, wasn't it? But, perhaps, you want to hear my own particular story. It's hard lines, however, now isn't it that a man comes into this world without any say-so or his part, though I know the Theosophists teach differently, and if things don't suit him he is not allowed, because of some Overruling Something or Other, to "shuffle off this mortal coil" and "sleep the sleep that knows no waking"?

But to my story! have tried six times to commit suicide: By the poison route, by the gun, by asphyxiation, by thrusting deep into my vitals the deadly stiletto of the Italian assassin, by drowning and by

the rope.

Although I have been in many trades and businesses there was only one thing in which I had been completely successful. I am and always have been -a successful failure! And it should not have surprised me (though it did) that being a failure in all else I should have been such in my attempts at sui-

It was in my twenty-sixth year that if anything was wrong. the world looked me black in the face and I meditated suicide, determined to much; but after entering the apartment end an existence that had become intol- found both my windows shut and the

- But it was not to be!

Things had come to a desperate pass. Everything seemed to be going wrong with me. I was dead tired of the world. So one night I loaded my gun, put it to my head and pressed the trigger. Instead of the explosion expected, there was a dull, metallic click. I was going sired. Ugh! It makes the perspiration to investigate the matter when-Bang! bang! bang! Some one was vigorously ing force seemed to selze me and throw-ing the gun into the open bureau drawer near by and shutting the same, I went

to tell of a job in sight for me. After to tell of a job in sight for me. After during that time the mental would are an hour's conversation my mind had low nothing to be done with me, saylost its suicidal mood, and when he left ing, "He's not dead! He's only in a me I had forgotten all about self-detrance! Don't disturb him!" in a struction. The next day I got the job. Well, if that was a trance I don't

and life once more had an interest for me. But the queer part of the matter is that when I moved myself and my belongings to another rooming-house my revolver was missing; and I was never again able to find the gun that refused to go off when I wanted to blow my brains out.

My next attempt was with poison. 1 don't remember whether it was bug. want to or not; and from my own experience and observation I do not think people die until their time comes. I have had this fact very unpleasantly borne in upon me for I tried to commit suicide six times and something always prevented me from committing that act. prevented me from committing that act, time, later I awoke to find myself stretched out on a little white cot in a hospital ward with several men (they were doctors) fooling over me with a stomach pump. I guess I must have spoken, for one of the doctors said: "He's coming to! I heard him say,
'Damn it! why didn't they let me alone!
I wanted to die!' In a short time I was able to walk out into the light of day, ready for another attempt.

A few months later I tried stabbing. Some years previously I had been given a jeweled stiletto by a Spanish friend, who on presenting it to me for a Christmas gift had said, laughingly: mas git had said, laughingly: That would be sure death for enemies and jealous lovers!" It was a dainty-little thing, just like the senorita who gave it to me.

One day in looking through my trunk for a lost article I came upon this jeweled weapon of destruction. I immedi ately took it out, and kissing it, said. 'Ah, my beauty! If ever I try again to kill myself I will see what I can do with

I did try! But I don't know how i was! I guess I didn't hit the right spot, somehow, although I bled a great deal from the chest and the scar is still there. I know I dropped like a log to the floor; and when I came to I found an attendant of the house industriously trying to resuscitate me. It seems had forgotten to lock my door when I used my little plaything upon myself and he, hearing me fall, had walked in; and soon had me up and about again. But I always suspected that the man stole my dagger. At any rate I never saw it again. So my third attempt at

suicide ended in failure. But they say, the wise-heads do, "If at first you don't succeed, try, try, again," and six months later I tried to go out of this world by the gas route, and this time a Spiritualist medium living next door was the instrumentality used to compel me to stay in it.

One night I left the gas turned on, after having locked the door securely and went to sleep. I was told afterward of some things that occurred. The medium had a bad dream, thought I was dying and getting out of bed, dressed himself and routing out the landlord, made him unlock my door and find out

The landlord did not like it overly erable, and make my exit from this gas turned on. He swore a little and mad-house world reversed matters by opening the windows and turning off the gas,

Still I have a kindly feeling for that medium. He and I afterwards became the best of friends. Although he saved me from a suicide's grave he also prevented people from burying me alive which I would certainly not have desired. Hely I males the resultations. ooze from me now just to think of it.

After I awoke to consciousness I was knocking at my door. An overpower- unable to move hand or foot and although I could hear everything that was going on around me I could not see, nor make known my condition. I re-Ind opened the door.

It proved to be a friend who had come white as a sheet, for three days; and during that time the medium would al-

want any more of it in mine, thank you! And I will say this, that if you ever want to commit suicide, don't get a room next to a medium. He or she might gense your condition and spoil your little plans.

By this time I had begun to grow superstitious and thought that Fate, unkind in all things else, would not let me commit suicide, no matter how badly I wanted to. So my last two attempts were more in the nature of ex-periments and my heart was not in the

matter as much as at first.
One fine day during the quali-hunting season I was going by a deep river in the country, and as for several days my old sulcidal mania had been with me, things not having gone prosperously for some time past and as I could not swim I plunged boldly into the stream with all my clothes on. There was a roaring in my ears, my head sunk under water and I swallowed a large quantity of river, but ere I sank for the last time an arm was crooked around my neck and I heard a clear, penetrating voice bawl in my ear: "Steady, boy, steady!" and I was soon brought to the shore. A party of quali hunters passing that way had seen me in the water with my clothes on and surmising that I had fallen in, the youngest of the trio, pulling off his shoes and stocking had swum in after me, fishing me out like a

As a last resort hanging was tried. For this purpose I determined to seek a lonely spot when no one was around, and not likely to be, so one night at 10:30 I alighted at the little railway station of Wenona. There was only two or three hundred inhabitants at this place; and in comparison with the bustling city of business I had just left it was sleepy enough looking.

I guess it must have been about midnight when I had completed my preparations for hanging. I had walked at least three miles from Wenona to where there was not a house in sight, though there was some mighty big trees. Only the hooting of the owls were occasionally heard and the sound of the night in-

The rope was a pretty stout affair and was not afraid it would break. Part of the rope I still have as a memento of my last unsuccessful attempt. The last thing I remember, ere losing consciousness, was wondering whether I would really succeed this time in my oft-made attempts at suicide.

A few hours later I was answered; for I awoke in broad daylight and found myself in a farmhouse five miles away.

Shortly after midnight-or rather early Sunday morning—a farmer was passing the spot in his wagon and by the light of the moon saw my body dangling from one of the tall oak trees. Thinking to do a good deed to a fellow-mortal—for he did not know but what I had been murdered-he cut me down and carried me home in his vehicle. If I was romancing now, I would say

fell in love with the pretty buxom daughter of the house, got married and lived happily ever after. But I didn't, for there was no farmer's daughter to fall in love with; though he had a pretty niece who kept house for him and a nice-looking German servant girl named Strause, but I did not fall in love with either, though I worked in the old farmer's service for a number of months and received \$8 a month and board.

Well, though I have had many ups and downs since then, I have avoided the suicidal racket for I have come to the conclusion that Fate, Providence, Kismet, or whatever you call it wills me to live for some purpose I cannot foresee and live I must whether I want to or not. If Fate's against me how can I be blamed for being a fatalist?
Now, why such a good-for-nothing, ne'er-do-well piece of humanity like me is compelled to live, while thousands of other, better, more worthy men are What do you think? JOHN A. MORRIS.

Los Angeles, Cal.

ADVICE.

Don't say one kindly word, but sternly frown At all the brightness life may offer up. Shut out the friendly voices; trample

The roses; dash aside the dews that Life's morning. Spill the rich wine from the cup And curse the lees. Let anger and

flerce pride Possess your heart and thrust each good aside. Don't note the sunbeams. Mark the

shadows well— They'll lengthen as they meet your welcoming touch-Live for yourself; scorn all the world

and dwell and dwell (
Shut from your fellow men. Beshrew Of charity that loves and suffers much.

Draw your robes close and say, "Vile world, adieu; I'm much too good for any speech with you!" Pray from the housetop: "Lord, behold

Am very pure and good—superior clay To the poor, sinful worms who on thee With such discordant tones from dust,

while high Where all the world can see I come to

am most pious, Lord, my name is On each subscription list that passes round."

Look well unto your brother. Should he hold Wealth, 'tis your place to wrest it from And where the priceless gospel is un-

Sow the good seed, and with his worthless gold Send missionaries to some heathen land.

So shall you win renown and rest content . In the sweet thought your wealth is yet Spurn the old beggar pleading at your

door-

A base impostor likely—you are known To be most charitable unto the poor, So they presume to tell their sorrows [All fiction as has many times been shown.1

Let servants drive him hence; then with bent head Repeat you that old prayer for daily

Draw the cloak well; deceive the world awhile; Tis easy-men are blinded by a breath-

And deeds as dark as night beneath the smile Hypocrisy puts on, can hide their guile Till touched by the relentless hand of

Then? Take the due by justice ever given: The righteous anger of an outraged heaven! BEATRICE ST. GEORGE. Wilmette, Ill.

Running Commentary, and, Fearless Criticism,

It is interesting to peruse the great variety of reading matter found in the pages of The Progressive Thinker, in which its able contributors express their thought freely on various subjects. It is an easy matter for writers and speakers to express erroneous ideas they have held from childhood to maturity. They do not intend to state anything that is untrue, nevertheless, a few of the old errors reappear occasion-

I have thought I would like to write a brief criticism and commentary on various statements and sentiments expressed, without special mention of any particular writer. And in doing this I will quote each full, fair, clear-cut idea, averment or affirmation on which I comment. "The pure in heart shall see God."

When will that be? No class of The-ists claim that the god can be seen on the earth plane; and the pure in heart from the higher realms of spirit life have often stated that no individual ever saw any such person or thing there, and even deny its existence. No intelligent, fair-minded person has ever given a description of a god if one ever was seen; therefore we conclude that the pure in heart shall never see any god or son of a god. The singers will never get "Nearer, my God, to thee," only in imagination, and their faith is a vain delusion; yet they love to sing that good old song their ancestors sung. We never have found one who approached near enough to get a glimpse of the old deity.

In ancient and medieval history and

In ancient and medieval about "the

literature we read much about "the gods," indicating that the people in those remote ages recognized an imaginary something under the name "the gods." They were the gods of mythology. In course of time, under influence of the Catholic religion, the Christian nations have got them all condensed into one god, which is more convenient for modern speakers and writers, who make the word mean something, any-thing or nothing, just as they wish, with plenty of old dogmas and doctrines to back them.

The Theist takes for granted, 'and takes in faith, much delusive nonsense, It is much easier to take things for granted than it is to prove them, which requires mental labor, investigation,

emonstration.
We can illustrate the bigotry of god believers by an incident in the French Academy of Science. A member made the statement that a cat always falls on its feet. A shining light in that body made the charge of falsehood and declared this to be contrary to common sense and the laws of mechanics. No animal, he asserted falling freely through the air, could possibly turn round by its own unaided exertions. Such cogent reasons did he bring forward that his colleagues were forced to accept his views.

The man who made the averment brought a cat before the assembly, held it by the four paws, back downward, two feet from the table and let it drop suddenly, and it alighted naturally on its feet every time, as every honest cat should do.

When a wise man lays down a law, it should be modified sufficiently to bring t into line with indisputable facts. "The Atheist cannot imagine a con-

scious, living, intelligent, creative power at work molding forms ofalife and beauty out of plastic matter."

but many "conscious, intelligent, creative powers at work molding forms of ushered into eternity every day of the year is more than I can understand. Stupid Theist is he sees or imagines but one power or creator. We respectfully challenge any person to show that any one power or creator alone ever pro duced or caused anything. The Theist boldly avers that God alone made this or caused that thing, which is baseless assumption. We cannot accept that kind of argument-we want facts, truth, demonstration.

"All life is one. It consists wholly of motion."

We cannot perceive what advantage there is in condensing all forms of life into a unity or one. We suspect the motive points to a pantheistic deity. In the domain of nature we perceive four distinct departments of life—the mineral, the vegetable, the animal, the spiritual. In the animal are distinct kinds of life-the bird, the beast, the fish, the insect, the human. We also observe myriads of particular and individual lives.

Some folks never stop to consider the consequences of a reckless affirmation. We can point to many instances of life without motion. If all life is one and consists wholly of motion, then all life is one motion. The writer leaves us here in the dark. Why did he not ex-plain the motion? We want to know if it is a slow or rapid motion—a vertical, a lateral, circular or zigzag motion. If all life is one, we may say human life is beast life—animal life is mineral.

Force, activity, life are self-existent, indestructible. They may change form and expression but remain forever. Hu-man life is detached from the mass of general life, on a higher scale, the highest form of life on earth. The individual life develops the soul and prepares it for celestial life. The labors in the incarnate life are of the greatest importance in their influence upon the after life.

We meet with intelligence everywhere. There is mind as well as mat-ter in nature. Spirit and intelligence may be inseparable from matter, but are as essential as the matter, through which they are manifested. There are unknown powers, causes, forces behind all nature, moving all and it will not advance us one step in explanation by calling them god or delty. This simply leaves the subject in the dark. We suppose no finite mind ever will comprehend the various forces, causes and motives at work in nature; and it is not necessary. What we can know is the processes of growth, development, manfestation as we learn them through various laws, observations and demon-

strations. "Men have felt that there must be a supreme power governing all things. Very likely—thought often produces feeling, and it is easy to feel what they magine or believe; yet "feeling there must be a supreme power" is not conclusive proof of its existence. Men do not know there is one supreme ruler over all other powers and causes, but they assume it without proof, and it is always the ideal delty of popular religion. If such men can feel one power, why can they not also feel several powers in operation governing all things? Their mistake is the combining of all powers and causes into one thing or person. If we take notice of the conflicting affirmations pertaining to the alleged supreme power, we must come to the inevitable conclusion that he makes mistakes, commits many errors, and must be a bad ruler.

Amid the jargon of theories we and All leading druggists sell it.

no facts on which to predicate a state-

Some folks say the god they believe in is not a person; yet it is a thing of male sex, singular number, and they call it he, him, father. It bears the ear-marks or attributes of personality.
H. B. Myrick says: "I believe God created things in the beginning. I do not know it; I simply believe it."

Now, if other theistic speakers and writers would confess likewise it would redound to their credit and honor. People believe things that are utterly false in some instances; and there is great difference between believing and knowing. Believing a thing does not make it there are falls and falls. make it true, and faith will not answer for argument and evidence. Faith is a good thing in its province, but we object to the unlawful use of it.

We want a case of creation for illustration, and we will take a good crop of corn, produced by the industrious farmer in half a year. At the outset we will ask the Theist what caused or produced the corn? Of course he will say God created it—caused it to grow; and of course this an unproven assertion, of which he knows absolutely nothing. His faith, no matter how strong, proyes nothing. No god had anything to do with it, either directly

or indirectly.

We will analyze the case and ascertain what caused the corn and learn how it was produced. The most important agent or factor was the man, who by use of his team of horses and farming implements prepared the fertile soil and cultivated the crop. He first prepared the ground, then planted the seeds which must be in darkness for a brief time for germination, then spring out into the light. The crop must have sunlight by day and darkness by night-it must have moisture which is supplied by the rain—it must have fresh air by which it derives nearly all the elements of growth—it must have cultivation-it must have warm. dry weather for maturity, which appears in due time—and so the crop

Now here is a large quantity of corn, loads of it, visible and tangible, that had no existence six months previous; and we have traced the chief agents and causes in its production or creation. If we want to aggregate several of these causes and forces into one, we may say nature produced the corn-and so did the farmer. By use of the means

he made nature do it for him.

Wherever a person is found who possesses true fidelity to truth, who fears not the tools of inquisition, the fire of bigots, the ostracism of society, grinding mills of mammon, that soul is the one to whom is anchored the hopes of the upper world. The religion of man is a tyrant where liberty lies shackled and mortals remain slaves to faith. Truth and wisdom are wanted in this age, and facts are needed which meet the approval of reason, experience and intuition. In the construction of the new temple of knowledge we accept that only which is good and true.
A. H. NICHOLAS.
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And he rules alike over land and sea; from his edict stern there is no appeal,

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And the nations at his feet. No word of respite unlocks his lips. Though poets and sages have questioned him! And he has no grace of a softer mood
To brighten the ages dim.

He shows no favor to lord or churl, And he reaps a harvest of pain and tears; His beard has growth from the dust of

Upgathered through all the years. Strong is the grasp of his mighty hand, And cold and keen is his arctic breath, And there is no power that earth can

yield To throttle the tyrant-Death. -The Olympian.

A Friend. The greatest thing the world has known Aside from mortal breath,

The greatest king upon a throne, The truest friend is Death. The sobs and sighs of human woe His soothing hand doth still; He comes with Life's eternal flow

And turns the changing mill. The pains and pangs of mortal man Are all allayed the same; The ox and worm are in his plan And all should praise his name.

He strokes the peasant and the king Alike with loving hand; He is no tyrant; has no sting; Just freedom sweet and grand

DR. T. WILKINS.

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 dallying with indecision. What you can do, or dream you can, begin it.

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cures are really marvelous. Men, women and
childrenwho have been given up as incurable are
being restored daily to perfect health by the use
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wonderful oures have been written the importers,
but limited space prevents a fetailed list. Read
whats few have to say, proving that Hay-Ever
and Asthma can be cured:

Mr. Fredrick F. Wyst, the noted Evangelist of AMlone, Toxas, writes Jan. Sist, Himalya permanantly cured
him of Hay-Ever and Asthma. He strongly recommends it to sufferers. Dr. W. H. Vall, a prominent physician of St. Louis, Biot, writes March Sth, that he used
with satisfactory results Hay-Ever patients has fall
with satisfactory results Hay-Ever patients has fall
with satisfactory results Hay-Ever patients has fall
with satisfactory results Hay-Ever pand hought I would
die every Fall but Himalya completely cured
and Asthma. Mr. J. B. Ayle, Estherville, Iowa, writes Feb.
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acro was impossible. Mr. E. B. Huma, 186 Arch street,
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account of the exercises at Rochester. and Hydesville, N. Y., at the celebration of the Fiftieth Anniversary of Modern Spiritualism. It contains the addresses of some of the most noted speakers present. It contains the picture of the Hydesville cottage, wreath, etc. Price.

