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GEMS FROM HEAVEN.

Transition of Thankful Gaston-A Great Soul and Rare Medium.

Thankful Caroline Hammond born in Rushford, Allegany county, N. June 5, 1836, and she was "born again" at 3 o'clock a. m., Sunday, October 4, 1903.

have visited Lily Dale at the great anqual camp-meetings, will remember her has the wife of Hon. Athelston Gaston; and many have remarked her intelli gent and attractive appearance, though an invalid, dependent upon a wheel chair and an assistant to convey her the meetings, where she was a regular attendant on nearly all the lectures, and one of the most appreciative listeners, and broad-minded and charitable critics of fill the varieties of thought served up to the vast audiences that listened with rapt attention to the orators of the day.

Many, too, have observed and commented upon the tender care she recelved from her husband, who left noth-ing undone that could be done, within the knowledge of man, to make her as comfortable as her condition permitted. She was a woman of more than common intelligence, and her judgment was remarkably clear and comprehensive. Her intuitions were more reliable than reason in the settlement of abstruse questions, and her husband relied upon dertakings. He has been a successful business man and a trusted agent of the people in official capacities for many years. Several times mayor of the city of Meadville, for 15 to 18 years president of the Lily Dale Camp association, with this record before them, his party elected him to the United States Congress, where he served two years to his credit, and to the honor of his friends. He was converted to a belief in Spiritualism many years ago, by means of her mediumship, and it added much to both their lives as a beacon light and a private counsellor.

By inheritance she had very weak eyes, in early life; yet her thirst for knowledge led her on against all difficulties until she acquired a fine educa-tion, and taught school some fifteen terms in Pennsylvania and Iowa. She was a medium from childhood, and in hen early maturity she became a remarkably successful message bearer, converting many hundreds to Spiritualism, her husband among them, but her sensitive, retiring nature would not allow her to become a public medium. For several years she was entranced. for several years she was entranced, and entirely unconscious while these messages were being given. Her well balanced mind, decided individuality, and clear judgment, which continued undimmed during all the years of he after trials and sufferings—the last seven years being a helpless paralytic do not confirm the theory that medi umship demoralizes the intellect and destroys individuality.

To know her was to love and admire her. Her presence was a moral tonic and an intellectual stimulant. last years were full of suffering and privation, but through it all she preserved her cheerful, hopeful trust, and never lost sight of the spiritual truths that had lighted her mind in the years of health and activity. This was a great comfort to her husband, and many unusual agreement of thought and sentiment, and their lives, as known at home and attested by all who knew them best, were in remarkably harmonious accord. Her name has not been so widely published as his, nor did she aspire to any notoriety. But her influence and far-seeing intuition and rare judgment have been present in all his public life; and he has been guided more by her counsels than by his own judgment and reason.

Their home has been a center of spir itual light, and a rest for sensitives, for many years, and there the angels have ministered to inquiring doubters and blessed many hundreds with the knowl edge of immortality.

The last rites were conducted at their spacious home in Meadville, Pa., on Wednesday, October 7, 1903, by Cora L V. Richmond, Mrs. Clara Watson and the writer; and a beautiful illustration of the influence of Spiritualism was in it all. Each speaker dwelt briefly upon the significance of death, and more upon the value of a royal life, such as this occasion represented.

Mr. Gaston felt the situation deeply but accepted the inevitable as legiti mate, and looked tenderly through rifted clouds to see the bright reality that now clothes the radiant form of that now clothes the whose love he has grown strong, and in whose wisdom he has trusted and prospered.

Her mediumship represented a variety of phases, such as raps, tips, panto-mime, trances, and automatic writing. In its early stages she was controlled by a deaf mute, who for a time was not un derstood. No one—not even the medi-um—knew anything of the deaf and dumb alphabet. But finally an inter preter was found who readily understood her signs, and with much joy she showed her relief and gladness. After that many remarkable messeres were received from the deaf mute. I subjoin a few specimens of her intellectual quality, and also some obtained by tips etc. Usually names, or initials were signed to each message. Some of them were unknown to the circle, and others were recognized as tests. Most of them were gems that negative the charge, 1903. He had been a Spiritualist nearly that spirits never give us anything of

value, or literary merit. Here is one: "Lightand darkness, chaos and order. growth and decay, devastation and res toration are sent forth as twin sisters by the overruling forces of Mother Nature's vast arcana All inharmony will be adjusted, all seeming evil will finally give place to higher conditions, and the one only evil, ignorance, will be exor cised. Truth and harmony must prevail.

"Very Truly Yours, A spirit meek and lowly,
Blessed with affection holy,
Name me by my words."
Another: "Love and good will to-

wards all men sweeten every bitter drop in the cup of human life. Cheer-fulness promotes health, spiritually and physically. Smiles are the soul light of heaven. Heaven is not a place but a coldition. It may be here as well as elsewhere. If not within your own souls it is not anywhere." Query: "Do not the surroundings have an influence upon the spirit?" Answer: "In some degree, but the soul, or spirit, is the center of all conditions, just as each sun is the center of its own solar system, and gives light and color to the planets that revolve around it."

Another: "Strive to live a pure, harmonious, progressive life; then you may be daily, hourly, in spiritual communion without the intervention of wooden paralytic body about the grounds and to furniture." This, evidently, refers to the table which tipped out the message.

It does not read like the voicing of evil, nor imply that mediumship is demoralizing.

Again: "When a mighty nation embraces a spirit of oppression at its birth, the death struggle with liberty must gurely come however happy and must surely come, however happy and prosperous it may be for a season. Thus it is with a spirit who fosters bad propensities, a spiritual warfare is going on until the wrong is vanquished and harmony restored.

That does not read like the machination of evil spirits, nor the idiotic drivel so often charged against medium-

ship. . The following poem was tipped out apidly. It is not perfect, of course, but it can hardly be called insignificant. or below the standard of many who think they write poetry on earth.

A Wreath to Sarah. A wreath of flowers I bring to thee. Faith, hope, and love, and charity Compose the garland rare. Around the soul they do entwine.

And let it with thy thoughts combine, This heavenly crown so fair. The scarlet buds of faith ne'er fade; Alike in sunshine and in shade Its petals will expand.

soul with its pure fragrance fraught. Looks o'er the ills of life as naught, But heralders of blessings brought

Forth by the Father's hand. The golden flower of hope reveals A mellow-tinted light, which steals All sadness from the soul. All prospects dark are hid from view,

So covered with a roseate hue Which fills the soul with life anew. Its nowers to unfold.

But ah! the blossoms of pure love Spread o'er the wide expanse above. That makes the spirit home. To nature's emblem ever true. I dress the flowers of love in blue, Or paint them in the glorious hue Which fills the heavenly dome.

Whene'er its petals are unfurled, Whene'er it spreads o'er all the world, No room is left for strife Stern war in its pure fragrance dies, Oppression from its presence flies.

And all with joy is rife Next Charity with spotless leaves, The gratitude of earth receives Where'er its buds unite. O'er all men's falts it draws a veil. And only tells the pleasant tale Of virtue's deeds and love revealed

Upon its blossoms white. These priceless ornaments entwine, And let them with thy being join, And bloom forever fresh Within the garden of the mind. Let their united beauties shine Faith, Hope, Love, Charity, combine

To draw forth all thy powers divine, Thy soul shall ever bless.

I submit that this poem is quite an ac complishment for an inanimate piece of wood. It seems to me almost as intelligent as a shower of stars. When w remember that the woman through whose psychic conditions these messages were given, was all her life a me dium, and one of the purest, brightest, and noblest of her sex, "without vari ableness or shadow of turning," and lived past her 67th year, it does not seem to imply that mediumship is fatal

to health or good morals. Week after week and year after year the private sittings at the Gaston home were a source of comfort, instruction, and sweet spiritual affection, that gave a halo of rest and cheer to all around it and in this light they walked and worked together, almost as one soul in two bodies, through the years of worldly effort and prosperity, as well as in the more trying seasons of affliction that attended her decline. Now she is a member of the higher family of souls, but still in the silence they walk closer than ever to each other, in the blessed companionship which death does not change, or physical absence chill. In her going, this world has lost a priceless jewel and heaven has gained radiant and richlyendowed soul LYMAN C. HOWE.

Conductor Marshall Burnham.