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SATURDAY, SEPTEMBER 19, 1903.

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HUDSON TUTTLE.

Editor-at-Large for the National Spirit ualist 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.

When Man Is a Brute.

An incident recently recorded in the secular press of the testimony adduced in a divorce court, gives us a slight tinge of the drama of life being repeat ed over and over by men and women who are married, but mismated.

The husband leaves the wife and applies for a divorce on the grounds that she had given her love to others, and he takes away from the mother the little boy, their only child.

She goes to the husband's home to see her child and is admitted under protest, and, to make this editorial stronger, we give the conversation as told in one instance by the woman who went with her to aid her in the effort to

"He let us into the house under pro-

what do you want?' he asked. "'I want to see my child,' Mrs. Durrell answered.

"'I'm through with you,' he said, hotly, 'and I will keep the child. You are not good enough to take him.' "I am a Christian woman, your honor, and I saw that all that human hands or

human hearts could do to reunite those estranged people had been done. But there was still a Power they had not appealed to.

"As they stood there looking defiantly at each other the child, dressed in his night gown and ready for bed, came

"His mother spoke to him. She called him 'darling' and asked him to come to

"Her husband stepped between them. "Then I flung myself upon my knees

and prayed. I am a Christian woman and I am not ashamed of what I did that night, and I am not ashamed to tell it. I prayed and prayed. Poor Mrs. Durrell cried. When Mrs. Durrell could stand it no

longer she, too, went down on her knees and prayed. As she lifted her hands above her head and sobbed out her prayer her husband's whole being seemed to change. He strode to her side. He stood over her as she knelt there and cursed her in words that

made my blood run cold.
"Then as she knelt there she
stretched out her hand and took that of
her son, the hand that her husband was not holding.

not holding.

"Pray for me, my baby,' she said.

"Pray for me, my baby,' she said.

The poor child knelt down in his night gown and started. I guess the little chap said the only prayer he knew.
"He began: 'Now I lay me down to

sleep_, sleep_, that, his father cried, 'I want no mockery here.

Heaven knows it was no mockery. That poor woman's heart was bleeding, and the boy, who knew that his father and his mother hated each other, began

to cry.
"But he was brave. He started again. Again his father checked him with a

rush of curses "Mrs. Durrell staggered to her feet

and I led her from the house."
When asked if her husband ever tried to keep her from seeing her child, she "He tried, and he succeeded. I went

to his house twice to see my baby. My husband ordered me out. I refused to go until I had seen my child. My husband seemed not to care. Twice he pushed me from his house, and once he was so rough that he threw me halfway downstairs.
"I landed at the bottom in a heap and

was almost senseless." The woman, whose pale face and burning eyes show that she is suffering

a great deal, denied every accusation of wrong doing that her husband made against her. As yet at the time of writing this the

sase is undecided and it remains un. proven whether the mother is a fit pernon to have the custody of the child, but snough is shown to indicate that the human brutes are not all dead yet. He would not permit the mother who

gave him birth, and no doubt upon whom the child was forced, to kiss her darling boy, and when she knelt in prayer for that mother privilege, the child was pushed back and the mother hindered. In fact while her sad, sad heart went out in supplication for her boy the brute stood above her and

ers, if it did; she found no warmth, no from the Pacific Coast, and on his way sympathy, no smiles, at home, nothing to fall engagements in the East. Mr. but cold, heartless frowns and curses. as well as cuffs from the one to whom she had given her life and loving vows

Her soul was hungry and the world contains others in the same condition, and if her yearning heart went in search of sympathy and food it was be- distant day, having completed the circause she had no true companion for a | cuit of the globe. He has been doing husband. This is the natural result of a most excellent work in Augralia.

idlotto, invalids for life, thrown upon a world that is ignorant of the cause and helpless to prevent, just from the effects of a brute of a man heing the "owner" of a woman.

In the face of a continuous compilation of similar records in our divorce courts, many of our modern clergymen are crying out against our lax divorce laws, and one Protestant minister made the announcement from a Chicago pulpit that divorced people need not apply to him to solemnize their marriage, for he considered it in disregard of the higher law.

If there is a higher law there is higher law maker. In this event the higher law maker must know that such people are making a mistake when He 'joins them together." and unless he is working for a monopoly on the business of marriage and divorce He should prevent this sad occurrence that must darken two or more human lives at

Think of a law that would compel a weakly woman to live a life of sorrow and pain, a life of submission to the curses and blows of the human brute she must call a husband.

Thank the good angels, and the natural progress of the human mind, our laws are enacted by others than the narrow, bigoted, dogmatic clergy of the land; men who have a constituency behind them that can aid them in ascertaining just the kind of a law to be enacted to suit the necessities of the twentieth century; those who make human conditions a study from the standpoint of justice and human rights as near as they can understand. They do not always listen to the tales of the people and allow many laws enacted that are only for the benefit of the classes instead of the masses. But upon this special kind of legisla-

tion they have done fairly well in the face of the clerical lobby they find they must endure at every session, for the liberation from bondage and its attendant crime the weaker sex, from the brutality and suffering thousands of wives

and mothers. A man or woman with a brutal nature should never marry unless to join each other and fight it out without ruining but one home.

The Churches' Graft.

In ordinary civic and municipal affairs, what is known as "graft" is regarded by all honest people as repre hensible and not morally defensible. The exemption of church property from taxation is in the nature of a huge graft enjoyed by the churches, at the expense of the tax-payers. The Toledo Blade of a recent date has this to say anent this matter:

"The taxation of church property will become, some day in the future, an issue in this country. An investigation of the amount of such property, exempt from taxation, in the borough of Manhattan, which is New York City, excludng every portion of the city outside of Manhattan island, shows its aggregate value to be \$150,173,700. This is an enormous amount of property, participating in all the benefits for which money raised by taxation is expended, money raised by taxation is expended, yet paying nothing therefor. The distribution of this property among the different sects is interesting. All the different sects is interesting. All the 25,521,000 worth of it, of which the Protestant church taken together own \$82,521,000 worth of it, of which the Protestant Episcopal church owns \$44,303,500. This is accounted for by the 303,500. This is accounted for by the heavy holdings of the Trinity church The Roman Catholics own \$33,166, 600, the Hebrew congregations \$11,339,500

the Christian Scientists \$667,000, and those unclassified \$1,512,000. The churches own educational institutions, hospitals themselves to the screening themselves. hospitals, 'homes,' etc., to the aggrege of \$20,967,600. The property exempt in the borough of Manhattan is about one twenty-seventh of the entire taxable property. The aggregate of such untaxed property in the United States is enormous. There is really no valid reason that any kind of property in this country should be untaxed, except that which belongs to the United States, the state, the county, or the city." .

ILLINOIS CONVENTION.

The Illinois State Spiritualists Association will hold its annual business convention with the Englewood Spiritualists Association with the Englewood Spirit ual Union, at Hopkins' Hall, 528 West 63rd street, Chicago, Tuesday, October 13, 1903. Each one of its auxiliary societies is entitled to one delegate for every ten of its members, or major frac

tion of that number.
The first session will open promptly at two o'clock and continue until halfpast five, when an intermission will be taken for social visiting and enjoyment of a basket dinner. The evening meeting will begin at half-past seven o'clock and include a programme of addresses music and message-giving.

Aside from the election of officers matters of importance will come up for consideration, among them proposed amendments as follows:
One changing date for the annual meeting to the third Wednesday in Feb-

ruary. One providing that individuals may become full voting members of the association by first pledging compliance

with its constitution and by-laws and paying one dollar yearly into its treas-One authorizing the official board to accept the resignation of any of its members when tendered and to fill by

appointment all vacancies in its membership caused by death, resignation, or removal from the state, until successors are chosen at the succeeding annual meeting and duly qualified. This convention will sound the keynote for the fall and winter campaign in

Illinois. Every local society desiring help, or willing to help others, should be fully represented and send in its per capita contribution of twenty-five cents per member. per member.
This meeting may appoint as dele-sate to the N. S. A. convention in Wash-

lington, a member from every local so-clety which sends, in addition to the annual dues, the sum of two dollars, which goes to the supreme body. GEO B. WARNE, President.

Secretary.

Mr. J.J. Morse and Family. Mr. J. J. Morse, accompanied by his accomplished wife and daughter, passed No wonder her soul went out to oth- through Chicago last Sunday, direct Morse stands in the very front ranks as a speaker and medium, and he should receive a most cordial welcome from Spiritualists wherever he may happen to go in this country. His home is in London, Eng., to which he will go at no

A STORM GENTER

Ranks of Spiritualism.

The Great Psychological Crime?

Ever since the first issue of The Progressive Thinker we have endeavored to keep our readers thoroughly posted in everything pertaining to the phenomena and philosophy of Spiritualism. The Roman Catholic church, in medieval days, steeped in ignorance, bigotry, superstition, intolerance, cruelty and crime (and not much improved at present), exercised the "most tender" care over its adherents, designating the books they might read, the political methods they should pursue, and inmany other ways arbitrarily directing their course in life. Such a system narrowed the minds of Catholics until they became contracted into exceedingly small dimensions, but nevertheless greatly strengthening them in the austere faith of their church—the great object desired. With Spiritualists the condition of af

fairs is widely different. It would be idiotic-at least exceedingly foolish-to advise Spiritualists NOT TO READ THIS OR THAT BOOK, as it might to a certain extent weaken their belief in Spiritualism, and thus be a great injury to them. Equally impolitic would it be to carefully conceal from an investigator any book that might in the least as you think, militate against the tendency of his mind to investigate the claims of Spiritualism. Let him read both sides, for and against, and then act as his understanding dictates. This is fair; this is honorable; this is just. By this method error will be banished, the right triumph and Spiritualism be the gainer, for it is founded on the Rock of Truth, Nothing can success fully oppose it.

The author of "The Great Psychological Crime" comes boldly forth, and with the dash of one who believes he is right, assumes an entirely new attitude in reference to hypnotism, mesmerism and mediumship, thus placing himself in DIRECT CONFLICT WITH WHAT HAS BEEN BELIEVED TO BE THE FUNDAMENTAL PRINCIPLES OF OUR PHILOSOPHY. He SEES spirits, TALKS with spirits, CURES the worst ing manner, he PRESENTS his views to many cultured minds in Chicago, and is making, we were greatly surprised to learn, a decidedly favorable impres sion thereon.

This important fact came to our no tice, and after having had the book. "The Great Psychological Crime," before us for several weeks unopened, we finally concluded at last to carefully read it, to thoroughly digest it, and see if we could discover the cause of the mental disturbance and unrest in the horizon of the minds of so many thinking, well-meaning persons in Chicago. Briefly stated, the author claims that he has witnessed the various phenom ena that occur among mediums, and he not only believes, but absolutely knows, the same to be produced by spirits, but he claims, putting it mildly, that the MEDIUMISTIC PROCESS IS SUB-JECTIVE, AND THEREFORE UN-HEALTHY, AND IN SOME RESPECTS DEMORALIZING, AND MORE OR LESS DANGEROUS, AND NOT CON-DUCIVE TO THE SPIRITUAL WEL-FARE OF THE MEDIUMS, THE RI SULT IN MANY CASES BEING FAR FROM BENEFICIAL TO THEM IN THIS LIFE OR THE NEXT. The author, as well as others among the cultured and professional class of Chicago, claims that there is an INDEPENDENT METHOD, not in any sense induced or developed by spirits, whereby a person can at will see and talk with spirits, as easily and as freely as with mortals. These remarkable statements, emanating from those of the highest intelligence, caused us to wonder if mediumship had "been at sea" these fifty long years, not exactly what it ought to be in all respects, yet instrumental in doing a WORLD OF GOOD IN BRINGING IM-MORTALITY TO LIGHT, and illuminating the world as never before, and causing joy, happiness, peace and satisfaction to prevail with those who were in darkness and trouble. Glorious

cause truly! MEDIUMSHIP INJURIOUS, THE SUBJECTIVE PROCESS OF SPIRIT CONTROL DANGEROUS, AND IF PERSISTED IN, UNHEALTHY, LEAD-ING TO RESULTS NOT PROMOTIVE to one's welfare in this world or the

next.

Certainly a position easily understood, and very impressive, and quite alarming to those who have always believed directly the opposite, AND WHO WILL BE EXCEEDINGLY SLOW TO BELIEVE OTHERWISE. They will demand the proof, clear, open, convincing, and unless that comes in due time, THE STORM CENTER BOOK will be relegated to the attic, there to remain, while The Progressive Thinker will go on its way ,smiling serenely, and wondering, "What next" will be in order, in getting up an excitement among Spiritualists, and making them think.

And as we carefully and critically nondered over the subjective process of spirit control and development, as comprehensively presented to-day by our HIGHLY HONORED AND REVERED LEADERS AND MEDIUMS, we thought -perhaps there may possibly be a better way, a far easier way, a less cumbersome way in some respects to utilize; and we were reminded of the old stage coach, of the scythe and sickle, the old loom and spinning wheel, the old tallow dip, and numerous other things that had been displaced, (all exceedingly useful at one time), and then we asked, is it possible that the method of communicating by aid of the Ouija Board, Planchette, Tabletipping and various other ways, can be superseded by a far better process as hinted at by the author of "The Great Psychological Crime," or HAVE WE ARRIVED ON THE FIRST TRIAL AT THE LITTLE HYDESVILLE COT-TAGE, AT THE EXTREME PERFEC-TION, THE ULTIMATE, THE BOLE

one to hear-in the solitude of our own chamber, we prayed that the windows of heaven might be opened wider, and an improvement on the present methods of conversing with those who have passed to the spirit realms, be made, if possible, at an early day, and our glarious and much beloved cause, so dear to our heart, be advanced in all respects to a higher and more sublime altitude. "IT IS ALWAYS IN ORDER, WE, ASSUME, FOR ANYONE TO FERVENTLY DESIRE TO IM-PROVE PRESENT CONDITIONS, WHATEVER THEIR NATURE OR KIND MAY BE IN ANY DEPART MENT OF LIFE. From our inmost soul we want to see improvements made in every department of Spiritualism, in every method of communicating with spirits, and in propagating our glorious truths, and we believe that every true and honest Spiritualist in the land is in hearty accord with us.

Now in view of these silent cogitations, reflections, aspirations, and with a fervent desire to PROMOTE SPIRIT. UALISM, we are willing-every wellmeaning Spiritualist can not be otherwise than willing-to have present-day mediumship superseded with some thing better, if that be possible.

In view of the prominence that "The Great Psychological Crime" has assumed and the views presented in reference to present-day mediumship, we concluded to open our columns to a discussion of the subject, and will devote sometime during October, one entire paper thereto, thus illuminating the minds of Spiritualists with both sides of this important question. Among those expected to take part in this discussion will be:

ANDREW JACKSON DAVIS, the Great Seer of Modern Times, and an author of world-wide repute.

HUDSON TUTTLE, Editor-at-Large, one of the leading minds of the present age, a man well known in this country and Europe, an author whose books are quoted as authority everywhere.

DR. J. M. PEEBLES, who has traveled around the world four times, and visited nearly every nook and corner of this inhabitable globe, the author of many valuable books and pamphlets, and who has made a deep impression for good on the present age.

PROF. W. M. LOCKWOOD, a leading scientist, and a prominent lecturer in the ranks of Spiritualism.

J. J. MORSE, one of England's most brilliant lecturers, and a profound thinker. Being a trance medium, he can speak as one having authoroity. CHARLES DAWBARN, a profound

thinker, one whose articles have graced the columns of the various Spiritualist papers and magazines in this country and Europe, a man of great analytical J. S. LOVELAND, venerable with age

and venerable in wisdom, always wielding a pen that cuts right and left. MOSES HULL one of the greatest Riblical Scholars of the present age. and the author of many exceptionally valuable books.

H. D. BARRETT, for ten years prest dent of the N. S. A., and now editor of the oldest Spiritualist paper on earth. E. W. SPRAGUE, the well-known mis sionary of the National Spiritualist As-

And many other forceful, comprehen sive, thoughtful thinkers, who possess analytical minds, who keep well posted in passing events, and who are up with the times in all respects, and who have read the work carefully, will review the same for our columns. Among them are

the following: ERVIN A. RICE, of Chicago. DR. J. D. BUCK, of Cincinnati.

W. E. MORGAN, M. D., a prominent physician of Chicago. DR. GEO. B. WARNE, President of the Illinois State Spiritualist Associa-

tion. E. J. SCHELLHOUS, of Kansas City,

ESTELLE METZGER HAMSLEY, of Chicago. E. W. BALDWIN, of Madison, Wis.

LUCINDA B. CHANDLER, of Down er's Grove, Ill. DR. R. GREER, of Maywood, Ill.

J. C. UNDERHILL, of Hammond DR. T. WILKINS, of Chicago.

DR. J. O. M. HEWITT, of Chicago. C. W. STEWART, now lecturing at Marshalltown, Iowa.

SAR'GIS, who is well and favorably

known to our readers. GEO H. BROOKS, lecturer and the popular chairman of Lily Dale camp. WILL C. HODGE, well known as a

lecturer. DR. M. E. CONGER, the well-known author, of Chicago. BISHOP A. BEALS, of California, a well-known lecturer and medium.

Many others are expected to appear.

Last but not least, LYMAN C. HOWE, of Fredonia, N. Y. one of the ablest lecturers on our rostrum to-day, a profound thinker, and in all respect amply qualified to maintain himself in any capacity he may be called upon to act, WILL HOLD A DISCUSSION in the columns of The Progressive Thinker. with MRS. FLORENCE HUNTLEY, a lady who ranks high in the literary circles of Chicago, and who is the editor of "The Great Psychological Crime," and the author of several other books, of great value to the world. She and Mr. Howe will enter into a discussion In regard to the merits of THE GREAT PSYCHOLOGICAL CRIME, and the same will be published in The Proacessive Thinker, affording a rich and valuable intellectual treat, never before offered to the readers of any Spiritualist paper.

Now is the time to send in your subscriptions for The Progressive Thinker. RENEW AT ONCE. Just think for a moment, this large paper furnished for two cents per week. Don't miss the valuable intellectual feast we have promised. You can not afford to stand in the rear destitute of the knowledge we give. You cannot afford to have "Rooms to Rent" in a vacant brain. EMBODIMENT OF ALL THAT IS DE. Read over our Premium List and send this office.

Council Council to the Lord to Thereselves in Equation 1 Many Law Foll to Join in our Fall and Winter Campaign. Subscribe Now and Fall in Line. SIRABLE IN MEDIUMSHIP? and then we reflected on one ride in the old stage count of the six miles an hour, and in our own mind, secretly of course—not intended for the public to know, or any one to bear—in the solitude of our Winter Campaign OUR SPEGIAL ISSUE

It will be especially interesting and attractive. Our Special Issue in October, containing the views of many leading minds, as alluded to elsewhere in this paper, will be of great value to everyone. It will be a veritable Storm Center, and every Spiritualist in the land should read Subscribe at once and obtain one or all of our Premium Books.

Important Discussion

The above Special Issue of The Progressive Thinker will be followed at an early day by a discussion between the veteran worker, Lyman C. Howe, and Mrs Florence Huntley. They will in a masterly manner consider the contents of the book designated as "The Great Psychological Crime." Every Spiritualist, and every Medium, too, should be familiar with what is going on in our ranks, and they can be if they will read The Progressive Thinker during the year. Send in your subscription now.

"The Light Among the Hills"

A thrilling narrative, a wonderfully interesting statement of Spiritualistic events that occurred in Vermont in early days, will appear in the columns of The Progressive Thinker sometime this fall. "The Light Among the Hills" was written expressly for The Progressive Thinker, by Mrs. I. S. Lewis, well and favorably known in the Green Mountain State. Send in your subscription now, and you will not miss a single number. Don't wait.

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Renew your subscriptions at once, and thereby not miss a single number that contains forthcoming attractions. Our Premium Books can not be excelled. Read over the list in this paper, select the ones you desire, and send in your Until we meet again, endowed with subscription at once. Don't be behind the times. Our Fall and Winter Campaign will be more brilliant than ever. Those who read The Progressive Thinker cannot fail to keep abreast of the times, and know the status of our cause.

in your subscription at once. Particu- For President of the N. S, A .- Dr. Geo. larly should every medium in the land read the discussion between Mr. Howe and Mrs. Huntley.

For N. S. A. President.

There are many important things to be considered in the selection of a new president of the N. S. A. at the coming election soon to be held in the Capital city of this nation, as also in the selection of the other officers, including the board of directors.

Regarding the selection of a president, there should be, first, capability; second, enthusiastic interest in the cause; third, determination; fourth, broadness and right motives and a re-

serve of modest dignity. Locality should have some influence also. 'However much we may respect Mr. Barrett, as a unit the Spiritualists know that there are those in the ranks who can as ably fill the position he has filled for so many years with as much credit to themselves as has been won'

It is foolish to look upon any one as "the only," and no doubt Brother Bar. of the Illinois State Spiritualists Asso rett will agree with the assertion that there are many yet untried in our ranks who can fit right into the position that was molded around him at the incep tion of the N. S. A. Geo. B. Warne, of Chicago, has been

suggested and the suggestion seconded for the position. In the first place it would be well to consider the location and the accessibility to all other localities to which the president is liable to be called and have ists and students of occult science, it need of going.

Some have accused Mr. Warne of being opposed to mediumship, but this is WHOLLY UNTRUE, AND WITHOUT FOUNDATION IN FACT. Mr. Warne never uttered a word in private or in public against genuine mediumship in any phase, and no one can prove that ed on the abuses of this branch of medhe has. But he is as strongly set against fraud as he is in favor of the sertion of the German commission that genuine, and that of itself ought to recommend him more highly than any other characteristic to the foremost consideration of all the Spiritualists of the convention. He is first, last and all the time A SPIRITUALIST and as to the other aforenamed qualifications there can be

no question by those who know him Mr. Warne is not seeking the office, and says that the choice of the convention will be his choice.

As to the selection of the other officers, the present incumbents are good enough to retain, and by all means one half of the present executive board should be re-elected; in fact should be elected, say for one, two and three years; three for one year each, three years; three for the year of the for two each, three for three each, etc., thus always having old members who understand the routine of affairs, present at the sessions.

DR. T. WILKINS.

'Gleanings from the Rostrum." By A. B. French. Cloth, \$1. For sale at When considering candidates for pres

ident of the N. S. A., I hope all delegates will give thoughtful consideration to the merits of Dr. Geo. B. Warne, of Chicago, now president of the Illinois State Spiritualist Association. He is not only thoroughly qualified by long experience and wide acquaintance among Spiritualists, but he has amply demonstrated that he possesses the nec-essary qualities that fit him for that important executive office. He is calm, well poised, eminently judicial in temperament, broad-minded, progressive, considerate of others and energetic. Dr. Warne distinguished himself as a true, loyal and determined Spiritualist in his three years' fight for honesty, decency and respectability against the worst gang of fakers, tricksters and frauds that ever operated in the name of Spiritualism. Had it not been for Dr. Warne the state of Illinois and Spir itualism at large would have been dis-graced and humiliated by these scalawags operating under the official name ciation.

Dr. Warne is not seeking this office, but the N. S. A. will honor itself and him by electing him its president. ERVIN A. RICE.

Forel Defends Hypnotism. Just at this time, when "The Great Psychological Crime" is creating somewhat of a commotion among Spiritualwill be of interest to note that Professor Forel, the eminent Swiss physician. whose book on suggestion and hypno tism is so authoritative, has begun a tremendous attack on the Prussian commission of doctors who recently report bertion of the German commission that hysterical persons can only be injured by the practice of hypnotic suggestion. A properly qualified and conscientious physician can only do good to such a patient, he asserts. His action will not weaken the patient's will power, but strengthen it by suggesting work or fresh ideals of life.

Forel says, in conclusion, that there is absolutely no ground for the German specialists' contention that the success of this method of treatment has decreased since the belief in its supernatural character has vanished. Exactly the reverse is the case. The German commission is up in arms and is preparing a rejoinder to Professor Forel.

"The Religion of the Future." By S Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, looth \$1; paper, 50 cents.

Of the Editor-at-Large, National Spirit-

To the Executive Committee N. S. A.: I report for the quarter commencing June 1 and ending September 1, the following articles and replies contributed to the spiritual press and secular jour-

It will be seen that I have made more use of the former than in the preceding quarter, as many of the attacks on Spiritualism have been in papers and magazines which would not admit replies, and hence the spiritual press was the only resort. As a rule, however, the secular press has been generous, as it must be admitted that it requires a strong sense of justice for an editor to allow a correspondent to attack editorial matter. Yet this has not only been done, but requests for articles on Spirit-ualism and related subjects have been

repeatedly made.
There Is No Death, Philosophical

Why Catholics Oppose Spiritualism. Reply to J. M. Hirsh in Catholic Transcript: Progressive Thinker, Banner of Light, Philosophical Journal and Sun-

Criticism in News-Leader, Richmond,

Va.

Prophecy and Spiritualism: Sunflower
and Light of Truth.
Success—the Work of the N. S. A.:
Banner, The Progressive Thinker and
Light of Truth.
The Strange Feats of Modern Magic,
criticism to article in Scribner for May, furnished the Banner of Light, Light of Truth and The Progressive Thinker.

Review of "The Great Psychological Crime": The Progressive Thinker, Reply to Catholic priest's command that all Catholics keep away from Cas-

sadaga: Evening News, Buffalo. Criticism of the action of the Evening News, in the Sunflower.

Recent Exposures of Spiritualism in Sunday Newspaper: Banner of Light. The Progressive Thinker, Light of Truth, Sunflower and Philosophical Truth, Sunflower and Journal; same condensed,

Traveler:
Defense of Mediumship: Copy full nished all spiritual journals.
Respectability of Spiritualism: Harblinger of Light (Australia) and Two Worlds (England).
Reply to "Story of a Clairvoyant"; Ohio Farmer.

What Is Spiritualism? in Daily Review, Decatur, Ill. An Explanation of Spiritualism: San-

dusky (Ohlo) Register. The correspondence of the office has constantly increased, and forms the larger share of the labor connected therewith. Analysis of this correspondence especially indicates the profound interest awakened in the minds of those ostensibly within the pale of the churches. While publicly this class is silent, privately they receive the joy and satisfaction which their religion

does not impart. I am, respectfully, HUDSON TUTTLE.

THE LITTLE THINGS OF LIFE.

The tiny little flower found growing by Is ready with a smile for all who care The tiny little insect finds rest beneath

And a perfect peace it finds in a home The tiny little brook sings merrily on

its shade,

Lulling to sleep the insect, on this summer day; Saying, good-bye, litle insect; good-bye,

Thus they help one another as they cross life's rugged stream, Sharing each the other's burden, mak-

ing life a happy dream; Pushing onward, ever onward, to the bright world above, Surrounded as they go, by universal

love. Oh, the happy, busy world, though hum-In our mad rush through life, we often

fail to see; Oh, the lessons we might gather from the little things each day,
If only we would stoop to pick them from our way.

MARY E. FRANCE.

Seattle, Wash, FROM THE N. S. A.

Important Notices to National Association Auxiliaries.

State associations—having Individual members—as well as subordinate socithe N. S. A. convention on their charter, and to one delegate for every fifty individual members or major fraction thereof; also, to one additional delegate for each society in good standing with the state association, provided the sum of two dollars has been contributed to the N. S. A. by said local society.

Amendments for Convention of 1903. Unfinished Business.—Cons. Article 10, change the word "thirty" on the fifth line to "sixty."

Amend-That a quorum for the transaction of business shall consist of a ma-jority vote of duly accredited delegates, Presidential Candidates.

As there will be several candidates for the office of N. S. A. president, societies are requested to refrain from pledging their delegates to vote for any special person, although a preference may be expressed to the delegates by their societies. The election hour may exercise of the best judgment of the delegates in casting their votes, that the business may not come to a stand-still, or to work still, or to worse confusion.

orse confusion. MARY T. LONGLEY, N. S. A. Secretary. POSTPONED.

The annual meeting of the Texas State National Association of Spiritualists, which was called for September 4. 5 and 6, has been postponed until Tuesday, Wednesday and Thursday, Sept. 22, 28 and 24, in the city of Austin, Tex. JOHN W. RING, Pres.

Theo. Schirmer, Sec'y.
Spiritualist Temple, Galveston, Tex.

ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections intended for the N. S. A. Mediums Home or Relief Fund, should be sent to this office to the secretary, if not dr rectly paid to our authorized mission-aries, who can show a missionary cer-tificate of later date than October, 1902, no other is authorized to collect money, for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,

N. S. A. Secretary.

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that bringeth good tidings, that publisheth peace, that published to concentration, trusting passivity, the mastery of the into everlasting life. "Ho! every one that thirsteth, come ye | tional Association of Spiritualists in London, I listened to lisheth salvation, that saith unto Zion, thy God reigneth."-Prophet Isalah.

"But speak thou the things that become sound doctrine."-Paul to Titus.

"And the ark ... rested mon the Mountains of Ararat"_

"The world is my country: my religion is to do good "_ Thomas Paine.

The above passages constitute a trinity of individualities, each acting upon a specific plane of psychic unfoldment, nent, while personalities are variant. Man in his innermost forces and forms. Light is one; and yet the one white ray that goes into the spectroscope manifests outwardly the seven colors and more. The limits of the red and violetthe extremes to our eyes, are not in the sun, but in the limmost potent reals. Strange and strong forces all unseen, are playing about us, ranging from the demoniac to the an-

"How heautiful upon the mountains are the feet of him that brings good tidings," exclaimed the old Hebrew prophet. Mountains symbolize solidity and silent power. They voice aspiration, saying, "come up higher, upon to these summits and bathe in our first morning sunbeams."

Sanchoniathon of Berytus, Confucius, Socrates, Jesus Joan of Arc, Lilian Whiting of a country farm hillside among the lilacs, honeysuckles and roses that beautify the gardens of the Empire State—these and other great inspired souls left and are leaving a mighty spiritual impress upon the agone and the coming centuries.

The basic foundation of the Roman church is the authority traccable, it is claimed, through successive popes to the the advanced races. Though not the ultima thule—though "Head of the Church." The foundation of Calvinism is the not a finality, it is in harmony with the great law of evolu-Divine Sovereignty, of the Unitarians reason, of the Quakers, the inner voice of conscience, of the Theosophists, reincarnation and karma, and of the Spiritualists, Spirit-absolute. and immutable, the synonym of consciousness, of life, of purpose, of will, wisdom and love-in a word, God, personal and impersonal, immanent in and through all immensities and elements, the all-perfect life-giver, rightly denominated the Incomprehensible One. The human mind can comprehend only that which is inferior to itself.

THE ABIDING FOUNDATION.

Spirit being the foundation, of which substances, atoms, and molecules are the varying shadows and multi-shaped garments, all abiding things must necessarily be spiritual rather than materiol. There is the shell, the soul, and the spirit of things, of which the orange may be a fitting illustration, the outer peel representing the shell, the more refined. well-rounded pulp, the soul, and the life-embodying seed the spirit—the latter afire with germinal force, prophetically symbolizing the future orange tree. The above figure may also descriptionally symbolize triune man-body, soul (soulbody), and spirit.

All permanent realities, such as thoughts, ideas, principles, laws, forces, attraction, gravitation, cohesion, are absolutely invisible. Even the atom, upon which science predicates, the molecule and the lofty mountain, and the far-distant planet, is unseen even to the microscopic eye. Are atoms demonstrated realities, or are they working hypoth-

WHAT IS KNOWN OF ATOMS?

Will some materialist, or materialistic spiritist, tell us what they know about atoms? Are they points of force, fluidic whirls, vortex rings, or hypotheses? It is Lord Kelvin's theory that matter is one measureless, homogeneous fluid, the rotating parts filling all space, the diversity being due to the arrangement of component whirls and vortices. But arrangement implies force, motion, purpose.

To say that matter is a combination of atoms is only saypher Berkeley denied in toto the existence of matter. Is it perance, to reforms, with its organizations for specific work further said by way of definition that matter is that which occupies space; but this does not aid in teiling what matter clusive proof of their sincerity. I relish their enthusiastic is, it only specifies what matter does; but what makes it do? Do you say force? Ave, but what is force? Is it causative or negative, intelligent or non-intelligent? To pronounce it intelligent is to come squarely on to Theistic grounds. To affirm that it is not intelligent thrusts the carping negation-

ist into the pitiable arena of logically accounting for the knowable, such as consciousness, life, purpose, order, from two unknowables, matter and force. Again, force cannot appear in a dynamical sense till there are two substances in dynamical relation-and now what caused the relation? Was it purpose or chance?

WHAT IS LAW?

Law is not causative. Natural laws are not creative. They originate nothing. They are methods of operation, not the thinking, reasoning operators. They belong to man in the sphere of limitations. They are processes, not consclous powers. The law of gravitation is among the undiscovered forces. No one knows what gravitation is. Newton did not discover it. He only discovered its uniform process of action. No philosophic mind confounds the process-the action with the cause of the action. To do so would be the lowest of the erring may be reached and redeemed. essence of stupidity. No scientist doubts the reality of Newton's law of gravitation, by which every atom, near or remote, seemingly acts instantaneously upon every other beads and shrine-inviting pilgrimages, insist upon the prinatom; but this invisible law does not pretend to act where ciples of peace, brotherhood, personal veracity, self-control, matter is not. At best, all matter is but variously graded substance, visible or invisible. Its ubiquity in some state of being is unquestioned. Some savants, however, have unsteam converted into ice is an interesting example.

THE INFILLING ETHER.

F Science postulates the existence of an ethereal medium the ether of space, through which heat, light, and other forms of radiant energy are transmitted. This ether is said to be as pliable as air, infinitely elastic, frictionless, more bright, liberal cluster of stars in the constellation of religrigid than steel, solid as adamantine—and yet, is absolutely invisible, invisible as are the intelligences that people the New Testament as their guide. They are broad-minded and spaces above and around us. The five senses are not alto- devotional. Theosophists, Mr. Leadbeater being the Anglogether illusive, as the Hindu Vedantists would say, neither are they infallible guides. They point toward, they assist, stantly coming nearer to us. Already do our palms touch, they are helps to the attainment of phenomenal facts and

While there is a corelation of physical forces; while heat, light, chemical affinity, etc., may be converted into each other, they are never transformed into consciousness. Upon this fact scientists are in agreement. This would be as morally impossible as that abandoned theory, "spontaneous of Ararat for the life laden Ark to rest? Human beings are generation," which Huxley, Tyndall, Beale, Coues, Lodge, Virchow, Tonnebaum, and other authoritative scientists pronounced after a long series of crucial experiments, unproven, and more, an utter impossibility! An egg manufactured gers salling on the billowy ocean of time-who is the pilot? from wood, or stone, and one produced by a barnyard fowl. Where is the port? Are the dark waters of materialism subthough in shape, color, and weight precisely alike, are not convertible into each other, neither are they equally pro- onstration? ductive.

SENSATION AND THE SENSES.

The physical senses have to do with the objective in narive, with the physical body, which is a microcosm of the thly elements, and the auras from which it is composed and evolved, and the constituents of which may be proximately determined by scientific analysis. The body does Spirit, and in tana, who is essentially a finite spirit, not feel: the eye does not see: but the conscious spirit feels through the body, sees through the eye, and hears clairaudi-. 1

lower nature, and the persistent uplift of the better soul and drink"-come ye and feast upon this bread of life, which the following words of Wallace: emotions. Sensation is manifest everywhere, from the through psychic channels "comes down daily out of heaven." amoeba to the tenderest flower, onward to the more conscious, and upward to reasoning man with 12,000,000 brain cells, the crowning glory of nature.