A wire call took me to Collinwood-7 miles east of Cleveland-where I shared the hospitality of David H. Rogers and his estimable wife, and on Tuesday, October 13, a large audience met at the late home of Marshall Yates Burnham, to honor his memory, and celebrate his birth in spirit life. He was a conductor on the Lake Shore railroad over thirty years, and was killed instantly by a collision in Buffalo, with an incoming passenger train, October 9, all his life, and was an honor to the cause as well as to the human race. Born in Gustavus, Ohio, April 5, 1840, married to Sarah L. Miller January 19, 1862, he leaves a wife and two daughters, all of whom are comforted by the spiritual gospel, which was presented to large assemblage at the funeral. The Masonic fraternity joined in the servce, and Rev Dr. King-a friend of the family-made the opening prayer. The day was rich with autumnal beauty, and the air was soft and suggestive of the world of light and gladness just beyond the shadow of death.

Mr. Rogers is also a Lake Shore con-

ductor, and takes The Progressive Thinker, and he thinks. The people of Collinwood are mostly strangers to spir-itual truth, and this funeral gave them a chance to hear for once, some things that surprised them. The body was taken to Painesville for burial, and there the last words were said in tenmemory of the noble life of Marshall Yates Burnham, while the purple splendors of autumn clothed the scene with visions of beauty; and voices of hallowed emotion trembled from soul to soul as the silence wept, and longburied years repeated their echoes in the pulses of the hour. Silently, sadly, we turned away, and tried to realize the superior life in which our beloved brother rejoices in his new-found free-

Waiting at the depot, I was pleasantly surprised to meet the smiling face of A. Grattan Smith, a veteran in the cause and his family with him, twenty years ago, were famous in Ohio and at Lily Dale as the sweet singers whose music. like that of James G. Clark, stirred the spiritual emotions and led the way to heaven. He, too, reads The Progressive Thinker, and appreciates it: and his fertile pen often gives to the press some great, good thoughts and original gems.

A ride to Dunkirk had inspiration in it, for a part of the way we made seventy-two miles an hour; so the conductor told me, and his word is trustworthy for he is a Spiritualist. These hasty changes, using from 24 hours to three or four days of time, often delay my plans, and in this case Mrs. Huntley may realize my tardiness in answering her first letter in the discussion on The

Great Psychological Crime.
I found The Progressive Thinker on my return home, brimming with inter est, and every letter, so far as I have read, in the Symposium, is full of vitality and valuable thoughts. Perhaps by the time it is complete the subject will be exhausted and leave nothing for Mrs. Huntley and me to do.
LYMAN C. HOWE.

ABLY DEFENDED.

Several Unite in Claiming That G. H Brower is an Honest Man and

James Boyd, of Riverside, Cal., writes exceptionally favorably of G. H. Brower, of Los Angeles, Cal., claiming that he is a most remarkable medium in various phases, and that the statements that have been made that he had duped anybody out of their money, etc., is without a word of truth. He claims that Mrs. Kratz was misinformed when writing to this paper detrimental to his ining to this paper detrimental to his interests as a medium and business man. Mr. Boyd sends several affidavits in verification of his statement, all fully sustaining the honesty and integrity of Mr. Brower. Ella Wilson Marchant writes: "I believe Mr. Brower to be a scene to inquire whether I would have a far any objections to leasing the said room. genuine medium, and I have had a far any objections to leasing the said room petter opportunity of knowing than Mrs. Kratz."

The following letter is in defense of Mr. Brower:

is most known. Mrs. Kratz gives opinions, but no facts whereon to base opin-

With Mr. Brower's adventures in Contral America, the writer does not wish to interfere, except to say that it is one of the episodes in fortune-hunting that are explicable, on no normal hypothesis in regard to human action except hyp notization, self-induced, or by outside action. It was hinted by the lady that Mr. Brower had gone to San Francisco ostensibly to escape the wrath of his dupes, but he is at this date in Los Angeles, and it is safe to say that if there is any money missing it is not in the hands of Mr. Brower. The trip was as disastrous to himself financially as to anyone of the party who went with him. Now a word as to Mr. Brower's mediumship. He is a very remarkable medium as an independent slate-writer, independent type-writer by materialized spirits, and spirit drawings in crayon of various colors on slates, and beautiful paintings in oil, on slates, and on paper. His independent slate-writings have given many fine proofs of spirit presence. Ris crayon drawings and, oil paintings are all done in the dark, and often several of them at a single seance without any possibility of fraud, for hey are all presented to members of the circle and are often drawn true to nature from flowers brought in by members of the circle; and where groups of flowers are drawn they are often symbolical of the past or future lives of the recipients. His typewriting must be heard to be appreciated, for it is dene quicker than any mortal could do it, and reminds one of the quick action of a sewing machine under the hands of an expert. The spirits do not even appear to stop to reverse the type-writer. All is done in the dark and no corrections required. Mr. Wilson, the principal spirit actor at these seances, is often seen materialized when there is light enough to be seen and incidentally at

times, gives a very talented and pleasing concert on the harmonica and other musical instruments. JAMES BOYD. Riverside, Cal.

AUTUMN GARDENS.

In their gray garden chapels stood The flowers submissive sisterhood And at the summer's sundown they Then to his chancel, without blame The graybeard Autumn softly came, And, as a prophet, for the sake. Of those faint-hearted ones he spake.

These smiled as they had never done Erstwhile beneath a summer sun. To hope they added faith, and grew In beauty 'neath the frosty dew. So shall they pass from deep to deep Of glory, till they fall on sleep. -Frank Walcott Hutt.

The man who overestimates the fool ishness of others is himself the biggest dol concerned .- Seton Merriman. Adam invented all the different ways in which a young man can make a fool of himself.—G. H. Lorimer.

OBSESSION.

The interesting Experiences of an investigator,

(Continued from No. 734)

Concerning the possession of my arm and hand by the spirit powers, I men-tioned that the evil ones were gradually gaining control; coincident with this I had employed a young man to assist me in the lunch room. He was a Spiritualist and was sitting for development. He was in poor health and was soon compelled to retire. 'A short time prior to his retiring a stranger called on me and desired to lease my dwelling, and proposed to purchase some vacant lots that I had adjoining my dwelling. He stated that he was a stone-cuter by trade, and wished to open a stone-yard on the lots. on the lots. We agreed on a price and he was to pay for them on the installment plan. He also accepted my offer on the dwelling, and leased it indefi-nitely as to time, and requested that I hold it vacant for a week or two until he could arrange to move his family. He desired to go to work at once, and asked to place a cot in one of my rooms to sleep upon, and to mess with me until his family arrived, and as he had the manner of a gentleman to all this I found no objection. Accordingly he or dered in a car load of stone and went to work. He had not remained long, however, before I learned that he was a Ro-Catholic of the dyed-in-the-wool kind. I learned also that he had married a Protestant, and had converted her to his own faith. They had two small children, boys. " !!

Let me state also that the young man, he Spiritualist, lodged with me during his stay. I took no cognizance of the fact at this time that the presence of a Spiritualist and a Roman Catholic was coincident with the struggle for pos-session of my arm and thand in the spirit world. I get it all retrospectively.
With the retirement of the Spiritualist from my employ the control of my arm and hand passed into that of the

In the future I will point out why this hand in preference to any other part of ny body.

I had now decided to try and conduct

my business alone, as my man flad in-formed me that he must quit. In the neighborhood there lived young man who was in the habit of dropping in evenings and bemaining until the close of business. On several occasions he proffered his assistance when business would be quite active and as he was very clover I allowed him

one night the following week, in which he would conduct a colored ball. We agreed on a price, and I requested him Geo. H. Brower's mediumship is most ed in a decorous manner, and all would highly esteemed and valued where he be well. One dance came off in a hared in a decorous manner, and all would monious manner, and it was arranged for another on the following week. This one likewise was very well conducted and the third and last was arranged for At this one trouble arose. The young man that had volunteered to assist me had continued to drop in, and I finding the work too much for me, had arranged with him to remain in after the busy hours of the evening, while 1 would retire to my rooms for rest. This man had on the evening of the last dance mentioned, gone into the ballroom at a late hour, and after I had re tired, and raised a disturbance with the dancers, and I being notified, went in and quieted the house and found that the young man had been drinking. The dancers now disbanded and proceeded to close the lunch room, when the young man rushed in drew a gun from his pocket and flourished it inta threatening manner, and fired, the hall passing through the wall and into the street in close proximity to a man on the outside. I observed that he took good care to miss me, and was only trying to intimidate I ejected him, and promised to look after his welfare. The pext day in the morning he arrived duly sober. wanted to know if I proposed to bring any legal action against, him. I remarked that I was in the habit of keep ing my pledges, and that I knew of no reason why he should escape. He now declared that if I brought an action that he would kill me. He soon discovered that he was making a mistake, and re treated, fleeing from the neighborhood. I succeeded in having him captured and he was fined and turned loose on worth less bends, and nothing came of it.