Impressions rush in upon man from every direction; but the conscious spirit, the divine Ego, while passively receiving impressions from thousand objects, is not at this time in its highest stage of self-activity. The sense perceptions do not philosophize. They are absorbing sponges; but when the essential spirit, conscious of its consciousness, cognizes with the mythic ark as a symbol. Individualities are perma- these impressional phenomena and reflects upon them, it ascends to a higher form of activity. This may be denomiis a unit—a conscious spirit manifesting through million nated attention, coupled with persistence in search of truth.

COMPELLING CONVICTION.

Crucial investigation, research, reason and judgment, connected with intuition, compels conviction-compels the "I ited vision of the human eye. The invisibles are often the know." The pursuance of these varied processes in the vast field of phenomena, physical, mental, telepathic and psychical has converted millions to a knowledge of the fact that individual intelligence, identity, and memory continue after the painful event termed death. Connected with and above the foregoing process in the line of research, is intuitionpure, philosophical knowing-knowing without the tedious method of examining and reasoning. 'This is spirit manifest-spirit co-related to the Infinite Spirit-spirit that does not believe, but knows-spirit that does not remember, but intuitively knows. This is not merely the higher, but absolutely the highest Spiritualism, cognizing God, the changeless Consciousness of the universe, as the all-energizing Presence.

Pure Spirit, in conscious activity, is the standard of truth, and Spiritualism is sustained by the highest intuitions of all tion, and the perpetual ministry of angels. It is in agreement with pure reason. It is in accordance with the heart's sweetest hopes, and in consonance with the soul's highest inspirations. Its higher, nobler thoughts are found in the inspired teachings of all religious books, whether of the Orient or of the Occident, and its sacred voice to each mortal is, "Live to-day for to-day, for to-morrow, for eternity!"

THE SUNNY SIDE OF THE CHURCHES.

So far we have dwelt upon the philosophy and sunny side of Spiritualism. But the churches have their sunny sides, and should not sunbeams mingle and work with sunbeams? In the aggregate, Christian churches are bulwarks of good morals, and reform. They have their uses. They are our brothers and their motives are good. Wisdom does not denounce. The builder is preferable to the waster. Demolish, then, neither church-edifice nor cathedral, but build the better, the more beautiful and spiritual by their sides. Invite them to come into our temples. It is not the rough winter winds that relieve the tempest-swept trees of their dry leaves, but the warm spring sunshine.

SEARCHING FOR THE GOOD.

In this age of search and research, people generally find what they hunt for. If they seek for roses and violets, they and them. Let us apply this principle to the churches. The Roman Catholic church testifies against wrong doing, honors the virgin mother, prays for the dead, teaches purgatorial progress, approved through Leo XIII., of the higher criticism, and encourages the ennobling work done by the Sisters of Charity.

The Episcopal church, in its four-fold forms of manifestation the ritualistic, high church; low church and broad church, functioning under different aspects'in different countries, urges all men to live the upright, spiritual life, using forms, symbols, ceremonies and superior music for the accomplishment of such ends.

Methodism is a religious enthusiasm made practical. The Wesleys were ministered to from the intelligences of the ing that it is a combination of unknowables. The philoso the higher world. Methodism's devotion to freedom, to temis decidedly praiseworthy. The zeal of Methodists is conhallelújahs!

Presbyterians, Congregationalists and Baptists exercise perfect autonomy in the arrangement of their own ecclesiastical affairs, combining liberty with their religious convictions; their missionary movements, their benevolent work in erecting homes for the orphan and the aged are worthy of all commendation.

The Unitarians, cultured, clear-headed and ethical, invite us to their Sunday literary feasts. These are nutritive, classical, and comforting. They preach the Fatherhood, and extol the brotherhood of all races and colors.

The New Churchmen, pointing backwards to Swedenborg, who for twenty-seven years held converse with angels, spirits and demons tenders the world the key of correspond. ence, declaring that biblical passages, all external objects, in fact, relate to a spiritual state of consciousness, which if understood, inspires reverence and purity of life.

The Salvation Army, noisy, plain in dress, pure in purpose, well-organized, vigorous in moral battle against wrong, gathering in an outcast there, a reeling drunkard here, redeeming and training them for usefulness, is proof that the

The Quakers, abiding by the inner light, emphasizing the promptings of the spirit and its superiority over books, punctuality in keeping promises, and living an orderly life.

The Shakers, harbingers of those epiphanous manifestations that supplanted a dim, half-hopeless, churchianic faith, wisely questioned its reality. This is an extreme view. Ma. with the knowledge of a future conscious existence have nipulated and condensed, it becomes palpable. invisible from the days of Mother Ann pronounced woman the equal of man. Their industry and exquisite neatness, their arbitration principles, their worshipful marching to music, their all-things-in-common after the principle of the primitive apostolic church in Jerusalem, solve the problem of equality and the long prophesied practicability of the golden rule.

> The Disciples, or Christians (now called), shine as lous denominations. They have no creed. They take the American expounder, are largely our co-workers, and con-

NOAH'S ARK.

These ecclesiastical denominations constitute a veritable twentieth century "Noah's Ark," full of all kinds of struggling life-and all life on whatever plane relates directly or remotely to the Divine Life. But where are the Mountains wandering-where is the true path? They are heart-sickwhere is the physician? They are weary-where is the resting-place? Yes! they are pilgrims seeking a shrine, passensiding? Is there no sign-no voice from the abyss-no dem-

Why doubt? Why fear? See! from the anchored Ark in heaven above, the combined hierarchies of celestial angels in counsel, there comes a dove-a message-bearing dove, spirit-intoxicated: with an olive branch in its beak! It is a prophecy and a message, and this blessed, brilliant message is Immortality -the good tidings of a future life demonstrated; in brief, Spiritual truth realized as rooted in God, who is Infinite

THE ROCK OF AGES. Spirit! This is the rock of ages, the prophetic stone cut

"How beautiful upon the mountains are the feet of him, ently through the ear. The opening of these senses comes, from the mountain, the well of water which was to spring up; grand spiritual manifestation." And attending the Interna-

But "mark well," as our Masonic Fraternity says, it came whether in tremulous oscillations, in mental impressions, in deep consciousness of the needs of humanity, to a vast field trances or in night visions, it came, this new inflowing of the of needed social reform, to devising the most effective spirit- (I repeat) came not to form a new religious sect, not | method of helping the struggling poor to help themselvesto institute a fixed creed, not to ordain a priesthood, not to of how to sacrifice selfish and private ends for the universal teach the clerical "art of preachings," not to insist upon any one doctrine as a finality, nor to build up any new church organization. No, none of these! The soul's pleading call today is not for the mould of Mesopotamia, nor for the motheaten parchments of old Iran, not for the stilted oratory of the pseudo-scientific materialist, nor for the platitudinous utterances of the phenomenalist; but for love, charity and freedom to lead that newer higher life idealized in the

THE PURPOSE OF THE SPIRIT.

The material is but a changing, shimmering shadow. The spirit that quickeneth is the real verity. This spirit comes in cycles. It appeared with influxing force with past Messiahs. It comes at the opening of every new dispensation to phenomenally demonstrate a future existence to the doubting materialist. But phenomena, like scaffoldings to buildings, are temporary. Signs and wonders, as crutches to cripples, belong to the childhood period of growth.

The spirit of old come like a rushing, mighty wind. It comes to-day in power to convict, to suggest, to inspire, to enlighten, to free the bound captive, to awaken the soul to a deep self-consciousness, to so illumine familiar conceptions as to make them alive with a new potency, to impart a profounder consciousness of the soul's responsibility, to more thoroughly spiritualize the perceptions and so establish on earth the peaceful reign of love and universal broth-

OUR ENNOBLING AIM.

In'using the word "our,"" I have no reference to those few belligerent spiritists who deny the existence of God and Christ, and who ridicule prayer and that religion whether Oriental or Occidental, which makes for righteousness. Ephraim is joined to his idols, negation and destructionpitying him, we pass on,

Speaking of "our," I refer to the consensus of the world's llumined-to those who have achieved some mastery of the mind over matter, and function in the coronal rather than means toleration, sympathy, brotherhood, temperance, antithe basilar brain region. The religious sentiment is innate capital punishment, woman's suffrage, equality of opportuin human nature. It is reported of Abraham Lincoln that he said he would join any church whose essentials were love to peace, the higher Theosophy, the new thought, and every God and love to man. And the patriotic and pronounced other grand, redemptive movement that the gods are wait-Theist, Thomas Paine, declared that his "religion was to do good." What a grand sentiment!

As Christianity was an outgrowth from Judaism, so Spiritualism was an outgrowth from Christianity. Its birth-manger was in a Hydesville family of Methodists. Not churchianity, but Christianity and Spiritualism constitute the old and new testaments which demonstrate a future life, and insist that holiness is essential to happiness in all worlds. Neither of them is a finality. The divine fountain is infinite. The wisest have but touched the edge of the broad-sweeping ocean of truth.

If the genius of the Spirit be progress-if it be love and toleration and social equality of opportunities-if its purpose be to enlighten and spiritualize, then our attitude towards all religious denominations must be that of the tenderest brotherliness. We should meet them more than half. way, and then show forth the practical excellences of our angelic converse and fellowship.

To profess and not possess is hypocrisy. Are not all re igionists our fellow-citizens, and do they not have some truths? Are they not just as conscientious as we are? just as true to their convictions, just as honorable in their dealings, just as neighborly in their social life, just as benevolent, self-sacrificing and manly as ourselves?

SIGNAL DANGERS ALONG THE COAST.

ualism? They are manifold. And among them the artificial scheme of "developing mediums," of "teaching slateopening the brain's doors to every wandering ghost, of hyp material. It is too devoid, by general usage, of sensitive notizing one another for development, of giving up the entire personality to the control of unseen entities behind the screen, of hunting for buried treasures, of patronizing midnight materializations, of using stimulating drinks after seances to restore the loss of vitality, of being promiscuously hypnotized to develop clairvoyance or clairaudience, and sitting in large promiscous seances, hand in hand, in ill-ventilated rooms, singing "John Brown's body mouldering in the grave." These rude seances are all too often the manufacturers of frauds and physical wrecks, and worse, they are the dismal dens of obsessions, leading to, if not plunging their victims into lunatic asylums. Though as sorrowfully as sincere, I say deliberately that in my opinion seven-tenths of the insane in mad-houses are the obsessed subjects of visible or invisible hypnotists.

Whether incarnate or discarnate, these hypnotists are often selfish, gross and unclean. Some of them are very cloudy, or dark as the shadows of Erebus. Their hypnotic touch la spiritually polsonous.

ism, or as selfish commercialism and altruistic socialism.

was, as I conceive it, to demonstrate the fact of a future existence, and substitute the "I know," for the "I believe,"-to differentiate religion from creed, and all church dogmas; to heartless syndicates and multi-millionaires selfishly call enjoin scientific and secular education, rather than theological training; to lay the axe at the root and lead in all needed reforms; to selze upon and assimilate every new thought that is a true thought; to put conduct and character in place of class or caste, whether based on blood or gold; to quicken the innate moral nature, to inspire free thought and discovery, to spiritualize humanity, and establish the wide world over the great principles of justice, mercy, equality of opportunity, and universal brotherhood.

THE SPIRIT WORD OF HEALING.

When the Syrian woman touched the "hem" of Christ's garment, it is reported that "he felt virtue (mesmeric force) go out of him," and the soufelt, so consciously cognized this because he was the very soul of virtue, goodness and purity, Such great messengers, whether Christed of old, or the Christed of to-day, carry with them a health-giving force, not only in their garments but in their calm, materially untouched presence. They heal unconsciously by their personal magnetism. The also heal by suggestion, by faith and by will-power. "I will," said Jesus, "be thou clean." Writing to an invalid friend, Emerson said, "I beseech you to be well." These words were as winged arrows. They sped on the other waves of vibration with a healing, harmonizing

All healing power, as an ultimate, is spirit relating to involution and evolution, but mostly to a potent, out-putting involution through the conscious I will of the undying Ego. the immortal, indwelling God. All great, inspired souls who startle, move and uplift the world are heaven-illumined and

TWO EMINENT EPOCH MEN.

It is among the pleasant memories of a long life that I had not only the honor of taking by the hand, but of listening to the lectures of Ralph Waldo Emerson, and Alfred R. Wallace. Conversing in his lib.ary upon matters radical and time losing weight and burden, is the soul in communion spiritual, Emerson remarked, "The universe is to me one with Nature."

at Englewood. Ill.,

"I have nothing new to tell about the phenomena of Spirityou what my Spiritualism has led me to. It has led me to a good, and how to place the weary feet of millions of honest toilers upon the firm foundation of such altruistic principles, as when actualized, shall make daily home life a blessing and a benediction."

"Give us your help," writes the eloquent Willard J. Hull, editor of the Light of Truth, "so that the twentieth century may find Christ's gospel, Christ's economics, Christ's manliness, Christ's patience, for the first time, in the history of Spiritualism, the one working hypothesis of those who call themselves Spiritualists."

Lilian Whiting, the brilliant writer and author, thus adds her testimony: "True Spiritualism is simply the result-the inevitable result of the full acceptance of the spiritual teach. ings of Jesus, of the love his presence inspired, of the authority of the inspirations of the Bible, and of the latter day revelations of science."

The erudite Dr. E. D. Babbitt, in his magnificent work, Religion as Revealed in the Material and Spiritual Universe," when afire with the spirit of truth, wrote:

"The Christ of Nazareth, standing upon that spiritual wave of old, baptizing with the Spirit and with magnetic fire, winnowed the chaff from the wheat, and laid the 'axe on the root of the tree' of Pharasaic pride, selfishness, and corruption.... Each of us should live out the golden rule in daily life, and lay up spiritual treasures in heaven.... There is an unsurpassed sweetness in these expressions of his 'Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart. Blessed are the peace-makers; blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven,' a heaven here and now.

In its infinite reach and broad vibrating expanse Spirit. ualism means the manifesting God, the motherhood of nature, and the brotherhood of man. It means this hour, this day and its duties-this day, and rightly making the most of it. It means the to-morrow-a future life-eternity. It means the energizing, overshadowing potency of the liberaltzing movements that gladden humanity under all skies. It nity, co-operative socialism, arbitration and international ing to crown with victory.

Putting in the background all non-essentials, and Oriental speculations, our real needs are unity of purpose, concord of action in all constructive work and benevolent enterprises. whether initiated by ourselves or by the various religious denominations of the country. It is not dogma, but lovethe cement of love that unites. Every one's honest convic tions should be respected. None are infallible. It was Franklin in those old colonial times who told the Americans that if "they did not hang together, they would hang separ ately." Certainly, in union there is strength, and temporal organizations for the dissemination of such great principles as the innate, infinite worth of man, and the grandeur of his destiny, are necessities. Forget the lines of the old hymn-"Would he devote his sacred head for such a worm as I?"-

This is the withering, wormy philosophy of a pitiful pessimism. Man is not a worm, but an embryo angel, a royal prince, germinally a son of God. "It doth not yet appear," wrote the apostle, "what we shall be." Wayside weeds when cultivated by tender hands become garden flowers.

that the word "medium" is not the most appropriate word to apply to those who consciously, or unconsciously function bewriting," of believing the "thus saith" of every spirit, of tween the worlds visible and invisible. It is too coarse and ness. A door-hinge is a medium for a swinging door. A railway is a medium for freight and cattle conveyance. A rifle in wicked hands is a medium for murder.

The more proper words and terms, considering the moral nature, the personal responsibility and true soul unfoldment, are sensitives, seers, or psychic intermediaries. These words philologically considered, admit of the widest and deepest significance, and those worthy of them become spiritual kings and queens-the message-bearers from an enzoning, overarching cloud of witnesses, the Olympian lindens gracing the mountain tops, catching the first rising sunbeams of inspiration and transmitting them downward to feed the hungering souls of humanity!

A VOICE FROM THE SILENCE.

To your tents, O Israel! the Israel of to-day, and listen. On a mossy line of marble pillars fronting Herod's temple off vampires. The psychic aura enveloping them is gray and from the court of the Gentiles, was inscribed in Greek and Latin, "No foreigner may go farther under penalty of death." Sad is the reflection that the old Herodian era has not yet No psychic experimentalist ever confounds hypnotism and utterly perished. Walls of ancient, and fences of feudal mesmerism. They are as unlike as spiritism and Spiritual. Itimes still exist. They exist between countries, religions and families. But thanks to the Supreme God, no mercenary Spiritualism is absolutely non-sectarian. Its grand purpose aristocrat, no Oriental caste, nor soul-shriveled bigot can fence away God's summer showers, still the music of forest birds, nor bottle up the odors of the million flowers that "mine-mine."

The era of "ours-ours" is coming. The resurrection trumpet has sounded. Those that have rightly attuned ears to hear already hear.

The burden of the voice is silence—the Gospel of the Spirit to me, to you, to scientists, religionists and reformers, is-unfold and widen, or wither, grow or die Your feet may bleed in the march, but go on. Accept the good and the true Price, 25 cents. from whatever source, and appropriate it. Call nothing in the field of uses common or unclean; under the crumbling skeleton the grasses are green. The sheeted snows of winter protect the soil-tillers' wheat. Temporary failures point to coming successes, and the tears of evening oft crystallize ere morning into purest diamonds.

This life is a school of discipline and experience, out of which we graduate one by one into a higher life of infinitely better facilities. Be it our individual missions to patiently, uncompromisingly toll, to trust, and to fraternally, unselfishly work with all true workers, regardless of country or creed, or station in life, remembering that it is character inspired by love and guided by wisdom that, saving, tender the crown.

"Love is the theme that the seraph chimes, Are now hymning through the stars;

And we catch the strains from their golden lyres. When our souls let down their bars."

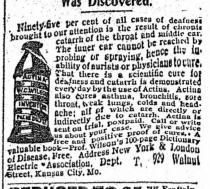
When the mind vibrates above the material to the degree of making the latter secondary it is becoming positive to

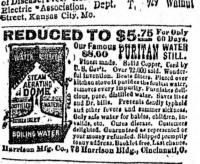
Man is not here to enrich himself. That is only an incl dent in life's race. Real values are not found in effects; they exist in causes.

Lost in meditation, bright scenes before the mental vision

DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.







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

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You can do it by reading each week The Progressive Thinker. The Philo-ophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

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A. SCHOPENHAUER ESSAYS.

"MEDIUM" ABANDONED.

Setting aside just now the thought and knowledge of fakes and fraud infestations under the name of mediums, and forgetting the mediumistic wrecks that once posed along the This characteristic endows his style with a st froshness and vigor which would be difficult to match in the philosophic writing of any coun-try, and impossible in that of Germany."— Translator.

ORIGIN OF SPECIES.

By means of natural selection, or the preservation of a favored race in the struggle for life. By Charles Darwin. Glit top. cloth bound. This book it an grandest achievement of modern scientific thought and research. It has passed through many editions in English, has been translated into almost all the languages of Europe, and has been the subject of more reviews, pamphiets and separate books than any other volume of the age. Most or the great scientists of the age fully support his position. The thought of the language of the second part of the common inheritarize of the race. For sale at this office. Price 75 cts.

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.. GENERAL SURVEY ..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, belleving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

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

_ quire. Take due notice, that all items for this page must be accompanied by the full name and address of the write. It respondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

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

Juliet H. Severance, M. D., writes: name thereto, and is wholly responsible for the error. Mrs. Severance is entirely innocent of any intentional wrong.

umphs as chairman of the Lily Dale camp, was in the city last week. He is very popular at that popular place of resort. Mr. Brooks will lecture at Villa Ridge, Ill., during October. His home address is No. 121 President street, Wheaton, Ill.

Harry J. Moore was in the city last week on his way to fill an engagement at Marshalltown, Iowa. He delivered eight lectures at the Chesterfield camp, all well received. He will go from Marshalltown to fill an engagement at Ottawa. Mrs. Moore is gradually regaining her health, we are glad to learn.

Georgia Gladys Cooley is located at 1731 California street, Denver, Colo., and serves the Spiritualists of the Masonic Hall every Sunday evening. She can serve societies within a reasonable distance from the city during week nights if they so desire. Address her as above.

"Creeds Outgrown." This 20-cent pamphlet, showing the mental struggles and emancipation of the author, will be sent during September and October for 5 cents in stamps. The work is up-to-date on translations, and scholarly. Address Andrew P. Stout, Sheri-

Chicago medium, writes from Colorado Springs. Colo.: "Myself and daughter, Mrs. Bertha Moore, are now located here. Mrs. Moore's health has been benefited by the climate, and we feel sure she will soon be entirely well. This is a ette avenue.'

Prayers were offered by previous ar- suffer.—Truth Seeker. rangement in Texas churches that the farmers of the state may have their fields cleared of the boll weevil pest, which is destroying the cotton crop. ever stayed one by request.

Ind.: "G. W. Kates and wife have been with us the past week and gave us some grand, good lectures and messet this orthodox town thinking. They were well received by the community. We hope to have them with us again.'

Louis Cohen writes: "The Progressive Thinker of Sept. 5 contains a communication from Mr. Hudson Tuttle on the subject of 'Recent Exposures.' In referring to two exposed by the Chicago newspapers he makes the following declaration: 'Like all sleight-ofhand performers. Homes and Fav dictate what these conditions shall be, and if not complied with the 'manifestations' fail to appear." Am I justified in inferring from this that those mediums who fail in manifestations, in cases where the conditions they dictate are not complied with, are perpetrators of fraud? The inference seems a logical

one." The only convert made by the Mormon missionaries who have been working Syracuse, N. Y., is Homer C. Stevens. who brought all the money he had and laid it at the apostles' feet. Stevens was about to start for Salt Lake est turning pale, the clerk summoned a 31st street, near Cottage Grove avenue. City, when his wife had him locked up | bellboy and said. 'Show these gentle- | These manifestations are honest and for not providing for her support.

Dr. M. F. Hammond writes: "Meetpresident, and Mrs. Ida Damon, corredays of September. One Sunday there | cussed." was a surprise on the part of that old

Mich.

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that Items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ties for the coming winter months, and will also answer funeral calls. Address Cora M. Morrill, 311 West Broadway, Grand Rapids, Mich.'

Geo. Thomas writes: "The First Society of Spiritualists of Royersford, Pa., is still progressing. We re-opened our closed for the summer months. Mrs. Stella Herbine, of Reading, Pa., delivered a very fine discourse on the Spirit-

spiritually and mentally."

will not do to say that Secretary or Cor. Peebles, has sent us his latest book on cabinet, but the operator is in plain so again and shall be glad if they will "On my return from Mt. Pleasant Park | done much for the advancement of spircamp, I saw a poem I have known for itual knowledge, for the human mind is years and that has been greatly ad- so constituted that it must have proofs mired where I have recited it. I sent of the existence of the soul after the it to your paper for publication as an | death of the physical body had to be anonymous poem, and was surprised to given before men could be so satisfied find mysname attached to it. I wish I of that future life as to be willing to could write such a poem." Mrs. Sever- study its conditions and prepare themance is correct. Her name was not selves to meet them. This Spiritualism signed to the poem. Being in her has done. Yet it is to be regretted that handwriting, the printer attached her the very nature of the proofs and the ease with which fraud could be committed, has induced many persons to simulate the genuine phenomena by trick-Geo. H. Brooks, fresh from his tri. ery, and thus to turn away and disgust so many who would otherwise have been glad to investigate its claims. Dr. Peebles quotes sentences from a number of well-known men who believe in the phenomena of Spiritualism, and who also believe that it is a power which will greatly aid in the regeneration of religious beliefs."-Light.

ments do not trouble the Hyde Park Occult Society in regard to speakers, for we have some of the finest talent that we can ask for connected with our society, and on last Sunday evening Mr. Smith gave us some nice thoughts in the poems he recited. Dr. Cross followed by a poem entitled Mr. Display, upon which he made some excellent remarks. He was followed by Mr. Mullin, who showed by his remarks how our spirit friends could come through different mediums, although they may not be in their every-day life as spiritual as we would think they ought to be. Next came Mr. P. M. Harmon, who gave us a fine talk on Jesus and his life. He was followed by Mrs. Kline, with messages which are always recognized. All in all we had a fine meeting. On next Sunday evening, Mrs. Mary Cochonour will lecture for us. On September 20, we will have with us again Mrs. Mrs. Alice Gehring, the well-known, Nellie Kusserow. Messages by Mrs. Kline and others each night."

Eva L. Stewart writes: "Disappoint-

Mr. Hearst's Daily American is now preaching to Christians a holy war against the Turk, who, the paper says. must be driven out of Europe. Nothing flercer than the American's utterances lovely city. The climate is fine and on this subject has been heard since the plenty of good water. I would like to late Bishop Cox published his "Forward hear from some of the Spiritualists in the Cross" poetry. Doubtless the sultan this place. I have only been here a is conducting a merciless campaign, week, and have not come in touch with | but it is against Christians whose joy any. I am stopping at 323 E. Willam- is to practice barbarities on the Turk | than the facts of this present existence. | winter meetings. Adress me at the

The Texas people misunderstood the During the meetings last season we or doctrine, because all true religion good mediums, D. A. Herrick and wife. character of their delty. Jehovah is ac stirred up the people in general so that must be based on fact. He showed Sadie Herrick. It is an ideal spot overcredited with sending plagues on his they are very anxious to know when our children, but it is not recorded that he hall opens again. All our members plained on the principles of vibration ums took part and did everything in state association desires to reach every W. A. Smith writes from Warsaw, socials held every two weeks at some sound for his illustration. This lec-served in the month of August to ap-aid us in doing so? Don't mind if you member's home. Many of our members sages from the spirit side, which have hearts' content. Our developing circles and gave full names and answers to crowds. I am ready to work for Octo. of Spiritualism, and see how quickly have some good mediums in the near evening Mrs. Brown gave a fine adfuture. We regret very much to have Sister Emma M. Nutt-Moore leave us. prospects for organizing a large society. | ioon and evening.' We wish her every success in her new field. Speakers desiring engagements, please communicate with F. A. Nugent, to be provided to accommodate the Beaver Falls, Pa."

and to their amazement, even the bold- evening at the Doctor's office, 44 East men to No. 13.' After a hurried consultation they conferred with the clerk ings are being held by the Coloma Spir. only to learn that they were being given itual Association, Mich., Mr. I. Shimer. | the one parlor vacant at the time, and | ture engagements covering the winter that if they did not hold their conven- months. Will go anywhere if engagesponding secretary. These most de tion in it, regardless of the number, yout Spiritualists are constantly active | they would be obliged to go elsewhere. in securing places to hold meetings at | 'Who is afraid?' said one at last, and, the residences of the farmers within a followed by the others, he led the way radius of twelve miles. Good audiences to the room. The meeting was one of made it pleasant on the last three Sun- business routine only, the maintenance will soon open meetings again at Hay- to those who desire to be benefited by days of August, and the first two Sun- of prices and similar subjects being dis-

Geo. Hamilton Brooks writes: "Dr. J. veteran Spiritualist, Rev. Mr. Mun- M. Peebles will continue to serve the field on his 72d birthday. He was for | Englewood Spiraual Union for the enmerly a Universalist minister. We tire month of September, and will lecshall continue to work in Michigan as | ture Sunday afternoons and evenings. long as we can be useful, and those He is getting his usual, large attendwishing our services can address us in | ance, that he richly deserves, as his leccare of Mrs. Ida Damon, Riverside, tures are very interesting and very in- up his earth life again things would go very instructive and valuable work. structive. His travels have been so ex- differently. He also informed me the D. A. Morrill writes from Grand Rap- | tensive and world-wide, that it is a rare | one who has taken his place is a good | well fulfills the promise of its title. ids. Mich.: "Mrs. Morrill and myself treat to hear him relate his many ex | man, but not fit to be a pope. He will | For sale at this office. Price, 75 cents. are again home from the camps, having | periences. Those living on the West | be a tool in the hands of others. spent a most pleasant time. Mrs. Mor- and North Sides that want to take in | might also say that I have spoken to 25 cents. Big Bible Stories, cloth, 50

When writing for this paper use a pen or typewriter.

All books advertised in the columns

We go to press early Monday mornng, hence communications intended for that current issue should reach this office not later than the previous Satur-

day morning. Bear this in mind.

sale at this office. Bear this in mind.

third street." The Kansas City Journal says: "The

of pretty Mary Pretty, of Washington, which have recently attracted wide atable to write 1,000 words a minute. meetings September 6, after being story, a 'materialization' by W. W. Hill, Kans., who has been conducting a cause, as trance speaker and other the typewriter keys at a marvelous rate, and turns off page after page of manu-"The able exponent of Spiritualism, Dr. | case the dictator stands inside the | to say that they will be welcome to do | chosen work rapidly. that subject. It is an effort to give sight, the people present often hearing bring their friends with them." Spiritualism a better place among the the two talking. If the machine gets to have its theories looked upon as sci- and goes on with his work. The spirits | worker, the famous advocate of wo. | beginning to end. few drawing lessons might evolve as

she will live when all others go by the humanity, and the preservation of the family. The family is the foundation of all governments; destroy it and you have anarchy. Bear in mind one thing, that Catholicism is the true discoverer of Spiritualism, and long ages before the Fox sisters were born. We do not fully endorse everything that is taught every system has its weak points.".

The Republican of Marshalltown,

lowa, says: "A fair day and pleasant

temperature enabled the people of Marshalltown to enjoy an outing at the Spiritualists' camp-meeting on North Third street. In the forenoon the platform was occupied by Mrs. Jennie Hagan Brown, of 'lexas, whose ability as an improvisationist of poetry has given her a national reputation. Mrs. Brown takes subjects from the audience and at the face of the dead woman, and re- | who may happen to read these words. on Sunday morning she gave an excel. | coiling after kissing the cold face. It lent address on practical subjects, closing with a beautiful poem. At 2:30 Mr. C. W. Stewart took the platform and mediumship. Mr. Stewart is a lawyer by profession and a close scientific student, and it is his aim to show that spir. | said and I was obliged to cancel my enitual phenomena, so-cailed, are simply | gagements." natural-phenomena governed by natural law, and hence separable to scien- Science Church of St. Joseph, Mo., distific classification and investigation. He claimed that the late developments in science, the discovery of-wireless tel- homes of different members during the egraphy, the X-ray, telephones and elec- hot weather, which have been well attric lights and electric power were in | tended; will again open our hall meetthe line of spiritual phenomena, and lings the first Sunday in October. I lif you as Spiritualists are willing to that viewed from this standpoint a full would like to correspond with some meet us half way, we will succeed in ture life was a necessary corollary of good medium with a view of arranging this life and was no more remarkable with them for their services for fall and as fiendish as those they themselves Mr. Stewart repudiates the supernatu- Hotel Windsor, St. Joseph. Mo." ral and claims that Spiritualism is not a Frank A. Nugent writes from Beaver | religion but a science. He claims that Falls, Pa.: "On October 4. our society | science awakens in the soul a casinic | Lake has just closed, and it was a sucopens its hall once more. We expect emotion which lifts it to a higher altigreat things during the winter season, tude of spirituality than can any creed | cially under the management of our have been very faithful in attending our using the laws of heat, light, color and their power to aid on the program. I community in the state. Cannot you spent some time at the camps, and all Mrs. Josie K. Folsom, of Kentucky, who will make great improvements the comhave enjoyed themselves to their for more than an hour described spirits ing year, and get ready to handle the all over the state for the advancement are progressing rapidly, and we hope to questions while blindfolded. In the ber and the winter. As I am already we can rally to the work, and go fordress on 'Spirit and Matter,' and was followed by Mrs Eva McCoy with spirit as she is a good and willing worker for messages and tests. Mrs. McCov is a the cause, and a great help to our socie. very fine platform medium and does exty. She will take up her work in Mitch- cellent psychic work. The attendance ell, South Dakota, where she had good at the camp was very good in the after-

Dr. Beverly writes: "At Lakeside Hall. Sunday evening, special seats had corresponding secretary, 412 Ninth ave., crowd that came to hear Dr. Beteiro explain some of the mysteries of the The Chicago Inter Ocean says: "Dis-Bible. Three special numbers of music regard of all superstition attached to were rendered by fine solists. The new the number '13' was shown by a conven- | planist is from Canton, Ohio. Though tion of undertakers held at the Strat- a young boy, he is a prodigy in his line. ford Hotel. Thirteen manufacturing A series of 'Chalk Talks' on Spiritual undertakers from thirteen states ar- Science will be given afternoons, to rived at the hotel yesterday morning to lead the conference and instruct the hold their annual convention. They classes being formed. One of the best asked the clerk to direct them to the trumpet mediums in the city has been parlor for which they had telegraphed, secured to give a seance every Friday yery wonderful."

Daniel W. Hull is now located at Cle Ellum, Wash,, and desires to make lecments are of sufficient time to be remunerative.

Mrs. Maggie Waite has returned home after filling a seven weeks' engagement at Chesterfield camp. She market Theatre Building, and is now the development of powers of concenready to receive her friends and the tration of thought, clear meditation and for meetings, I am, public at her home. No. 3148 Indiana av- | superior inspiration.

Thomas Williamson writes from Sydney, New South Wales: "I desire to say that I have spoken to the spirit of Leo XIII., since he passed away. He told me that if he could only return and take By E. D. Babbitt, M. D., LL. D. A rill would like engagements with socie both Sunday lectures should bring their the spirit of the late Archbishop Vaugh, cents. For sale at this office.

nam liuh buok haid barahta AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET

of The Progressive Thinker are for of Westminster, and he tells me if he could only return and take on his earthly body again, he would tell those of his flock which way to go."