I now determined to dispose of my business and try to engage in something that would be less fatiguing thereby give me an opportunity to give more attention to my development. I soon had a buyer, and closed the deal with a stranger, a professed Quaker gen tleman. In the beginning of Sur acquaintance "thee" and "thy "cocurred in his language with the regularity of clock work. I discovered in a short time that he was nothing more nor less than an all-round sport, About this time I succeeded in make

ing a long-looked-for settlement with a railroad company, which relieved me railroad company, which relieved me very much financially, and now another incident occurred of which took no notice at the time.

A Spiritualist now applied for the vacant business room. He wished to fit it up for a dwelling in the rail and a barber shop in front. We agreed and he took possession, but I night mention that the enemy after having secured control of my arm and hand made no control of my arm and hand, made no effort to perform, any movements, but seemed content at having blocked those that I desired. I now had a fake Quaker in one part of my property, a Spiritualist in another part, and Roman Catholics in another, when another batthe took place on the spirit side. This time it was for possession of my entire body. This was a proton of fight, and my development was yery trapid; and the sense of touch was greatly increased, and I could sease a number of

NATURE AND HEALTH.

An Attempt to Designate Some False Ideas.

> To the Editor: -Thoughtful Thoughts by Martin Hanson, in your issue No. 723, calls for a little more thought. He calls every method of dieting or restricting the amount and kind of food we eat, crank ideas except the starva-tion theory. If he had included that also with his crank practices he would have been nearer correct. He says we are getting far away from nature. This is true, but the starvation practice is as

> starves anything to make it strong. Poor land starves plants, but they are always puny things, and starved animals are always below the standard We never find animals starving themselves when they can get anything to eat that instes good. We should live close to nature and obey her laws and admonitions if we would be to laws and

far from nature as any of the crank

admonitions if we would be healthy and To refuse to take into the stomach what tastes good and the appetite craves, or to take into the stomach that which the appetite does not crave, and is not pleasant to the taste, is a direct and gross violation of the laws of nature, and is the direct cause of a part of the diseased condition of the human race at the present day. In our normal condition nature tells us through our appetite and our sense of smell and taste just as plainly and positively what our stomachs need and require, as could be told in our mother tongue, and when we follow her advice we will never take anything into our stomachs that will hurt us. When people get to thinking that they know more about how to feed the physical organism than nature, and begin to put their theories into practice, they can look for trouble. Our appeand taste, is an infallible guide as to what we should take into our stomachs

While we undertake to supersede nature by refusing to take into our stom-achs that which we crave, and force into it that which our taste rejects, under the name of medicine, we can look for disease, and we will not be disappointed. If our appetite, smell and taste are not a reliable guide as to what we should eat, then nature has made a great mistake, which I do not believe. The whole animal kingdom is governed as to what they shall eat in this way, by nature, and when allowed free access to that which they desire for food they are healthy. Man alone has set him self up as being superior to nature in dictating what he should eat and when he found that his method of dieting did not bring the desired health, then he heaps insult to injury by filling his stomach with nauseating drugs which the appetite, smell and taste reject in the most positive manner. Under such nings is i that it is hard to find a perfectly sound

and healthy person? If the people keep on violating the laws of nature by restricting their diet against the pleadings of nature, and continue to make the stomach the dumping ground for all the nasty-tasted and disgusting medicines the drug store is filled with, the human family will grow weaker and weaker until not one sound person can be found.

Sick people, and especially children whether well or sick, should be allowed to eat whatever their appetites crave and call for; under such treatment their appetites will never become perverted, and will always be a reliable guide as to what they should eat.

Any persons who diet themselves for health and eat only the things they think is good for them, regardless of the cravings of nature as manifested through their taste and appetite, are invalids, and will always remain so unless they denounce their theories and pay some attention to the language of nature as addressed to them.

Drugs and patent medicines are de stroying the health and lives of more people than alcoholic liquor ever did or ever will, and the drug stores of to-day are dealing out more misery to the peo-ple than all the saloons that ever exist-ed. The drugs and all the nostrums sold by the drug stores are taken into the stomach in direct opposition to the admonitions of nature, and are a gross violation of nature's laws of physical health. O! when will man learn that he is not wiser than his creator? Do not pervert your appetite by restricting your diet; then always eat what you want and when you want it; never try to coax the stomach of old or young sick or well under any circumstances to take food when it does not crave it, and you will prevent one-fourth of all stomach troubles, and the other threefourth will disappear when you stop

taking medicine. JAMES L. DOW. Manhattan, Kansas.

THREE LITTLE SISTERS.

There were three little sisters, years As fair and as sweet as the lilles that

On the stream of life's golden waters; 'messenger" came, and they were but and a sigh and a tear and a sad adieu.

Mantled the two little daughters. A "messenger" came, and but one is

But one; and her lonely heart is cleft-The one, of the three little daughters; With a lily-white hope, and a listening She is waiting the call of her sisters to hear:

"Come over the golden waters." CONSTANTINE CHAMPION. Catlin, Ill.

new but friendly spirits who had arwhile that of the enemy was always repugnant. My wife began gaining control again very rapidly, and much ex citement of the genitals prevailed. (To be continued.)

H. L. DAILEY.

A RIGHTEOUS VERDICT.

No Right to Compel Mediums to Pay License.

[Opinion handed down by Judge J. Wm. Pollard, of the Second District Police Court, St. Louis, Mo., September 22, 1903. First decision on the point in the state of Missouri. Martin A. Seward, attorney for Mrs. Rosenbaum, 1116 N. 14th street.1

This defendant stands charged with a violation of the city ordinance requiring all fortune tellers and astrologists that exercise their business, avocation or profession in the city of St. Louis, to first procure a license from said city. The plea is not guilty. And in explanation of her conduct defendant, by counsel and witnesses, purports to be a medium. The court is informed by creditable witnesses, including a minister of defendant's church, that defend-

ant and all Spiritualists are of the fixed religious belief that the spirits of the dead can and do communicate with the living through persons called mediums that have been trained to that office by the exercise in religious work enjoined by their church. The defendant's pastor, Reverend Grimshaw, testified to her membership in the First Spiritual Association of Saint Louis, of which he is the minister. There was introduced in evidence the charter and by-laws of the said association. By them we learn that under a regular charter of our state is the association allowed to teach its doctrines and maintain a place or places of worship. The court finds under the heading "Articles of Agreement of the Charter and By-Laws" the following: "The name of this associaton shall be the First Spiritual Association of Saint Louis. Its chief office shall be in the city of St. Louis. The articles of agreement or prin-

ciples of belief are: "1. We believe in Infinite Intelli-

gence. "2. We believe that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence. 3. We affirm that a correct under-

standing of such expressions and living in accordance therewith constitute the "4. We affirm that the existence and

personal identity of the individual conthues after the change called death. We affirm that communication with the so-called dead is a fact, scienifically proven by the phenomena of

Mty is contained in the Golden Rule, whatsoever ye would that others should do unto you, do ye even so unto them." The ordinance declares the meaning of fortune teller to be "one who for a compensation tells, or pretends to foretell the events of one's life, or one who pretends to a knowledge of future events. An astrologist is one who for a compensation pretends to foretell the future events of one's life by aspect or the opinion that this ordinance cannot be made applicable to a medium: that taught in her religion attempts to hold converse with the departed.

In the Bill of Rights of our State Constitution (Article 11, Sec. 5) is as follows: That all men have a mutual and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no person can, on account of his religious opinions, be rendered ineligible to any office of trust or profit under this state, nor be disqualified from testifying, or from serving as a juror, that no human authority can control or interfere with the rights of conscience; that no person ought by any law, to be molested in his person or estate, on account of his religious persuasion or profession, but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, nor to justify practices inconsistent with the good order, peace or safety of this state, or

with the rights of others.

This court is reminded of a case in California that was tried in the police court of Los Angeles and defendant convicted, but on appeal was remanded by the Superior Court for a new trial below. The Los Angeles ordinance is broader and more inclusive than ours;

its descriptive words are as follows: "For every person who carries on practices or professes to practice the business or art of astrology, palmistry chiromancy, life reading, fortune tell ing, cartomancy, clairvoyance, clairaudience, crystal gazing, hypnotism, mediumship, prophecy, augury, divination, magic or necromancy, and who demands and receives a fee for an exer cise or exhibit of his art therein at any place where there is an admission fee, is charged five dollars per month." California's constitution on religion is

not unlike our own, and as defendant in Los Angeles invoked its aid in her de fense, what the Superior Court there said is very pertinent here. "The con-stitution of this state forbids restraints upon the free exercise of religion according to the dictates of conscience and the exercise and enjoyment of re ligious profession is not subjected to the censorship of the state or of public authority. The city of Los Angeles has no right under the law to require a license from any person to per form, profess or exercise religious rights and ceremonies. The ordinance of the city of Los Angeles is to be construed as not including in its provisions the profession or practice of religion Therefore, if you entertain a reasonable doubt as to whether or not the acts of the defendants testified to were done and performed in the enjoyment and exercise of religious profession and vorship, as they believed it, then you should acquit the defendants." This court believes that the framers of our ordinance were more sagacious

than Los Angeles, and that it was not

intended as the definitions in the ordi-

ance show, to include mediums spirit

ualistic: Still the defendant at bar i

proven to be a regular communicant of

a religious body whose principles and

practices are in accord with her con-

THANKS.