Rev. Axel Lundeberg writes that he

intends to continue the series of lectures he commenced last winter, commencing next month with a course of five lectures on Spiritualism in its rela- Paige, Harris, Fuller, Smith, Kimball, lunch, as many others do, and have a tion to: 1, "Plato" and Idealism in social tea together. Don't forget the Greece; 2, Mysticism During the Middle acted as leaders. Mr. Wheeler, of the place, Hopkins' Hall, 528 West Sixty- Ages; 3, Emanuel Swedenborg and the Waltham lyceum, served as guard while New Church; 4, Theosophy; 5, New Thought Philosophy. The discourses remarkable typewriting achievements | will be delivered Sunday afternoons as soon as a suitable locality has been obtained. "I intend." Rev. Lundeberg way that carned her the respect of all. tention, are completely overshadowed writes, "to demonstrate the possibility by those of a Kansas shade. This high- of holding Spiritualistic services with- were lovely. Full of fun at times? Cerly accomplished spook is declared to be out 'tests' or other phenomena, and I tainly! But they were loving and lovwill try to show what we can offer in able. Even the guests gave generously more than sixteen a second. The type, their place. The experimental part of of their presence and pence. Then Dr. writing wraith is, according to the Spiritualism belongs, in my opinion, to Carey, Prof. Peck and W. J. Colville the private circle and not to the open gave benefits for us. Aber, a professional medium of Spring platform, for reasons I have given before; but there are other features of series of sensational seances in his na. Spiritualism which though less sensaual Philosophy. Mrs. Herbine is a re- tive village recently. During these se- tional possess a greater power to develfined young lady of great promise to the ances, so the story goes, the spirit plies op our spirituality and are still more of the children. Mr. Maxham came convincing as to the reality of the invisible world which is 'so near and yet so gave us the benefit of his singing-and I. S. Burdick writes: "After a two script in a fashion that would give the far.' The many communications I have we all rejoiced over his goodness. weeks' sojurn at Clinton (Iowa) camp, spring poet a fit of envious rage. The received from parties all over the counhighly intellectual and instructive lec- ghosts is to produce some books which in The Progressive Thinker, convince and pleasing, for we had the help of the tures, forming many pleasant acquaint- presumably disclose everything con- me of the fact that the friends of a pure and pad of paper, if they merely want have in our midst an organization free | what they justly earned and deserved-

entific. The author says: 'Spiritualism | which frequent the Aber seances also | men's rights, the authoress of a number- | In behalf of the work, Mrs. Wyman, is the philosophy of life—and the dipaint pictures, which are considered rect antithesis of materialism...Spir- marvels of art by believers, although to turers on the American platform, is a rooms. Miss Walcott, of New York, itualism does not create truth, but is a living witness to the truth of a future ductions seen of some of them look as living witness to the truth of a future ductions seen of some of them look as the experiences which convinced Mrs. Smith, of Sandwich, gave ductions seen of some of them look as the experiences which convinced Mrs. The following are some of the convinced Mrs. Th existence.' Assuredly Spiritualism has though any schoolboy who had taken a Livermore of the truth of Spiritualism. that if kings and queens want to be bet-"My attention was turned toward Spiritualism many years ago, when the cel-Some one writes from Massachusetts | ebrated Fox sisters were making demto us (cannot decipher his name), apol- onstrations. Since then I have been ingizing for the Catholic church. He vestigating this doctrine, and within the says: "The late Pope Leo was a Spirit- past few years I have had experiences ualist; not one of the kind that tips enough to convince me of the truth of over tables and jugles with our dearest | this belief. In 1891 I was on a lecturaffections. He was a seer. He saw ing tour in the West. When I went into spirits and conversed with them. The the Sherman House, the proprietors, Catholic church is doing a great work | with whom I was well acquainted, told along the line of lifting men up. She | me there was a certain Mrs. Blake, of may have some idiotic ideas, to be California, who wished to see me on a gotten rid of. We know some of them | very important matter. I did not know are moss-covered and outgrown, and yet her, and she had never seen me before. She came to my room. Immediately board, for she is founded on the love of the tables, even the large double bed began to twist and move. 'I see all these things are due to your influence,'

The Boston Post states that Mrs.

said l. 'Do not cause the spirits to break that mirror, as that would be a needless expense to me.' 'Do not fear that,' she answered; 'but I want to tell you to cancel all your engagements for December 28, 29 and 30 of this year. by our church, but we recognize that There is death in sight.' 'Do you imagine that I shall be such a goose,' I replied, and laughed at her. 'But tell me what you see?' Then she went into a trance and told me that an old lady of whom I was very fond would die. She said she saw a casket and an easel, with a man's portrait close beside it, and a large box in which was a wreath, with six roses lying upon the table. She went further and described a small in the cause. I would like to hear child being lifted by its mother to look from every Spiritualist or sympathizer all happened just as she described it. I was here in Melrose over Christmas, and my 'later' mother-in-law was there spoke on the laws and principles of at the dinner. She was taken sick during the evening and died on the 28th. The affair turned out as Mrs. Blake had

> J. O. Stephens writes: "The Spiritual continued its hall meetings July 1. We have been holding weekly socials at the

Dr. W. O. Knowles, of Grand Rapids. Mich., writes: "Our camp at Reed's cessful venture spiritually and finanthat all such phenomena could be ex- hanging Reed's Lake. Our local medi: be glad to give the information. Your ture was followed by a test seance by preclative audiences. Our new board engaged for September, I would like to | ward. hear from camps that wish a worker as lecturer and message bearer on liberal terms. Can be engaged for funerals on short notice. Call the Citizens' phone 2549, or the Bell Main 1677. Address | itualism grow in Wisconsin? If you do. Dr. W. O. Knowless 247 Coade avenue. | write, and do it now. We are deter-Grand Rapids, Mich."

On September 10. Dr. Freedman, the Australian healer, lectured and gave demonstrations of healing at the Spiritualist Hall, Battle Creek, Mich. He gives another lecture in the same hall. September 15. On Tuesday and Friday his office is at the Post Tavern, Battle in its support? If you do, will you not Creek. He is forming a class in the School of Life, like the one conducted for membership NOW? by Stit Wilson, of California. The Doctor is open for engagements at near-by towns. His postoffice address is Kalamazoo, Mich. lift 3d

Mr. and Mrs. A. Norman are again home from camp, at 2721 Elliot avenue, Minneapolis, Minn.

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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. Fixen

A course of practical experimental lessons, of especial value and assistance

Sent complete for 50 cents.

"Human Culture and Cure. First. The Philosophy of Cure. (Including Methods and Instruments. should have a wide circulation, as it The Commandments Analyzed, price

Onset Case Meeting Lycoum.

Bome of your readers have asked hat I send you word of our camp lycoum. I started the thought by a few coum. I started the thought by a few and the started the starte that I send you word of our camp lyceum. I started the thought by a few remarks on July 13. Others talked along the same line, and before we could realize it, the leaders and children were moving along as if it was the Never-Ending Life.

most natural thing in the world. Dr. Fuller and Mrs. Carrie Hatch, together with President Whittemore. made it possible.

J. B. Hatch, Jr., gave us our instructions concerning the marching, etc. His wife acted as guardian, and Miss Susie Bicknell, of the Brockton lyceum, was assistant. Mesdames Wyman, White, Wheeler, and Miss Holbrook he staid and gave us needed help. Miss Howard, a member of the for-

mer Onset lyceum, was planist for us, and filled the position in a quiet, faithful Every one was kind. The children Three speakers visited us and helped Mr. Colville, Mrs. Twing and Mrs. Longley. The latter served as leader, and

like the rest of them, won the hearts

from his work on the platform, and

We had picnics and entertainments. enjoying the beautiful scenery, the object of all this rapid work by the try who have read some of my lectures The latter were made more interesting Hatch Brothers, who have done so ances, and after visiting friends in Chi- cerning the other world. It is stated and spiritual form of Spiritualism are much for all good causes in and outside cago we return to our rural home in that the spirits come right out into the on the increase, and that the time can of Spiritualism. So when their enter-Kalamazoo, Mich.; greatly improved light at the Aber seances, take a pencil not be so very far distant when we shall tainment came all went and gave them The Theosophist is kind to Dr. to make notes, or otherwise sit at the from the degrading influence of greed a cordial welcome, a full house, ap-Peebles; and incidentally administers | machine and turn out 'copy' at a rate | and commercialism. To those who at | plause, and appreciation of their efforts to us a caress and a caution. It says: to make one's head swim. In the latter | tended my meetings last winter I want | to please. They are advancing in their

Our picnic! It was a success. But we were much indebted to good Dr. Kimball and his earnest little wife. isms of the day; to establish its rights out of order the spirit at once repairs it | Mary Livermore, the noted temperance | They worked hard and faithfully from

ter served, they do not know how to appreciate the good things of this world. The efforts of the friends resulted in paying me financially as well as mentally. It will always remain a most pleasant memory with me. Before closing this lengthy report, let me say there is great need of lessons for the young. And I am going to write some, so that if I am ever again in a lyceum where it is needed. I shall have something that can be understood by the children under 12 years.

I find that new lyceums feel the same as I do. I am often asked for books that contain easy lessons. So I mean to arrange some that will be available. if I ever again need them. Greeting to all the lyceums. Persevere. Move on. Help the children and the future will bring reward.

Yours for the children. C. FANNIE ALLYN.

Stoneham, Mass.

Wisconsin Spiritualists, Attention. To the Editor:-Will you permit me to use the columns of your valuable paper, in order that I may reach the many Spiritualists of Wisconsin, in the interest of Spiritualism in their state. The work this fall looks very encouraging, but it cannot be made as successful as we wish without the hearty co-operation of all who are interested

Spiritualists, will you not show your interest in the work of organization, by becoming personal members, if you are not already one, or by renewing your membership, if you have not done so

this year? Furthermore, will you not write either to myself, or our worthy president, Rev. Nellie K. Baker, of Portage, Wis.? We want to hear from every locality where there are a few Spiritualists, or even one or two. If you want meetings, write and tell us what you think can be done in your vicinity. We are striving to place the missionary work upon a substantial basis, and placing the work of this state in bet-

ter condition than it has yet been. We have the grandest philosophy in the world. Let us show that we appreciate it by placing it before the people in the proper light. We can do it, and with your help we will do it. No matter where you are, write me or Sister Baker, or better still, write both of us. If you want to know anything of the objects of the state association, we will cannot do it all alone. Write and tell us what you can do. Let us join hands

Every personal member gives financial and moral aid. It is but a small thing, but of small things great ones are evolved. Do you want to see Spirmined to push the work, to place it on a footing that will command the respect of those outside of the ranks as well as those within. How much are you interested in the philosophy that life in times of sorrow? Do you care cents. for it enough to spend one dollar a year begin by sending in your applications You are not ashamed of the fact that

you are a Spiritualist are you? Then why stand back when you can do something to help the good work along? If you want a visit from the secretary, or president, or any of the representatives of the state association,

by writing soon. Let us be up and doing, for there is work that we must do. We have confidence in the Spiritualists of Wisconsin, and believe they will come forward in the good work. It is not to- this office. Price, cloth, \$1. morrow, but NOW is the time for co-

Awaiting your co-operation and applications for membership, your donations to the good cause, and your application Yours for Spiritualism.

operation.

WILL J. ERWOOD. Secretary W. S. S. A.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in 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.

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Theology, Its, Origin, Career and Destiny Price, so cts.

One of the best and most comprehensive sum-

ming up of the absurdities of the Christian Theology that has ever before appeared. Holy Smoke in the Holy Land.

Susan H. Wixon says: "I have read, first and last, many accounts of Palestine, or the Holy Land, but have never seen anything in that line that pleased me so well as this description by Daniel K. Tenney."

The Plan of Salvation. Price, 10 cts In this pamphlet Mr. Tenney shows the absurdity of the Christian "Plan of Salvation" in so clear and plain a manner that any Christian who has a spark of reason left cannot fail to see it.

'Owed" to the Clergy. Price, 6 cts. An address read before the Free Thought Con-gress held in Paine Hall, Boston, Nov. 17th, 1899.

The Master's Masterpiece, Or the Sermon on the Mount Price, to cts.

This is the most thorough exposition of the fal-lacies of this noted "sermon" that was ever be-fore published. Modern Theology and Its Ideal Jesus

Price, 10 cts. The absurdities of the reputed teachings of Jesus are here shown up as no other writer has ever presented them before, which will convince any honest reader that the most of them are con-The Hon. Daniel K. Tenney, the author of these

books, has been for many years the leading lawyer in one of the most distinguished law firms in Chicago, and there is not a more able writer in the

BIBLE PICTURE

By WATSON HESTON. Nothing else can so completely upset the old in fact hold them up to the light af reason. It is a book of 400 priges with 200 full page pictures It will make you laugh off every vestige of the old superstitions; a good way indeed to get rid of them. Price board, \$1; cloth, \$1.50.

LIGHT OF EGYPT.

The Second Volume of a Most Valuable Work.

This is the author's posthumous work left in MS, to a few of his private pupils in occultism, and like Volume I. in (a valuable addition and) a library on occult subjects. Spiritual astrology is especially elaborated. Alchemy, Talismans, the Magic Wand, Symbolism, Correspondence, Penetralia, etc., are a few of the subjects treated of in a scholarly and masterly manner, showing the author to be familiar with his subjects. You cannot afford to be without it, as well as all his other books. viz.: The Light of Egypt, Vol. I., bound in cloth, \$2; paper, \$1. The light of Egypt, Vol. II., bound in cloth only, \$2, Celestial Dynamics, cloth, \$1.

POEMS FROM THE INNER LIFE. By Lizzie Doten. These poems are truly inspirational and as staple as sugar. Price \$1.00.

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

Memorial Oration by Col. R. G. Ingersoll Roscoe Conkling. warm friend of his and a great statasman, delivered before the New York Legislature, May 9,

The Christ Question Settled. Jesus, Man, Medium, Martyr. A symposium by W. E. Coleman, J. S. Loveland, Hudson Tut-tle, Moses Hull, J. R. Buchanan, B. B. Hill, Rabbi I. M. Wise, Col. Ingersoll—and what the spirits say about it. By J. M. PEEBLES, M. D. Whether this book settles the question or not it will be found eminently entertaining, and brings together a mass of evidence to establish the historical character of Jesus. A large volume. Price. cloth. \$1.25.

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This work includes "Personified Unthinkables," "First Lessons in Reality," and "A Tour Through the Zodiac." This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, Cloth, \$1.50. For sale at this

THE DESGENT OF MAN. By Charles Darwin. Cloth, glit top, 76 cents. On its appearance it aroused at once a storm of mingled wrath, wonder and admiration. In elegance of style, charm of manner and deep knowledge of natural history, it stands almost

without a rival among scientific works. ORIGIN OF LIFE and How the Spirit Body Grows, By M. Faraday. Price, 10c. For sale at this office

OUTSIDE THE CATES

and other tales and sketches. By a band of spirit intelligences, through the mediumship of Mary Theresa Shelhamer. An excellent work. Price, \$1.00. For sale at this office.

"Spiritual Songs for the Use of Circles. Camp-meetings and Other Spiritualistic Gatherings." By Mattle E.

"Wedding Chimes." By Delpha Pearl

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poems of this gifted author and storicties con-tributed by Chair Tuttle in her charming styll. There are 365 pages, with six full-page illustra-tions, including photogravures of the author and Chair Tuttle. It is bound in blue with alluminum embossing. Many of the poems are especially adapted for recitations. The Author needs no introduction to the spiritual public. Her songs are among the best in spiritual literature. Epos Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of the New Dispensation.

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THE SPIRITUAL SIGNIFICANCE,

A VERY IMPORTANT WORK.

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

"If a man could feel Not one, but every day, feast, fast, and working-day, The spiritual significance burn through The hieroglyphic of material shows.

Leigh:"

Herceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces. as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is ranidiy-advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautlful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to bigher morality and increasing happiness. The book is characterized by the same escential style and qualities that comes as a consoling element in your | Hull. For sale at this office. Price 10 | bave insured for "The World Beautiful" volumes an almost world-wide

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ING: Kate Field, A Record. Price \$11. A Study of Elizabeth Barrett Brown ing. Price \$1.25. The World Beautiful Three Beries Hach \$1. From Dreamland Sent. and Other

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So tweeness

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NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as: sertive, 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

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

Addison Wood. Q. What is the value of the life of Jesus by Alexander Smythe?

A. It rests on the basis of all spirit communications, and can only be the United States, and by this means judged of by it own internal evidence. Because claiming to be from a spirit intelligence, should not prejudice the mind, causing the book to be given more value than if written by a mortal man. Its story of Jesus is quite new, Spiritualist Association of Missouri, plausible and startling, yet it must be hereby desire to make known to the admitted that beyond its own words National Spiritual Association, local, or there is no correlative evidence that it other liberal and Spiritual organizations does not confer infallibility. It is evi- and truly magnificent opportunity for dent to prove the narrative contained in this "Life of Jesus," is quite impos- methods and devise means for the holdsible from this side, and the testimony ing of said great International Convenof spirits would be of the same quality tion during the World's Fair at St. as that of the spirit writer. In other Louis in 1903. words the evidence, however, valuable, is of such nature that is not allowable

H. E. Pomeroy: Q. Is Dr. Dowle a prophet? Have his followers made a mistake in giving up their wealth to him, or have they made a good bargain by unloading their sins, diseases, by giving up their wealth?

A. Were it not for the notoriety -Dowle has gained, and his success in drawing in the credulous and foolish, he it, he is a startling example of the forces and means by which religions are started. The present age is too enlightened for the full success of such men, but there are always people, superstitious and falsely educated, who are unable to go on without leaders. These blindly follow, and their reason appears to be completely dominated by

the will of their leaders. "As Dowle'has a low-bred, and sensual face, and all his claims of supernatural assistance are false, his sermons are fargons of doctrines.

Wm. Frost:Q. What is painters colic, and the remedy? A. It is simply lead-poisoning

caused by absorption of lead in the paint used. In painting, the hands become solled and the pores absorb, or the lead is conveyed to the mouth. Lead is one of the cumulative and constitutional poisons. When it enters the system it stays, and however slow the process by which addition is made, 'there' comes a time when its full force

In the past when painters procured is observed, lead-poisoning will not Opiates to control the pain, cathartics, iodides and sulphuric acid, given with the forlorn hope to reduce the lead to soluble form and thus eliminate it through the secretions. A diet of acid fruits, and hygienic living, if persevered in, will alleviate, and cure, unless the disease develops at the decline of life. In view of the obstinacy of this poison, the greatest care should be taken not to introduce it into the sys-

noted medium D. D. Home (including executive board of the State Associa- throughout this shaded dell added to

Was he ever detected in trickery?

What works did he publish? . A. (1) D. D. Home was born near Edinburgh (Scotland) March, 1833. He was a medium from infancy. At four he had visions and at eighteen came before the public with his wonderful man- erly unity existing in the Spiritualists

ifestations. England. He was unknown, except as love they bear to their spirit friends. reports of his mediumistic faculties had gone before him. When his arrival splitting credal matter, but really conwas known, Lord Brougham was among corns our individual self-respect, and the first to crave a seance. He soon above all the solidity of our glorious after visited France, giving repeated se- cause, and can, without fear or prejuances to Louis Napoleon and before the dice, be united on and worked to a court at the Tuilleries; and in Naples grand consummation by intelligent ac- the mountain, panting for breath and and Rome before the most distinguished | tivity and unselfish labor of all who de-

and learned. His greatest success was sire to believe in the life beyond. at the most exclusive court at St. Petersburg. He married into a noble fam. Temporary Office, 518 Commercial rugged mountain peaks stretching ily, a cousin of Alexander Aksakof. Imperial councillor, and the Czar stood god-father to their child. The wonderful story of his career is

told by himself in two volumes, "Inci- E. D. Babbitt, M. D., LL. D. A truly dents of My Life," The style is direct, great work of a master mind, and one clear and breathes honesty of purpose, whom Spiritualists should delight to He was never detected in fraud. His honor. The result of years of deep all spread out before us like a beautiful manifestations were open to observa thought and patient research into Na- panorama. tion. He evaded no test, but sought to ture's finer forces are here gathered have every safeguard used. He held and made amenable to the well-being of his seances in the light, abhorring humanity. Medical men especially, and a toboggan slide, but the rocks and the darkness. Many of the phenomena in scientists, general readers and students his presence were of such a character of occult forces will find instruction of as to exclude the thought of deception. great value and interest. A large, four-In his "Lights and Shadows of Spirit- pound book, strongly bound, and conualism," he mercilessly scores the taining beautiful illustrative plates. frauds and doings of professional me. For sale at this office. Price, postpaid, diums. The phenomena which ac \$5. It is a wonderful work and you will noise and bustle of the city; the air curred in his presence embrace almost be delighted with it.

every phase. Trance, clairvoyance moving of physical objects, as lifting tables to the ceiling without visible contact; levitation, or carrying him through the air over the heads of the company; writing, speaking, etc.

He wrote "Incidents of My Life," two volumes, "Lights and Shadows of Spirtualism," and a volume of late experiences. After his death, his wife pubished a volume of her recollections of him. It is a sweet tribute of a loving wife, and her ardent devotion to her husband and full belief in him, reminds of the story of Mohammed.

Years after the great prophet had laid the mortal Cadijah in the tomb, Ayerka, one of the most beautiful women in Arabia, said to him, "Was she not old? Did not Allah give you in me a better wife in her place?"

Mohammed in a passionate burst of gratitude exclaimed: "No, by Allah! There never can be a better. She beieved in me when men despised me. she relieved me when I was poor and

persecuted by the world." Mrs. Home was a nobly-born, cated and conscientious woman. Her unqualified and whole-hearted belief in her husband's wonderful powers, strongest evidence of his genuineness.

INTERNATIONAL CONVENTION.

To Be Held in the World's Fair City 1903-Are You in Favor of Same, and Will You Endorse It?

The following call for a World's International Convention of Spiritualists, to be held at St. Louis during the World's Fair in 1903, was issued by the executive board of the State Progressive Spiritualist Association of Missouri, at a meeting held at the Zoo Spiritualist Camp-meeting, Springfield, July 21, 1901, and most heartly endorsed by all assembled.

Be it resolved, that in order to best advance the true interests of the cause throughout the world, and especially in making its real power and latent strength known to the millions of citizens and strangers who will visit the World's Fair in 1903, we, the officers and members of the State Progressive our sense of the imperative necessity a unified effort to arrange suitable

It is therefore unanimously resolved to draw the earnest, thoughtful attention of all Spiritualists and delegates at convention, soon to be held at Washington. D. C., to this supreme and most opportune time and place whereat to unfurl our most glorious banner of libertygiving truth and progress. So that the assembled representatives of all races and conditions of men who come to see and learn at America's greatest exposition what this young giant among nawould be beneath consideration. As it tions has to show them, may also see how America's Spiritualists value and are able to show forth to all a reason for and their power to demonstrate the either side by high, rugged mountains. continuity of life.

nition of your faith founded upon actual prove by united action your love for and well-earned gratitude to your risen friends, whom you so often have intercourse with, by heartily aiding in all and urgent desire of the angel world. Spiritualists everywhere, and espe-

cially in the United States, in the name of your spirit friends, rouse up from your apathy, and as you value the priceless gift of free communion through your mediums with your risen dead, rally at once under the banner of true, loyal, brotherly and sisterly unity. You can thus show to the Whole world your really immense strength, that venal the dry lead and prepared the paint, the legislatures, corrupt political leaders danger of poisoning was much greater and fanatical creedists may consider than at present, when the paints are | Well and count the probable future cost ready for use. If ordinary cleanliness before passing, or attempting to pass, more illiberal and restrictive laws, thus trouble the painter. There is no anti- limiting your right to worship and the dote, and the treatment of physicians is pursuit of happiness under that sacred a temporary makeshift and experiment: | liberty guaranteed to every citizen by the constitution of the United States, and through which your country holds such a proud position in the world's consideration and respect.

> Listen, therefore, to the voice and earnest desire of your spirit friends. Provide them with a place in and from which the glories of proof of life beyond the dark river of death may be proclaimed to the myriads of visitors to the World's Fair from every state and

To meet this most pressing and ur-Delevan Bates: Q. Sketch of the gent need of both spirit and mortal, the tion of Missouri hereby request that the the beauty of the scene. I almost National Spiritual Association set a suitable time for the discussion of this matter by delegates and members at their convention.

lesson of the inner love and true brothof the United States, who are brave At the age of 22 years he went to enough not to be ashamed to own the

> Brethren, everywhere, this is no hair-By order, DR. GREEN, Sec'y.

Building, St. Louis, Mo. Correspondence solicited.

"Principles of Light and Color."

"How Shall I Become a Medium," Fully Answered

In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

CALIFORNIA.

A Trip to the Harmony Grove Camp

We left San Diego about 8:30 a. m. for a drive of thirty-five or more miles to Harmony Grove, preferring this mode of travel to the cars which run to Encidido, three miles from the camp. We were a jolly party, looked more like a band of gypsies with our bag and

tern" going to a Spiritualistic campmeeting. It is impossible to do full justice in describing the grandeur of the scenery on that ride—the mighty mountains, the beautiful valleys, the deep, yawn ing canyons.

baggage, than like "brethren and sis-

Soon after leaving San Diego we began to descend, going down, down, until we began to think we were on the road to the bottomless pit. The road is cut right out of the side of the mountain, winding around, in and out, like a serpent, here and there turn-ins and outs provided by kind nature; where one team can stop to let another pass.

After several hours ride we reached the valley-Mission Valley. The cool breeze kissed our cheeks, and the green gave pleasure to our eyes. The cedar, pine and the beautiful eucalyptus and pepper trees live and thrive in defiance of the dust and heat. The ripe wheat, the somber flowers and plants with here and there a bright flower peeping out to help enhance the beauty of the

The scarlet castor bean tree, so gorgeously arrayed, occasionally came to our view and completed the beautiful, never-to-be-forgotten picture.

After leaving Mission Valley we began to ascend, winding in and out as before, traveling three or four miles to make one; looking beneath us, above and beyond, marveling at the freaks of nature. On top of the mountain, broad expanse covered with small greens, greeted our eyes.

Eight or ten miles across fine road, delightful breeze. How we did enjoy the invigorating air, and the sight of the beautiful mountain peaks in the distance, some so far away that they looked like shadows against the blue

Now we began to descend again. For awhile we crept along the crest of | ings should be entirely divorced. is true. All communications must be throughout the United States and the the mountain, straining our eyes to confirmed by their own merits, and the Spiritual and liberal press everywhere, reach the bottom of the deep, yawning, well, in fact they went ahead of that beautiful canyons, casting our eyes to the gigantic mountain peaks above and beyond. Could not find words to express our emotions, were awed into silence by the beauty, the grandeur before us. It was fearfully, awfully grand, sublime!

We nervously peered down and beyond to the zigzag, almost perpendicular road so narrow that it seemed althe National Spiritual Association's most impossible to keep from going over the precipice. Then we looked back at the steep, narrow road we had traveled and wondered how we did it. Surely the spirits must have helped us.

Finally we reached safe ground again.

All drew a long breath and said we would not have missed such grandeur, such greatness of the divine Power, but were satisfied to think of it in the past instead of the present or future tense. Then we journeyed through a beautiful rolling country, lined on Here and there along the road and in Surely, brothers and sisters, whom the fields great piles of rocks greeted Spiritual proof of the life beyond the our astonished gaze. Rocks, rocks! all grave has freed from death"s cold sizes and shapes, some immense bouldread, you will not fail, one and all, to | ders, grotesque in shape, some resemassert your rights to the World's recog- | bling animals. We could not help exclaiming, wondering how they came demonstrated proof, by taking advan- there, so far away from their compantage of this glorious opportunity to lions. Many of the hillsides were sprinkled with the white sand-stones, which at a distance, had the appearance of cemeteries. One of the party said, "let us draw on our imagination, imagways possible this great undertaking ine these stones are the ancient Aztecs turned to stone in punishment for looking back when the fearful upheaval of the earth took place, and old . Father Time has changed them into these grotesque shapes This would be no more miraculous than the turning of Lot's wife into a pillar of salt for looking

backwards." After leaving the rolling country, we drove for several miles through a beautiful valley, following the course of a pretty little brook hidden from our view by the cool, green foliage.

Near the terminus of this valley lay the "Promised Land"—Harmony Grove, which we reached about 7:30 p. m. Harmony Grovel How appropriate the

name! All was quiet, peaceful, beautiful. President Lowman and his good wife and other friends gave us a warm welcome, and at once we felt at home. We were tired, dusty and hungry as coyotes, and were soon enjoying the good supper awaiting us.

Harmony Grove is an ideal place for camp-situated in a beautiful fertile valley, sheltered by the mountains, on one side a pretty little winding brook plays and laughs in the sunlight. The grove is well shaded by grand old oaks stretching out their giant arms in vain effort to touch the mountains on either side—and the white tents scattered agined I had been picked up by a whirlwind, carried over seas and continents and set down in old Egypt, as I gazed upon the near mountain peaks so much Offering to the world a mighty object like the pyramids of Egypt. Those pyramid mountains, no doubt, are rich in many kinds of ore. One mountain evidently contains gold. I examined a piece of rock and found minute particles of gold embedded.

> We climbed one of those mountains, two hours' climb, and a climb it certainly was, some places almost perpendicular, pulled ourselves up by the rocks and bushes, sometimes went on all fours. We reached the summit of perspiring in every pore. We turned and gazed upon the scene before us and felt fully paid for our efforts. High, their heads upwards, each trying to peep over the head of the other in vain effort to reach the deep blue heavens above. The beautiful fertile valleys dotted with picturesque little villages, the pretty little brooks winding in and out, the white-tented camp beneath us,

It did not take us long to descend the mountain. Several times we attempted bramble bushes, some of them rather thorny, interfered with our toboggan

I must not fail to speak of the nights at Harmony Grove Camp. Glorious nights for sleeping. Away from the pure and cool, all quiet and peaceful, not a sound save the cry of the whippoor-will, the chirp of the oricket, to keep one from getting lonesome, and an occasional hoot of the owl.

About eight years ago, Mr. S. D. Melton, the owner of the grounds, gave a fifty-year lease of the grounds for a Spiritualistic camp-ground. The name -Harmony Grove Spiritualistic Associuni friends, and the association was or By Prof. W. M. Lockwood. The work of itualism. The book is commended to Now, surrounded by wealth, she is en. ganized under the above name. The a strong, logical thinker, on a deeply all who love to study and think. For gaged in humanitation work which grounds are in good condition. A com- important subject. Price, cloth, \$1. | sale at this office, 25 cents, | counts for good.

fortable auditorium, I sheltered by a magnificent oaki thec'speakers' stant under cover, plenty of good water, pure air, always cool and pleasant, game in abundance, frults and many other good things to satisfy the demands of the stomach. The people are whole souled

and generous. The services this year were of the highest order; all enjoyed a literary and spiritual feast. . ut

Next year, 1904, ther valley should echo and re-echoowithy the glad chorus of our Spiritualistic, friends. Come one, come all, and have a season of refreshing and soul uplifting. Come, we

will do you goodin ;); Col. J. L. Dryden, one of San Diego's brightest lawyers, has been elected president of the association for the ensuing year. Col. Dryden, an excellent business man, stands high in business and social circles, possesses a deep spiritual nature, has the interest of the association at heart, and will do all in his power to make the camp-meeting of 1904 a glorious success.

J W. DINSDALE, M. D. San Diego, Cal.

CAMPS AND CONVENTION

Notes of Interest From Will J. Erwood

Some time has elapsed since the readers of The Progressive Thinker have had a report from me, so will try now and keep up my reputation by submit- the language of being, and to do our ting one, even at this late day. You own work faithfully and cheerfully have already had quite an extensive re | ever mindful of the eternal value o port of the Waukesha camp, hence there is little need for me to dwell upon it very much. Though not largely attended, it certainly was one of the most harmonious camps'I have ever attended and I believe the influence for good was much larger than' that which came from last year's camp.

At this camp-meeting, steps were taken for the formation of a camp association, for the purpose of carrying on the work of the eastern camp. This divorces the state association from campmeetings, in so far as its responsibility for said meetings is concerned. This to me seems so important a step in the right direction, that I have come as near praying a prayer of thanks, as I have in the past tell years. In my opinion state associations and camp-meet-

The workers at this camp all did and responded to the call every time with a vim that was commendable, to say the least. I think all have pleasant | frequently, and is a favorite with all memories of Wankesha.

From Waukeslia I went to Wonewoc, to meet with the friends of that town, and with those who had come from the distance. Here also the keynote was harmony, as in spite of the elements, which seemed continually in revolt, the attendance at the meetings was good, and the enthusiasm marked. During the first week of this camp, Mrs. Georgia Gladys Cooley was the principal worker, and to say she acquitted herself with credit to self and the cause, would be putting it too mildly. Her work was excellent, and many friends wished her "Godspeed" when she left, and are looking forward to her visit at the next camp-meeting here.

be judged, when'I say, that in spite of is alive, and all phenomena are referthe inclemency of the weather, it paid expenses and left something in the treasury. This was encouraging to the management, and assures the establishment of a permanent camp there. Work is being done on the grounds now with a view of making it the embodiment of comfort. A tennis and croquet | countless millions, and establish a cargrounds are being "prepared." Rustic | nal paradise for the saints, in defiance seats and summer houses, placed in that portion set aside for a park, or recreation grounds. An auditorium which will defy wind and rain is looming up as one of the certain possibilities, and soon the name "Wonewoc" will stand for one of the prettiest and most desirable camping-grounds in the country. --

It would not do to mention this camp without a reference to the good work done by the Minnesota contingent, of which J. S. Maxwell, president of the Minnesota State Association, was the head. Among them were Mrs. J. P. Whitwell, Mrs. John Sauer, Mrs. Pease, Miss Pease, Mr. and Mrs. Cuyler Follett, and the Misses Whitwell.

It was to have been my pleasure to visit the renowned Lily Dale, but a railroad accident, in which my baggage, including wearing apparel, books, records and other necessities were destroyed, kindly consented to allow me to cancel my engagement there. This was the one thing that I have to regret, as everything else through the summer has gone nicely.

From Wonewoo, the next centre attraction was Minneapolis, Minn., at which point the Minnesota State Convention was held. I more than enjoyed | are ever inseparable, and indispensable home. The meetings were well attended, and the work seemed to be most thoroughly appreciated. The convention work was carried on with smoothness and dispatch, and the outcome was all that anyone could expect or desire. and inspire good thoughts and high elected president for the ensuing year, J. P. Whitwell, of St. Paul, vice-presi dent, and Cuyler, Follett, of St. Paul, | tions, and show us wherein we may err. secretary. D. E. Griffeth, the old treasurer, was re-elected, and a most excellent board of trustees complete the line | the best minds and give all sides a up of the working force for the ensuing

year. The program was an extended one. and the work excellent in the main, The principal addresses were delivered by Prof. W. F. Peck and the writer. Two of the most striking events were the lectures of Brother Peck and Prof. Buth B. Ridges, who is a disciple of "New Thought." 9 Her straight-fromthe shoulder arguments were delightful to listen to, and I could not but feel. I wish we had more Rath Bs., but they are not to be found everywhere. This was my first meeting with Bro. Peck, but I was in no way disappointed. His lecture on the "Temperal and Eternal" was one of the best things I have ever heard. I only wish ten thousand people could have heardelt. Our good brother from St. Louis felt disposed to differ with your correspondent upon some questions or ideas advanced, but on that score I am perfectly willing to admit that Bro. Proin is nentirely wrong, and let it go at that. 3b

From Minneapolis, the journey home. ward was the most important thing in view, and I left the wesidence of Mrs. Frances M. Baciffin which I was royally entertained while in Minneapolis, will be sent postpaid, upon receipt of with feelings of regret that good friends must sometimes part, but thankful that I could come home and get acquainted once more with the central figure of my home, the mother of my babies, and to greet the little one that has taken up its lodgings in this house helpful; spiritually uplifting. Cloth while I was away.

bound; Price \$1. Our work here is growing. We have leased what was once the Jewish Temple, and are looking forward to a most successful year. WILL J. ERWOOD. La Crosse, Wis.

LILY DALE. NOTABLE

A Representative Woman and a Beautiful Character.

One of the most beautiful characters that ever visited Lily Dale, is Mrs. C. L. Stevens, of Pittsburg, Pa. She is a typical representative of the best side of Spiritualism. Rather frail in physical appearance, fine, sensitive, spiritual and highly inspirational, one would not expect her voice to reach an audience with any degree of clearness and impressive force. But when she is lighted by the heavenly glow she rises to the plane of power and her voice rings with eloquent earnestness, and her sentences are smooth, poetic and eloquent. August 28 was Pennsylvania Day at Lily Dale, and C. L. Stevens was mas-

ter of ceremonles, and Mrs. Stevens was the orator of the day. Her dis course was along the lines of spiritual evolution, and savored a little of the Theosophic order of thought, though far superior to any I have heard from that school. It was highly spiritual and aglow with the practical application of her thought. She began with symbols, as the shadows of thought, traced the expression to the source, grasped the supreme significance of the universe, as measured by spiritual uses, and emphasized the individual life as the center and climax of all, To do is to be; and to be is all. Doing is pure purposes and devotion to truth, is the secret of power and success.

I can give no adequate idea of this masterly discourse, in a few touches of its special points, for it bristled with points like the bayonets of an army gleaming in the morning sunlight, and held the audience in rapt, if not astonished, attention from the moment she opened her lips to the close of her eloquent address.