Mrs. Lole F. Prior Is Determined to Win.

To the Editor:—Will you please, through the columns of your valuable paper, extend thanks and acknowledgethe Spiritualists at large, to assist in my defense, which was published in your paper-No. 723? I have received several letters, with money enclosed, and no names signed; my unknown friends, I thank you. My case is still hanging, the city attorney, seemingly, not being overly anxious to bring the trial up. Three weeks ago I had my first hearing, my legal advisers filing a demur, so as to take the case out of the police court, and fighting "tax ordinance" in a higher court; the judge requested that briefs be prepared and handed to him in two weeks. My attorneys have been ready for some time, but the city's attorney has asked for more time; however, we will not abandon the matter, the gauntlet has been thrown down, and it means that I shall fight this until I win. Spiritualism is my religion! My mediumship is not fortune-telling, and so shall I defend it

before all the world! Mrs. Lillian Nagel, pastor of the Psy-chic Society of this city, and other mediums, are now refusing to pay said li-cense until my case is decided; such a concentrated move cannot help but be a

benefit to me. To the few who have responded to my request, and the many who have not which you have sent, or may send, will he used for no other purpose than to de-fend the rights of Spiritualists in the courts; and if we do not need the amount which we hope to collect all over and above actual expenses of the trial, will be turned over to the N. S. A. treasury for the purpose of defending any mediums, who, in the future, might be placed as I am now.

Friends, I am not asking you to defend and help me, Mrs. Lole F. Prior, as ing the cause which we love.

MRS. LOIE F. PRIOR.

Vendome Hotel, Seattle, Wash

Michigan Report on Resolutions.

Resolved 1. That this body of delegates here assembled, do band themselves together, in an effort to support all chartered societies, and regularly ordained speakers, and to discourage the work of "fake" mediums, and unor-dained speakers who harass chartered societies by running independent rival meetings, that lessen the strength of chartered local societies that are struggling for existence, and striving to support the main societies or the state and

national associations. 2. Resolved, That each and all of the delegates assembled here promise to aid in the worthy efforts of raising the money to clear the mediums' home, and spare no pains to work for that purpose

during the coming year
3. Resolved, That we promise to raise the standard of intellectual worth and attainment, and the moral prestige of those who seek to become exponents of our philosophy; to exalt it in the estimation of those who look to Spiritualism-who seek its public meetings, expecting to hear choice and pure and elegant language there, as a rare and worthy setting for the bright pearls of immortal beauty that Spiritualismcrown of supernal knowledge-should be and is capable of giving to the world, if we choose as our exponents those who are qualified mentally and advanced spiritually under the tuition of

advanced guides from the higher plane. 4. Resolved, That we convey our thanks for all the courtesy that the friends in this city have extended to us during this meeting

heartfelt thanks to the retiring officers of this association for their able and untiring work for our cause during the r. Signed: JULIA M. WALTON.

MRS. LOU E. JOHNSON. Grand Rapids. MRS. E. C. WALDRON, Chesaning

LIFE'S ORIGIN AND END.

Delve deep, O man, first spark to find Of life that loves and suffers long: Frace germ and cell from clod to mind; Dissect each note of Nature's song.

Search cosmic dust the force to learn That fashions worlds to people space; Still germ and cell and dust in turn Ask whence they came-who gave

f life's first cause be hid from man, Can thoughtful minds the end pro-When mortals reach their earthly span? Do minds inspired feed deathly

flame? Can man attain to heights so grand. Then swift descend to wormy soil? o cruder end was ever planned;

Why should we live to grieve and toil? things;

Carth's strife prepares for grander All undismayed by trodden grave, Of future joy the heart still sings,

Where pain and toil no more enslave There patient souls shall feel the bliss Of glory gained and restful peace: There find the love which here they

And martyred hearts have sure release. ALEXANDER SPENCER.

duct when she professed herself a medium. And therefore, under the Bill of

Rights of our State Constitution, she cannot be molested in her person or estate, under any law, for such conduct. She is discharged.

Good humor is one of the best articles of dress one can wear in society.-Thackeray.

11. Sleep.

whose blography he wrote, and he is

also the author of a number of valuable

In "The Mystery of Sleep," Mr. Bige

low contends and brings forward a

mass of evidence tending to prove that

in sleep man's spirit retires to his real

home in the spirit world, there nightly

This is, in my opinion, the most rea-

sonable theory ever advanced as to the

mystery of sleep which has puzzled the

minds of thinkers through the ages

Mr. Bigelow quotes largely from the

Bible, the great poets, and inspired

thinkers as glying hints of the real pur-pose of sleep, and calls attention to the

varying phases of the phenomena of

sleep to enforce his own conclusions-

which incidentally make more clear the

In sleep, man's weary spirit retires

just over the border which interlaces

this life with the spiritual world, there

to develop psychically and spiritually

and exclusively as we are developed

physically and intellectually during our

waking hours. In developing this

thought Mr. Bigelow argues as follows:

or at least to assist us in it, that the Mo-

our spiritual refection, and enjoined

upon us to do no manner of work. It

was for the like purpose we were di-

rected, when we pray, to enter into our

inner chamber and shut our door, that

we be not distracted by what the world

may think or say, or be to us while we

commune with our Father in heaven.

May we not do we not have a more

sleep, to help us to such a direct, pro-

longed, and 'undisturbed communion

it not necessary for all of us, or at least

world who otherwise might never seek

this closer communion with God, to be

subjected to the operation of a law

which for a portion of every day re-

duces them to a condition in which

nothing operates to prevent their giv-

ing their attention to the divine mes-

sengers that are continually struggling

In the tenth chapter, considering the

question." How far sleep is death," he

says: "What reason have we for doubt-

ing that during our sleep we are in sub-

stantially the same society and sur-

rounded by similar, if not the same. in-

fluences as we should be were we never

again to awake? We cannot conceive

that the abandonment of our earthly

habitation, the Taying aside of our gar-

ments, the deliverance from our prison,

has deprived us of any of the qualities

or attributes which constituted our be-

ing, except upon the theory of utter ex-

tinction by the separation. The spirit,

or soul, inhabits, the body, but is no

more a part of it than the heat gener-

ated in a turnace is a part of the fur-

nace, or the light in our chamber is a

part of the chamber. The inhabitants

of the spiritual world are presumed to

know nothing of the limitations of time

or space. There is no manifest reason,

therefore, why we should not always be

accessible to, and in intercourse with

them, unless when too preoccupied by

the distractions of our environment in

the phenomenal world, nor for presum-

ing that our post-mortem life will differ

cept that one is for a time and the other

Mr. Bigelow's arguments in regard to

sleep being a transient withdrawal into

the spirit world, will answer just as

well for the trance state of mediums

and other like phenomena. Of the

trance state of the secress of Prevorst,

Dr. Kerner, her physician and biogra-

pher says: "At such times as the facul-

ty of ghost-seeing was active in her, she

believed herself to be awake, but she

was then in that peculiar state we have

denominated as the inner life." Writ-

ing of this secress. Anna Mary Howitt

says: "It is supposed by some psychol-

ogists that probably no ghosts are ever

beheld by any seer unless that seer be

in the first stages of the inner life.

Possibly it may require the spirit to

have, to a certain extent, materialized

to be visible to persons who have not

the first stage of the inner life" and by

idea of communion during sleep with

the immortal life, and Mr. Bigelow

quotes from many of these—to which I

will add a verse from that nearly forgot-

And free, at last, from mortal care or

In sleep's sweet realm so cozily shut in.

Where at the worst we only dream of

I presume that many who have re-

ceived automatic and other communi-

cations have had some which confirm

we sleep?" the reply was, "It travels,

and we can communicate with them

freely. You do not remember it, and

you do not realize it. When you sleep I oftentimes go to you." On page 44 of Stead's "Letters From Julia," where she speaks of the awaken-

ing of the spirit after the separation

all the familiar things around us. The

only new thing is your own body out of

which you stand and wonder how it can

be that itais there, and that it is no

longer you? Andthen you begin clearly

to understand what has happened. It

is very much like experiences you have

in dreams, which after all, are often due

to the same cause, the conscious soul

leaving the physical frame, which how-

Once when the name of a friend who

had but recently passed over was writ-

ten through my hand, I asked in re-

But so far as I know the communi-

cants from the other side generally as-

firm that in the new life there is no fur-

ther need of sleep as "Julia" when

from the body, she says:

over remains breathing."

stupid yet."

To live as only in the angel's sight,

ten New England poet, John G. Saxe:

ly mean the spirit world.

awhile

night;

guile.

sin." " 91

for eternity."

for an opportunity to be heard?"

"It was thus to 'overcome the world,'

relation between sleep and death.

"weil

works.

MISSIONARIES' REPORT.

For the Year Ending September 30, 1903.

Mr. Chairman and Fellow-Delegates: -It is with feelings of satisfaction that we present this, our third annual report to this convention.

During the year we labored in nine different states of our Union, viz.: Massachusetts, Connecticut, New York, Pennsylvania, Ohio, Indiana, Michigan, Illinois and Wisconsin.

We held meetings in 65 different towns; some of these meetings were held with societies already organized | blessings that Spiritualism furnishes in and others in places where Spiritualism had never had a hearing before.

We have had the pleasure of presenting the philosophy and demonstrating some of the truths of Spiritualism to thousands of people who listened to its message for the first time.

Lincoln a Spiritualist.

While stopping at Albany, N. Y., with our esteemed friends, E. A. Doty and family, we secured what we consider a very valuable document. It is the affidavit of Mr. E. A. Doty, giving a detailed account of an interview he had with Mrs. Best, of Washington, D. C., and another one with General Shields. of New York, regarding the seances that were held in the White House at Washington during the war of the rebellion. These interviews conclusively prove that what is maintained in Nettle Maynard's book entitled "Was Abraham Lincoln a Spiritualist?" is true.

and did consult the spirits regarding the management of the war of the rebellion. There is no longer any question regarding this claim.

We have preserved this document for luture use.

Mediums' Home.

The later part of November we were called to Lansing, Mich., to participate in the dedication of the Mediums' Home. It gives me pleasure to state that, with the asistance of our true friend, that loyal Spiritualist, John F. Goff, assisted by other generous souls, together with the energy and perseverance of the off cers of the Michigan State Spiritualist Association, the John F. Goff Mediums' Home, at Lansing, Mich., is paid for and has been opened to the worthy sick and

It is fitting to state here that our mis sionary work in Michigan has been of assistance to a considerable degree in the accomplishment of this splendid work. True missionary work is not confined entirely to organizing societies, though that may be of paramount importance at the present time.

Camp-Meetings.

We served at the following named camp-meetings this season: Vicksburg, Mich., Snowflake, Mich., and Ashley, O. where the interests of our organization, the value of missionary work and the needs of our cause were presented and explained to the large congregations assembled there. These camp-meeting associations are in sympathy with our organization, realizing as they do that the missionary work is a great help to them, as it arouses people to desire to learn more of Spiritualism, which leads them to attend camp-meetings where satisfaction is obtained.

The camp-meetings in turn are a great help to the missionary work, as they give opportunity to the missionaries to reach, interest, and enthuse our friends to take hold of the work when they return to their homes. Thus a mutual benefit is derived and the cause advanced.

State Conventions.

We visited the yearly conventions of the Ohio and Michigan State Associations. We have visited these state associations heretofore and are pleased to state that they are both growing stronger each year. They are getting into better condition to work, and we believe they are both in better financial condition than ever before. They have more societies than at any previous time in their history, which is directly due to the work of your missionaries during the last three years.

These conventions were most satisfactory, as undoubtedly their reports to this convention will show. All along the line we see marked im-

provement in the work of our organiza-We visited a number of places where we held the first public Spiritualisst meeting ever held in the vicinity, and wherever we went we made conditions

for more speakers and mediums to follow us. Not only is it for the interest of our cause that the missionary work should be encouraged and supported, but it is the work. Circuits should be formed. for the interest of our mediums and speakers, as it makes many more places

for them to work. Every worker in the field should stand firmly for the N. S. A. and the missionary movement, helping to sup- places, holding meetings on alternate

Work of the Year.

During the year we have held 318 meetings, which is an average of six and one-half meetings per week for the entire time including the month of our vacation.

We organized 24 new societies, reorganized and reinstated 5 more, making a total of 29 societies added to the list, which is two more than we organized

In 25 of the towns that we visited no public work was being done before we organized these societies. Nearly every

meetings and doing good work. The average membership of these socleties is 30, and the total membership is 840. We have also been instrumental in adding new members to several other local societies that we have visited.

With the exception of five places, we organized and chartered every town we visited where no society existed before. We left 60 active societies in the 65 towns that we visited. Some of these societies we visited twice.

Cost of the Work.

Total cost of the work for the year ending September 30, 1903: Expenditures.... \$2,081.14 Receipts 1,616.98

Nearly all the societies we have organized in the last three years are alive

and active. They need the attention and assistance of the State and National associations. Every local society should be visited

by the National and State missionaries as often as possible. This would encourage the workers, interest investigators and others in our organization, add members to the local societies and help the cause in general. This can and probably will be done as soon as the Spiritualists provide sufficient funds to make it possible.

Fellow delegates, it is plain to be seen that many missionaries are needed to carry the truths of Spiritualism to the people and to bring them into the folds of our organization.

Wherever we have been the Spiritual-

treated us royally. Their words of encouragement and carnest sympathy have been a source of inspiration and a great sustaining power to us in the performance of the arduous duties incident to the missionary work.

The Spiritualist missionary leads a truly "strenuous life," but the results of his labors fully compensate him therefor. There are so many whose souls are enhungered that must be fed, so many mourning ones to be consoled, so many doubts to be dispelled and so

many tears to be dried. Your missionaries find them everywhere and through the missionaries' efforts these people are receiving , the

great abundance. The Church.

We have met with very little opposition in our work this year. The Christian church is becoming more tolerant in many places, though we were obliged to pass by several towns because the Christians (?) refused to rent halls to their neighbors to be used for Spiritualist meetings.

Occasionally, we were permitted to hold our meetings in Christian churches.

The newspapers have almost invariably treated us with courtesy and respect, publishing our notices and often lengthy reports of our meetings.

Newspapers.

Exposers.

We have not come in contact with as many "exposers" of Spiritualism this year as heretofore. These "exposers," so-called, have always inspired the Spir-Mr. Lincoln believed in Spiritualism | itualists to greater activity, and after witnessing the cheap tricks of these mountebanks, the people become anxious to investigate the true phenomena and teachings of Spiritualism. We know of several places where a real "exposer" (?) of Spiritualism could do our cause much good.

Needs of Local Societies.

Many societies do not succeed because of the lack of energy and enthusiasm on the part of its president or the carelessness of its secretary. Every society should elect a competent, energetic, thorough-going president and a live secretary. Some societies elect officers as though it was for the purpose of bestowing honors upon the ones chosen. This is a mistake. Officers should be chosen with a view to get those that are best qualified to fill the positions to which they are called. Good, strong societies go down for lack. of a leared, oftener than from any

other cause. Every local society should have a Ladies' Auxiliary society and a lyceum. There may be places where the ladies' society could not succeed, but wherever one is in working order it helps largely to support the work of the local society; it is almost a necessity to the success of the work.

A children's lyceum should also be formed as a part of every organization. The lyceum is a great help, as it interests the Spiritualists and outsiders, leading both to the support of the local society, besides doing a great good to the children and the cause as well.

Each society should appoint a collector whose duty will be to collect the dues of members, receive contributions, etc., for the support of the work The success of the local society will depend largely upon the efficiency of this member of the board.

Every local society should appoint a committee whose duty it will be to visit the sick and afflicted members and render such aid;and assistance as is needed

Cordiality, in fraternity and mutual helpfulness should be cultivated and

practiced by all. Every well regulated society will have a choir. There are many Spiritualists singing in the choirs of the orthodox church. We think they would gladly come home to help their friends if conditions were made for their coming.

There should be a reception committee appointed by each society who would make everybody welcome to the meetings, thus relieving the embarrassment sometimes felt by strangers on entering our meetings.

Genial, pleasant-mannered ushers are always needed to wait upon people and see that they are comfortably seated. Meetings should always begin at the

appointed time. Societies thus equipped and carried on must succeed if the management is

grace the platform. Systematic Organization.

judicious in employing good talent to

There is great need of more systematic organization. Every state should be divided into districts, and district superintendents appointed to look after competent speakers and mediums placed upon them, and arrangements made to visit localities where no society exists. Where societies are weak, one speaker could care for two or even four port and carry on the good work of Sundays or one Sunday in a place each month as the case may require. Quarterly meetings should be established by these district superintendents. The advice, encouragement and assistance of these general superintendents would certainly be of great assistance to local societies. Such superintendents could look after the lyceums if placed under their jurisdiction, and could be of great benefit to them.