But the best part of it was the fine delicate, but forcible expression of the sweet, spiritual and affectional emotions that adorned her logic and idealism, and carried her words warmly into the hearts of her audience And the realization that her life is a perpetual sermon, representing in practical completeness all the high ideals of her speech made the whole a glad and glo rious benediction of love, wisdom and

Mrs. Stevens is not a professional public speaker. She speaks at funerals classes who hear and know her; but she does not go far from home, except on such occasions as this one at Lily Dale, Spiritualism needs more like her. Lily Dale was highly honored by her presence and her work. Pennsyl vania may well be proud of its representatives at Lily Dale in 1903.

Prof. Lockwood strikes a very different set of keys when he brings out the rhythm of molecular action and reaction, and seeks to solve the riddle of the hand of science. But he makes the molecules tremble with the echoes of the spiritual cosmos.

Some call him a materialist; and so he is, but not of the kind that worships The success of this camp-meeting can | an infinite corpse. To him all matter able to the spirit that animates every atom and every world. It seems to me that he is far more spiritual in his concents, than those Christians who can find no promise of immortality in nature, without a divine miracle that is to raise the dead bodies of the world's of law or reason. And more spiritual, too, it seems to me, than the ideas of those metaphysical mystics who assume that all progress must have an eternal basis in crude matter, on primitive planets, maintained by an eternal round of cycles, and an endless series of reincarnations. But this may be the fault of my limitations, and incomplete knowledge, and undeveloped reasoning powers. We are all children, and a best, can see but a narrow range of the limitless arcana that ever invite our intellects, and challenge our efforts to

know. Prof. Lockwood has reached some valuable data, and worked out some very logical conclusions from the facts he has studied; but he too, may find it necessary to modify or even reverse. some of his hypotheses. But he keeps in touch with nature, insists on demonmade it difficult for me to leave, and the | stration, and refuses to cut loose from management of the Lily Dale camp very his molecular moorings to soar among the nebulous vapors and mysticisms, of metaphysical conjuring. He believes in matter, and he also believes in spirit, and holds that they are intimately corelated, and co-operative in all the manifestations of nature. To him matter is spiritual, and spirit is endowed with material aspects, and affiliations. They my visit there, as it. was like going to each other, and equally good and divine. I am glad we have a Lockwood and hope there will more arise to ex-

tend his great work. I am glad we have such a rare soul as Mrs. C. L. Stevens, to honor the cause, I am glad there are doubters and critics to keep us mindful of our imperfec-I am glad we have a Progressive Thinker to disseminate the best thoughts of LYMAN C. HOWE. hearing.

DO YOU WANT TO ENJOY LIFE? Are you weak, tired or exhausted? Do you lack ambition? Are you restless, cross and easily irritated? Are you subject to dizziness or spells of faint- esque regions, but little known to the ness? Do you see that your memory is ordinary traveler, our voyagers reached failing and that your mind is losing its | the main road and motored on via Dijon vigor? Do you feel blue and discour- to Paris. Here they remained some litaged?

If so, your nerves are out of order, cursions to the beautiful environs, but They are starving for want of proper | finally they motored back to the coast, food. Feed them with Vernal Nerve put their car on board and crossed the Food (formerly known as Vernal Iron | channel. Nerve Food Tablets).

the nerves. It will strengthen and nourish them, and restore them to complete health. It will impart vim, vigor, vitality and virility to weak and de themselves once more gliding up the pleted sexual organs. If you want to enjoy life, you must

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ONCE A PROMINENT FACTOR IN SPIRITUALISM IN THE UNITED STATES.

Now Very Wealthy, She Resides In Eng. land, and is Prominent There.

One of the most notable motor tours ever accomplished by ladies has just been made by Mrs. Victoria Woodhull Martin and her daughter, Miss Zula Woodhull. Mrs. Martin, who as Victoria Woodhull was famous as a pioneer of Woman's Rights, and a social reformer in America a quarter of a century since, married, on her arrival in England, the eminent London banker, Mr. John Biddulph Martin. This gentleman, who died a few years ago, left his large fortune entirely to his wife, including the beautiful estate of Norton Park, Worcestershire, one of the "stately homes of England."

Mrs. Martin, who now resides largely at Norton Park, with occasional sojourns in London and on the Continent of Europe, has become famous in the motor world as one of the most enthusiastic lady motorists in England, and Miss Woodhull shares, equally with her mother, a devotion to the wonderful invention which has lately found its laureate in the English poet, Mr. Henley. Both ladies are expert drivers and thoroughly versed in the complicated mechanism of the motor car. They believe that its advent will completely

revolutionize modern life, and it is characteristic that Mrs. Martin, who was ever a pioneer, should; with her daughter, have been the first lady to make an extended tour in England on a motor car just as she had now again led the way across Europe. The English tour was some years ago, when motoring was in its infancy, and the route taken ran through England from east to west. Motors were then a curiosity, and the son of every reader, and leave him appearance of these two intrepid ladies guiding the then unfamiliar car through | lence of the theory of Creation." The the rural districts excited an unusual amount of public interest. Now many ladies have taken to the road, and lady full of glittering thoughts for thinkers, motorists, including Mrs. Martin, are and the very death warrant of Ohrls. forming a fashionable motor club in tian superstition shines upon its pages," London. The Queen has given her Price 75 cents. cachet to this mode of locomotion for ladies, and has lately purchased several ladies. whether the Royal garage at Sandringham and Windsor has anything to equal the beautiful 20-horse power Mercedes Simplex, wherewith Mrs. Martin and her daughter glide over England and

At Norton Park Mrs. Martin has quite a little "flotilla" of motor cars, but the 20-horse power Mercedes Simplex is her car par excellence. It is a marvel of workmanship, and breasts hill and dale with the greatest ease. It was on this incomparable car that Mrs. Martin and Miss Woodhull have recently accomplished a notoble tour. Just as they were the first ladies to motor through England, so now they have been the the universe with his spiritual wand in first ladies to motor from England through France and back again. On a cold but bracing day in the mid

dle of March last, Mrs. Martin and Miss Woodhull left the door of the beautiful country mansion of Norton Park en route for Paris and the Riviera on their | deals with the questions of God Immortality-the "Mercedes" before mentioned

We may notice in passing that the car is so conveniently constructed that all the luggage they wanted for the extended journey was strapped on the top, and they therefore had no worries

on that score. First they motored to London, a distance of over 100 miles, from their Worcestershire home. The next day they proceeded to Dover, passing through some of the most beautiful country in England. At Dover again they rested a night, and the next day motored to Folkestone, shipped their car and voyaged across the Channel to Forsale at this office. Boulogne. Here the car was unshipped, and all the French formalities settled without difficulty. After a few hours' sojourn in the quaint old seaport town, the ladies again mounted their car and motored to Paris. In la ville lumiere they rested some days, visiting and shopping, and then set out on the longest part of their tour and drove their car down the route of the French Automobile Club (of which they are members) to Cannes. This route, though admirably adapted for motoring and with every convenience for care at the towns and villages along the road, is not perand villages along the road, is not perhaps very picturesque until the South of France is reached, and then in that land of sunshine, of blue sky and sea, of grey-green clive groves and the feathery gold of the mimosa trees, one seems in this book is full of soul elevating and interesting thought. Price, cloth, \$1. For sale et this office.

to motor through an earthly paradise. Cannes was our lady motorists' first stopping place for any time, and then, the car being in beautiful order, they proceeded along the Mediterranean coast, breaking their journey at such places as Nice, Beaulieu, Monte Carlo. Mentone, and so on. The delightful sense of freedom experienced by this mode of traveling, the exhibaration caused by the rush through the air and sunshine, and the beautiful and everchanging panorama of shore and sea, can be better imagined than described.

After exhausting the beauties of the Riviera, Mrs. Martin and Miss Woodhull faced North, and set out on their homeward way. But in this case they varied the route, and avoiding the beaten track, passed through some of the most beautiful country in Europe. The 20-horse power Mercedes Simplex climbed the Alpes Maritimes like a bird, only unlike a bird it was never tired, and always ready to plume its wings afresh for another flight.

After passing through most picturtle time, using their motor car for ex-

Arriving in England, the car was un-Vernal Nerve Food is a true food for | shipped again and the return journey made to London. Here, after a night's rest, the untiring motorists set forth again, and after an easy run found avenue of Norton Park, Worcestershire, after an absence of some six weeks. Thus concluded one of the most notable motor expeditions ever undertaken by ladies. It was performed from first to last without a hitch, thanks to the perfect mechanism of the car and ing druggists at 50 cents per box, or it the admirable foresight and arrangement of the two famous ladies who planned and carried out this remarkable tour.

> Once more Mrs. Woodhull Martin has demonstrated the independence of women, and has shown what her sex can do, if they have only the necessary onergy and ability.

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A study of this woman's remarkable career will reveal the curious freaks of "Destiny." As a Spiritualist in this country she was the constant "bone of contention," and intemperate language "Continuity of Life a Cosmic Truth." demonstrating a scientific basis of Spir- was hurled against her from all sides.

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By Ralph Waldo Trine.

into your life. To come into the full realization o condition your life in exact accord with what you would have it.—From Title-Page.

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LILY DALE CAMP.

Aftermath of a Successful Season of - Work.

After the storm comes the calm; after activity rest, and so after all the recently and incessantly rouned through these sylvan haunts and sunlit ways, but few remain to wake the echoes among the hemlocks and maples or intercept the slanting sun-beams that pall athwart the grassy ways. The sun so chary of his favors during the season is making amends for past neg-lect; and warmth and brightness have prevailed during the past week, as a counterbalance to the rainy days of the closing week. There were not so many rainy days this season as there were but the frequency of the showers, and the attendant dampness made visthan shine. But notwithstanding the frequent rains and low temperature, the general attendance was very good, the special Sunday attendance better than | might write knowingly of the wonderfor years, while the dances were never ful things said to occur there. so well patronized, over 50 couples being present at the last one of closing night, and 120 couples the previous Sat-urday night, though the evening was

resorts brought word in August that there was no reason to complain of the patronage here in comparison with the ruinously small attendance at both those resorts. It is proverbial that no one ever comes to a Lily Dale assembly, but leaves with a desire-usually fulfilled sooner or later-to come again. for nowhere, at the usual summer resorts, can be found such a combination of scenic beauty, pleasure, recreation. good sanitation, wholesome food fresh from adjacent farms, excellent water, and above all, such special courses of

There were classes of various kinds in session from the opening to the closing weeks, and the gamut of ideas from A to Z exploited. Discussions, and often emotions, ran high at conference, thought exchange, and Forest Temple, but when we remember that Spiritualism has been defined as the "religion of the emotions," we do not wonder that those who can feel most, can often say most, and therefore will attract the most attention. It is a noteworthy fact that Spiritualism produces more easy, off-hand speakers than any other cult, because from the exuberance of emotion flows spontaneity of expression: and besides, a real Spiritualist always has an opinion of his own, which he very rarely hesitates to give; and the mere matter of grammatical correcness or rhetorical construction; is often of little moment in comparison with what he feels to be the "truth within" him, bubbling up and bursting into ut-

Truly Lily Dale is a Mecca of Spiritualistic freethought, whose every porch and street corner is liable at any moment to become a forensic forum for the discussion, and final settlement-in the mind of the speaker at least—of the the past month. most knotty and bewildering esoteric problems. Odipus with his riddle of the Sphinx, "isn't in it;" and Aeschylus ing impossible heroes, Titans and delties is "out of sight."

against a captious disputant who forgets for the time that the other fellow may have done some thinking for himself, and has a right to differ, and if called to order this very disputant will insist the glorious prerogative of "free thought and speech," never realizing that he is critically binding up that which he demands freedom for himself. But these differences are only momentary, for the next speaker usually pours oil on the troubled waters, by pleading for concord in the light and knowledge of the spiritual philosophy; and again the shuttle of argument speeds on with a merry "click-clack" through the web of discussion, and all goes merry as a marriage bell.

Surely Spiritualism, when properly understood and lived, is a subtle alchemist than can transmute discord into harmony, and differences of opinion into a pleasing mental mosaic, whose varying patterns, each exactly fitting its own place, may combine to form a beautiful fabric whose glinting, changing lights and shadows each vibrates a responsive chord in some throbbing, yearning human heart. Charity is indeed the greatest virtue, and patience and forbearance are her dutiful hand-maids of divine service. Visitors have expressed great satis

faction with the Northwestern orchestra, whose selections throughout the season have been ungrudgingly rendered, and of a harmonizing, inspiring

ucational features of the assembly have been of a more pronounced and progressive order than ever before, the general trend among the thinkersinner light. Man is making more effort to "know himself by himself," the only true method by which lasting knowledge can be gained and retained and in the light of which Spiritualism becomes a reality to every searching soul.

Young People's sessions, three of which were held toward the close of the assembly, were full of interest, showing minds alert to the needs and progress of the times. The children's Green of Grand Rapids, at their head.

tests which were eagerly accepted by the many who are ever "thirsty for a sip of life's well amid the waste," or a Let me illustrate in which way this is ray of light from the "mystic stient

phases who have been present during the season, your correspondent, who is considered by many of them to be a rievous skeptic-though very unjustly. as she is ever ready and eager for the

A WONDERFUL OFFER. Je Je Westic Self

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truth from any source, and has been a confirmed Spiritualist through thorough investigation and experience for over from present personal experience, as not one of them all offered her the opportunity; always the prerogative of a camp correspondent, to be present at any of their numerous seances that she

My letter of next week will contain a synopsis of the last week's lectures and proceedings, which lack of space and time forbid now.

JULIA E. HYDE.

Messages by H. F. Coates and others. Plenty of good music.

The Spiritual Research meets every and time forbid now.

JULIA E. HYDE.

Oregon Spiritualists.

The annual convention of the State Spiritualists Association of Oregon opened on the evening of Sept. 3, in the beautiful parlors of the World's Advance Thought, with President McIntyre in the chair. The session was in teresting and harmonious. Two amend ments to the constitution were adopt ed-one authorizing the board of directors to appoint a vice-president for each county in the state; and the other provides that no president shall occupy

the chair two consecutive terms.

The last day of the convention (Sunday, Sept. 6), was an all-day meeting, and a grand rally of the Spiritualists. A splendid program was provided, and the meeting was held in the home of the First Spiritualist Society-Artisans' Hall-and the newly-elected president,

Rev. G. C. Love, presided.

The officers elected for the ensuing year are, Rev. G. C. Love, president; E. de Yongh, vice-president; Ludwig B. Larsen, secretary; Capt. J. H. McMillen, treasurer: C. C. Affalter, Geo. Lazelle H. W. Boehnke, J. S. Greenfield, J. E. Trigg, directors.

Rev. G. C. Love is doing good missionary work. Twenty-five citizens of the town of Grant's Pass, Oregon, have, through him, applied for a charter from the state association.
LUDWIG B. LARSEN,

Secretary State Spiritualists Association of Oregon.

Unity Camp, Lynn, Mass.

The meetings held under the auspices of the Lynn Spiritualists Association, at Unity Camp, Saugus Center, Mass., have been very largely attended during the past month. Many prominent the past month, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and mestigators are all the past month. speakers have addressed the meetings, sages by carefully selected mediums. among whom have been Rev. W. T. Hutchins, of Springfield, Mr. Thomas her daughter Cora, the "Child Wonder," Cross, Mrs. Sarah Byrnes, Mrs. Ida always in attendance to give readings ler will be present September 29, and president. Mr. Thomas Cross the 28th, on which date the meetings will close for this Truth meets Sundays at 3 and 8 p. m. season.

The Ladies' Social Union, Mrs. Dr. which have attracted a large number. The association has recently held a bazaar, or "out of doors" fair. A large meetings every Sunday at 3 and 7:30 p. tent was erected in the grove, under which tables were placed for the sale of tests by Prof. R. S. Ray, pastor. fancy and useful articles, which were very readily disposed of. In connection with the bazaar was a symposium un-der the direction of President Caird, general manager, at which lectures Lynn courts, speaker, and one day the Socialists took charge of the exercises, The lecture on Lahor Day, by turer.

Harry Stiles and other members of his orchestra, gave an hour's concert each afternoon, and Wednesday and questions and give spirit messages. A Saturday evenings when the grove was lighted with Japanese lanterns and pre sented a very beautiful appearance. The regular winter course of lectures will open in Cadet Hall the first Sunday in October, May S. Pepper being the

speaker for the month. MRS. A. A. AVERILL.

Lynn, Mass.

At the Mercy of Mother Sleep. I wonder how many of us ever stopped to think that we are at the mercy of Mother Sleep?
When we are tired at night and go to bed thoughtless of all else but sleep, we

to make ourselves positive to all condito make ourselves positive to all condi-tions. I am sure we do not want in the tian Bible, Formation of the Canon, Dit. sleeping state that which we put out in the waking hours. How many times we hear some one say: "I went to bed Prophets, The Hagloegrapha, The Four had not slept all night.

law that is ever active, by using it, and cles, Miracles, The Bible God, The putting our thought force in proper vi- Bible Not a Moral Guide, Lying, Cheat-

made possible. Suppose you are out of employment and sincerely wish to be placed the following day, direct your thought force before you fall asleep and the next morning you will surely be led to the right path. I know this to be true. Try it.

Children, Cruelty to Animals, Tyranny, Intolerance, Conclusion, Appendix.

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

SPIRITUALIST MEETINGS.

It is important when a meeting is

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove ave-

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 Stu-

dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schunacher, pastor.

Church of the Spiritual Forces holds

service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 8 p.

m. Lecture at 8 p. m. Conducted by
Isa Cleveland.

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

Pr. 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 Hail, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. cured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 E 55th street, where all communica tions 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 and tests 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 Excellent music. Mrs. Mary Dixon and Whitlock, Mrs. Katie Ham, Mr. J. S. between the meetings. Also free dem-Scarlett and others. Dr. George A. Ful- onstrations by C. A. Beverly, M. D.,

The third Church of Progressive at Van Buren Opera House, corner of Madison street and California avenue. Caird, president, has held seances in Good music and singing. All are in-the grove every Wednesday afternoon, vited to attend. Mrs. Schaeffer will conduct the meetings.

m. at 207 Lincoln avenue. Lecture and

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