Reading Course.

At our last convention we submitted a recommendation that a committee be appointed to prepare a classified course of reading which would include the sub- ship, and this word is inseparably conone of them are now holding regular jects necessary to an understanding of nected with the four words under disthe teaching of Spiritualism in its different phases. This was recommended because of the apparent great need as well as the desire of many people to-become enlightened upon the subject; but more especially that those societies which were unable to employ speakers and teachers might have opportunity to learn and teach others.

We have recommended the forming of reading circles by the societies that we have organized and every society that has done as we have advised is doing good work, growing in numbers as well as in knowledge, while they are gaining the respect of the people in the

communities where they are located. We feel certain that this movement if properly managed will be the means of adding many members to our societies, and many societies to our organization, building up the weak ones and enlightening the people regarding our great philosophy more than any other movement could possibly do with so little expense incurred.

The Boston convention, complying with our recommendation, appointed such a committee last year, but it failed to act so far as we are informed.

We think there was a misapprehension in regard to the intention of this recommendation of last year. It may have been supposed by some that the committee be appointed to choose from works already published and for sale, such books as would be adapted to the

different classes of the students. We again submit this proposition to this convention in the hope that its recommendation may be fully carried out. and in the firm belief that it will work Ists have received us gladly and have greater good for our cause than anyone Price 10 cents.

A SPIRITUAL MYSTERY. "ECCLESIA-PHOBIA."

Clara Watson is Sure She is incurably Affilcted With It.

Great is The Progressive Thinker. Not only does it furnish us abundant supplies of mental and spiritual nourishment, but it points out the nature of diseases that afflict us, and to the writer the information gained through the communication from Daniel Hull, bearing the headline, Ecclesia-Phobia, in a recent issue, was of great value, for through it I have learned what alls me; 1864 to 1867, the trusted friend and exnow I know my ailment is "Ecclesia Phobia," and while the good brother did not include the writer in his diagnosis, for he only mentioned the "brethren," yet surely woman is subject to the malady, and I plead guilty to the arraignment laid down in the article.

Mr. Hull cites four primary causes, any one of them, as he claims, sufficient to throw the patient into spasms, viz., to regain renewed life and spiritual words Church, Religion, Bible and Rev. strength for his daily struggle in this erend, and says: "Driving words out of material world of development and disexistence on account of disagreeable as- | cipline. sociations is carrying bigotry to the ex-

I cannot understand why it should be called an effort to drive words out of existence because one refuses to make use of them in his or her system of thought. But to me it does not matter what the original meaning of words may be, it is the popularly established, everyday meaning which concerns us, and certainly bad associations center around the words mentioned.

The influence of these four words has filled the world with misery, suffering, degradation, ignorance and woe, and why Spiritualists desire to cling to them, I suppose must be because so during our sleeping hours as distinctly many are still wedded to their idols.

Why should Spiritualists make use of these words as applied to Spiritualistic effort when there are other words and names, of so much nobler meaning; and then it is so humiliating for Spiritualists to be imitators and followers in | saic law set apart one day in seven for stead of builders and leaders.

The church people (Christians) must laugh in derision to see Spiritualists that for a half-century have been bat tling the church, now fall into line and ape their ways and methods. Why call a Spiritualistic society a "church" when there are other names of higher and grander meaning-Hall of Learning. Hall of Philosophy, Edifice of Scientific | perfect seclusion from the world in our Research, Hall of Wisdom, Spiritualist Society of Progress, School of Spiritual Knowledge, etc. How much greater than is possible at any other time? Is significance attaches to these names and others of a like nature than that of for much the larger proportion of the church. Church does not signify progress; it does not signify wisdom, philosophy, science, learning or knowledge; it does not mean enlightenment. The church symbolizes ignorance, supersti-

tion, darkness, crime, stagnation; the pomp and splendor of vain-glory and outward ritualistic fashion and display. And then that title of Rev. A few times that obnoxious prefix has been applied to myself, and I confess to a feel-

ing of nausea in consequence thereof. Daniel Hull says he cannot see why a Spiritualist should use the title of Doctor or Professor, and object to Reverend. But I am sure there are good reasons for so doing. Doctors and professors as well as blacksmith and schoolteachers, of which he speaks, are of use in the world, but of all the useless things in the universe the "Reverends" are the most useless so far; as the world's advancement is concerned. The doctors and professors are of benefit to humanity; but of all classes of people, and desired, reporting regularly at their the preachers give the least for value, stated meetings. tells about "blind leaders of the blind." One would think that when preachers get their eyes open to the light of truth. and come into Spiritualism, they would hasten to rid themselves of the titles of priestcraft, and assume the nobler names of lecturer, speaker, teacher, in-

structor, etc. And then about religion. I am sure I am a victim of Ecclesia Phobia, for the word "religion" gives me the cold shudders whenever I come in contact with | from our condition while sleening, exit, for the influence of that something called religion has been so dark and damning in the world, and whether its original meaning was to "hind back" or to "review one's thoughts" its influence has been damaging to mankind. It is proverbial that the most ignorant people are the most intensely religious. True men and women are what the world most needs, and true manhood and noble womanhood tower infinitely

above all religions. There are many glorious things about Spiritualism, and one of them is that the Spiritualistic religionist cannot force religion upon the non-religious Spiritualists; the latter class can have their Spiritualism pure and unadulterated, and all the sophistries of all the Spiritualistic reverends cannot make Spiritualism a religion to those who do not wish it such. Those Spiritualists' who love truth, justice, honor, integrity, candor, sobriety, goodness, nobility, culcal, moral, mental and spiritual health those Spifritualists who love nature and enjoy communion therewith through a study of her wondrous processes-what need have they of religion, a commodity administered to all condemned criminals, a something that makes a mockery of life in the presence of death, as witness the triple execution of the Van Wormer brothers just enacted in my

own state. Yes, I am sure I must be afflicted with Ecclesia-Phobia in its most acute form for there is another word that gives me the horrors and that is the word worcussion. And from my viewpoint no person can be the exemplification of the truest, noblest and best manhood and womanhood that indulges in the selfdebasing and degrading attitude and feeling of worship. Away with it all in-

Spiritualism! But then, if Daniel Hull and other Spiritualists want all the Christian fixings brought over into Spiritualism. with ordinations, christenings, consecrations, anointings, sanctifications and all the other fol-de-rol of the church. I suppose they will tug them in: but they cannot compel level-headed thinkers to take it as a part of their Spiritualistic diet. Excelsior!

CLARA WATSON. Jamestown, N. Y.

may be able to understand until it is

We consider this subject is of the most vital importance to the good of our cause. It will bring back to us those Spiritualists that have gone over to the classes in Christian Science, Divine Science, etc., and will show to the world that we have a philosophy and' believe in education. It may eventually develop into some-

thing like the Chautauqua school. Respectfully submitted. MR. AND MRS. E. W. SPRAGUE. N. S. A. Missionaries.

"Just How to Wake the Solar Plexus." By Elizabeth Towns. Valuable for health. Price 25 cents. "Meatless Dishes." Very useful. REGENERATION.

interesting Thoughts on the Mystery of Incentive to Send Forth Good Thought Vibrations.

There is a recently published work The word regeneration means reproentitled f'The Mystery of Sleep." which duction: the entering into new spiritual will be found, deeply interesting to life. To be born anew spiritually is to every believer and would-be believer in come into a full understanding of the the spiritual life. It is written by a truth of the words, "if a man die, shall thinker, a reasoner, and a careful inveshe live again?" Of a truth I say unto tigator though still of the orthodox you, he shall. What is there that dies faith. The author is John Bigelow. that does not live again in some new United States Minister to France from and more beautiful form? It behooves us to live as good a life as ecutor of the estate of Samuel J. Tilden

we can while we tarry in our earthly house, because the better we live, the more good thoughts we send forth, the more good deeds we do, help to make our spirits whiter and lighter. I use those words because I have been shown (clairvoyantly) the difference between the spirit of a good man and the spirit of one whose whole life was evil. And in the early days of my development I used the words "light" and "dark" spirits. And as I have been shown and taught, so must I tell it to others, as we can only speak truthfully from experi-

To me, this looking into the unseen is a very serious matter. I am aware many people think very lightly of it, and often you will meet those who think because they have been given some of the "spiritual gifts," they have nothing further to do as regards preparing their spirits for the great land beyond. My friends, it seems to me, you were never more mistaken in your lives. To whom much is given, of those much will be required.

The more you understand of the spiritual life, the more serious it will be come to you. Of course, to those of the Spiritualistic belief, who have no God, who have nothing but their own spiritual selves, and the spirits of their people, the hidden mysteries of the workings of the Divine Ruler will not attract them, but to Spiritualists like myself, who believe there is a God, a Ruler of both the living and the so-called dead, these manifold ways are ever beckoning us on to more and closer fellowship with the Power above and also with the power that is given to the spiritual people that have their work in impressing

and guiding people on the earth planet. I am glad to know, that when I am perplexed and sore distressed in regard | Its Language and Religions. By Prof. H. Oldento many things I can close my earthly eyes and go with my spiritual vision far, far, into the spiritual world, asking this one and that one, what I am to do. Ofttimes I am bidden to cease looking, heart that beat upon earth, but from the great heart of all. I believe we may do these things if and listen; and I know the vibration or these things if we will concentrate our mind and will upon them.

The Bible (I believe a great deal of it) says "God is a spirit, and they that worship Him must worship Him in spirit and in truth" (John 4:24). So the things we long so to know must be made known first, to our spirit, then the earthly mind will be able to grasp it.

To be a clairvoyant and see the abject misery of some people upon their entrance into the spiritual world gives one the desire to help skeptical humanity more than anything else. I have often wondered how people could give up home and family and go forth to preach the gospel. I understand it all now. Those people are awake to the necessity of advancing the cause of righteousness, and they know there is nothing of any value to be gained by serving earth and her people.

"I am always careful to read the reports of the N. S. .A. missionaries, and while they give cheering reports and some people may think they are having an easy time, yet I am sure they have many a worry we do not dream of, yet their hearts are in the work and they know the foundation whereon they build. This evil vibration that is abroad in our land of there being no life but this is doing a vast amount of harm. We must send out the good vibration of "life is eternal—there is no death," to counteract it. We can do it. Thoughts or vibrations make or mar a man. Regeneration—to be made anew—to awaken to the possibility of a life of progression now and after our earthly bodies are only a handful of dust under a coffin lid.

After all, how insignificant we are when we think of the Power that rules us. And how little we know compared with the knowledge there is for us if we only will open the book of spiritual unfoldment and begin to study now, in the school of eternity. Let us think of these things and not let our earthly time go to waste. Greeting and good wishes I send to all the workers in the vineyard. MADAME ROBERTS. The Dalles, Ore.

declares: "We never weary, and do not need to sleep as we did on earth." passed (it may be unconsciously) into One of the replies to my own questure, cleanliness; that strive for physi- the "inner life" these writers apparent- tions in regard to sleep in the spirit Many of our poets have caught this

is unknown to us." When I asked, "Do you have there your seasons of rest equivalent to our sleep?" Ans. "Our ideas of rest are not like

unto yours. When we rest we creep

down to your level." "Tis beautiful to leave the world Ques. "Can you explain sleep as we know it?" For the soft visions of the gentle

Ans. "Sleep is the silence of thought; the garnering of life's harvest. Sleep is not death's twin, but willingness converted into modes of rest. Ques. "What are dreams?".

Ans. "Dreams are the percipients of life's experiences-shams of being." SARA A. UNDERWOOD.

When You Are All Bound Up

the theory, on which "The Mystery of Sleep" is based and are suffering from indigestion, lack through Mrs. Piper, Dr. Phinuit was of appetite, foul breath, headache, dysasked, "Where does the soul go when pepsia, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not "When we ware into the new life we | alone to the bowels but to the whole beare still in the same world. There are ing. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanenet. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal Remedy co., 166 Seneca Building, Buffalo.

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The Progressive Thinker Symposium Editions

an unhappy and unwholesome dream. I

now recoiled, but too late... I could no

tormented until I became afraid of my

own shadow. I was told all sorts of fan-

tastic and unbelievable things. I was

promised all sorts of rewards. I was

brought only messages of love and

As might have been expected, there

came a climax to my terrible experi-

ences. Then came a sudden physical

this city, a physician who was com-

pletely baffled, and I believe diagnosed

But "man's extremity is God's oppor-

Providentially for me, the author of

through our city on his way west.

Friends of mine had heard of him. He

was invited to our home, and came. He

inspired confidence, and I readily under-

took to follow out the course of treat-

ment and the rules he laid down for the

regaining of my self-control. For once

I had realized the change in my spiritual

atmosphere. I was desperately deter-

condition. Though I was of course

more or less influenced by their decept-

ive statements, yet I did not cease for

a moment to struggle to regain my free-

To "the author" and his book, how

ever, I owe my release and restoration

to my normal health, and to an intelli-

gent understanding of my own experi-

ence. Through his aid and his teach-

ings I have also regained my faith in an

ing spirits of the invisible world. But

was opened to me in a Methodist re-

To the church, more than to any other

institution in the community, society in

general looks for its inspiration to high-

ments. Can it be possible that the

Methodist church advocates a doctrine

representatives of this particular de-

nomination; it is their dangerous meth-

ods to which we object. It is their duty

to understand the nature of the laws

norance of the law never lightens the

penalty of the transgressor thereof. It

with the best intent, to the most intel-

The philosophy set forth in his won-

derful book has helped me more than

anything else to extricate myself from

standard of thought and action, and

It teaches the student how to develop

within himself "power and freedom and

the peace and joy that passeth all un-

derstanding." By this rational method

these "blessings" become permanent

laid down in The Great Psychological

Crime cannot fail to find true happiness

of self-suppression, self-sacrifice, nor

resignation. On the contrary, it is dis-

tinctly a philosophy of affirmation, self-

development, self-importance and self-

"Whoever has the intelligence to

For the benefit of those who may

"This is not a philosophy of negation,

and necessity of self-control.

here and hereafter.

263-4:

my case as acute hysteria.

praise.

tunity."

Bring to Light a Vast Array of Conflicting Thought, the Friction of Which Will Produce a New Light, in Which the Psychic Student, the Spiritualist, the Investigator and the Skeptic Will See the Dawn of a Better Day for Truth, for Which the Whole World Is Seeking.

ENDORSES THE BOOK.

A cultured and refined lady, the wife of a prominent lous work there with the same enthusi-Thinker, gives her experience in connection with asm as here. They find a character of sensuous satisfaction in the magnetic a Revival Meeting. It constitutes an Object Lesson of vital importance to every Spiritualist, every plane they supplement the work of the revivalist, and every student of the Occult. She and wherever they find it possible to do never was a Spiritualist, yet her mediumistic experience unfolds a dastardly Psychological Crime ences. It is these and such as these, on the part of Methodist spirits, followed by other low spirits who attend Methodist Revival Meetings as they would attend a Circus or Menagerie.

the Key to Happiness Here and

The storm occasioned by The Great Psychological Crime has extended over a much larger territory than that occupied by the Spiritualists; it has also invaded the orthodox camping-grounds and totally destroyed some of the strongest fortifications of the Methodist army, sweeping from its ranks many valiant soldiers who have since united their forces with the true and rational army of Natural Science.

For more than ten years your corre spondent was actively engaged in ad vancing the cause of Methodism. Dur ing a revival several years ago my faith in the Methodist doctrine, and in the methods employed by that church the Christian life of its older members, received an electric shock—a shock which has furnished food for serious thought and, to me, was indisputable evidence that the promoters of Methodism are utilizing unseen forces of which they are ignorant or, at least, do not fully understand.

A noted evangelist whose name withhold, had been engaged to conduct revival services in the Methodist church of which I was a member. He preached the doctrine of "sanctification," telling in the clearest and most forceful manner of the wonderful blessings that were added to the Christian's life after he had sought and received this divine favor. The greatest of these blessings were power and freedom and "the peace and joy that passeth all understanding.

I had become dissatisfied with my own religious experience, and gladly welcomed any plan or method that would help me live a more satisfactory Christian life. Part of the time I was happy; at other times the most earnest prayer and supplication failed to bring the desired peace and power, hence my dissatisfaction.

After attending several meetings was convinced that the way to perfect mined to regain my normal state and happiness could be reached only through the gates of "sanctification."

All who wished to seek the "higher life" were invited to come forward and kneel at the altar. Those who went constituted the center of interest and effort. The special purpose was to carry them to the point where they might be "sanctified" or receive the "second blessing."

Later, I discovered that this really nothing more than coming IN TOUCH with the spiritual side of life. The sudden Illumination resulting from my new world of faith and experience this contact meant to them the "second and practice is a very different one than

blessing." Taking my place at the altar with the other "seekers," and following the in structions of those who had previously received this blessing, I earnestly and solemnly prayed that this miraculous er ideals and more exalted achieveblessing might be bestowed upon me. It was supposed to be a gift from God. Many who sought this "gift" received it freighted with danger and subjection? immediately, while others, equally We do not question the motives of the earnest, labored for days and even

weeks for this divine favor. "Give up your own will and submit to the will of God," was the most important instruction given the "sin-sick" which they are constantly utilizing. Igsouls. The sinner's success depended upon his ability to submit, or in other words, to allow his own will and reason to remain inactive. In the fulfillment of this specific instruction lies the secret of all "conversions" and "blessings," and the subsequent sorrow and of the orthodox churches. In fact a difficulty that too often follow these spiritual experiences.

With a wonderful faith in God, fully church know that the 'power' they feel expecting to receive the blessing, I made an unconditional surrender to the and recognize is the result of spiritual will of God, or to what I supposed at intelligences working upon them, by that time to be God's will. which surround them." Most, if not all

This was the beginning of the greatest struggle of my life, and also of a definite personal experience. At this point I became conscious of a new and a spiritual environment. I seemed to have been suddenly lifted into the atmosphere of another world. Care and sorrow vanished and my life was filled with peace and joy. This supreme hapforts and labor. This, to me, meant the above all else has taught me the power piness was ample reward for all my ef-"second blessing" and was interpreted

as a direct communication from God. All went well for a time. I was tireless in my efforts to prove my worthiness for this marvelous transformation. No matter how strenuous the efforts required to carry out a suggestion, or to possessions. They are the direct refulfill a supposed duty, I never faltered sults of individual efforts in the right or relaxed my energies until completely direction. They are acquirements not know. And yet this presumptuous auexhausted. At first these communications were of the most beautiful and

exalted character. After some weeks, however, there came a change in the character of the spiritual intelligences that surrounded me.. At the beginning of my strange experience I had been convinced that the beings who were conveying to me such new and beautiful doctrine, were satisfaction. It is the philosophy of fulindeed angels, and very near the fillment and not of resignation. It is a "THRONE OF GRACE." I believed them when they told me of their exalted life, not a creed. state, and I accepted their assurance that I was of the elect, and the object of know, the courage to dare, and the perheaven's fondest solicitude. I believed severance to do may understand, accept that I had received a divine commis. and prove this philosophy. To such an sion, and that I was empowered to teach one the yoke is easy and the burden is so fond of referring to. those who were unawakened to spirit- light." ual things. Both my faith and my personal vanity were played upon until I have had an experience similar to my

When my friends questioned the reality of my experience I was indignant, revival service from the spiritual plane mediums, but the facts are that when

tionally answered. But presently-within a few weekschanged. The fervent, religious and ex- I telligences, who actively participate be lield responsible. alted atmosphere changed, and I real. from the spiritual plane in the revival

services. Many of these are religious fanatics, who have carried their religious enthusiasm with them into the spiritual life. After the natural period of adjustment to the new condition of things, they take up the lines of religconditions which result from these revival services. From the spiritual minister as far as possible. Whenever so they bring to those who are upon the earth plane definite psychical experiwho furnish the power which is so distinctly felt by many of the most emo-

tional workers from the physical plane. "Then again, in addition to these religious devotees on the spiritual plane there are also vast multitudes of earthbound spirits who find a wholly differ-The Great Psychological Crime Holds | ized that the later arrivals from "Sum. ent and much less worthy character of merland" were several degrees farther satisfaction in these revival meetings. down the scale of morals and manners Through the negative conditions of inand education. I became more and tense emotionalism these often find it more sensitive; that is, I lapsed into a possible to ride into the consciousness more subjective condition, and I now of the sinner 'under conviction,' as it heard voices, and caught glimpses of were, and take complete control of ali the spirits that filled my house to over- his intelligent faculties, capacities and flowing, and began to make my life like powers.

"In such instances the unfortunate individual is generally pronounced insane longer escape. I was forced to "sense" and sent to an insane asylum, from and to hear what I did not want to hear. Which statistics show that comparative

was lied to, cheated, played with and ly few escape. When the meeting closes and the revivalist goes to another field of labor his spiritual helpers accompany him, and thus it is that their influence is no threatened with all sorts of conse- longer felt by those who are left bequences. I was driven hither and hind. This is why it is that to many an thither between my faith and my fear, earnest soul it appears that God leaves riences to my mother and friends, I saw | why it is that the revalist finds it that they doubted it all, and this in impossible to make 'em stick.' This is creased my unhappiness. I was con. the solution of the mystery of 'backslidscious of a change in myself, but was ings.' This is the reason that it bepowerless to free myself from the comes necessary to 'work 'em up' each mocking, wicked spirits that had finally time from the beginning. This also extaken the place of all those who first plains why many a troubled soul is unable to feel the 'thrill' of the 'Divine Presence' except when the revival is on. To feel good is one thing. To be good or do good is quite another."

It not infrequently occurs that those and nervous collapse, and I was put un- upon the earth plane who have been der the care of a leading physician in most successful in reaching a state of emotional subjectivity are left unprotected upon the spiritual plane when the revivalist and his helpers pass on to other fields of labor. In such instances it almost invariably follows that evil spirits take the place of the helpers and The Great Psychological Crime passed gradually obtain complete control of the individual.

ANNA ROSE McINTYRE.

Detroit, Mich.

An Eloquent, Logical Lecturer and Medium Presents His Views.

To the Editor:—Having read the book entitled "The Great Psychological Crime," I feel that as a trance speaker of twenty years' experience, I am justibook or at least such portion of it as refers particularly to trance mediumship. ship has ever been an unalloyed blessing. When my guides first came to me

they asserted that their only desire was over-ruling power, and in the ministerthat I should enter into a simple copartnership with them, in which we should simply hold the relation of friends, and co-workers in an effort to carry out a specific purpose, that purpose to be dissemination of spiritual truths in the world. To be sure I have given up the use of my physical organism to them on an average of eight hours per month for the last nineteen years, but as there are 734 hours in every month of thirty-one days, I have approximately 726 hours at my own disposal each month, and as my spirit associates have ever been so considerate of my personal rights that they have never presumed to dictate as to how I as their agent. I feel I have had plenty | tation.

of time for self-development.

Nineteen years ago these same dear has been verified over and over again spirit friends of mine found me laboring that subjection may come to those ten hours per day at the silversmith's bench; nothing in life but constant hard lectual and refined, and may come out large percentage of all such cases do so an environment not at all conducive to incongruitles. spiritual unfoldment. Now mark the "Few, if any, of the members of the difference: My spirit co-workers have lifted me out of that undesirable environment, placed me in a position where I can count my friends by the and through the magnetic conditions thousands in every state in this broad land of ours; they (the spirits) have so of them, attribute the "power" to God assisted me that I have been enabled to so arrange the details of my life, as to find opportunity to read, study, and meditate on all the great problems that are of interest to progressive humanity. "the powers of darkness," and place my-Opportunities I could never have had, self in harmony with the laws of nature. had it not been for my association with This philosophy has furnished me a new my spirit friends; nor is that all, for it has been my proud privilege to stand

upon hundreds of rostrums, and to look into the animated faces of thousands of my fellow-beings, faces all aglow with infectious power transmitted through my organism by the iterated thoughts of my guides, and that lasting influence and ineffaceable good has come in the world through such association of spirits and mediums I absolutely "gifts." All who embody in their lives thor of a diatribe in the form of a book, and continue to follow the principles asserts that to be a trance medium is to degenerate and to become a slavish, animalized automaton. I say such an assertion is an unqualified libel upon hun-

> thousands of bright-minded, big-brained Spiritualists. The author emphasizes his ability as an independent clairyoyant, etc. Now I state, can also have all the independent attributes that he claims, and that, too, without being a graduate of the seemingly mythical school that our author is always soon betrays them.

dreds of intelligent trance speakers,

and an outrage on the intelligence of

As regards the claims of immorality, insanity, etc., such claims have been "To one who is able at will to view a lent practices carried on by so-called were pretense on the part of an unprin-"There are within the first spiritual cipled person, and for such conditions, I

OSCAR A. EDGERLY.

TWO OPPOSING VIEWS. LET YOUR LIGHT SHINE

The venerable Dr. Greer condemns The Psychological Crime, giving his reasons therefor in language that can not be misunderstood. He is confronted by Miss L. G. Meyer, who endorses the book, speaking from actual experience, a most excellent

sooner he knows it, the better.

The divine may dictate to the human but the human may not dictate to the divine. The divine will have its own way, first, last and all the time. This

The book, Mr. Editor, is really an un-

'Awake! O ye people, and stand in awe Keep from under diabolic law; Lest body, spirit, life or health

Or, in other words, "this booklet will introduce to you a line of logic which will convince you of danger in Spiritual-Exposures of Spiritualism, you

with "animalist" and hypnotism.

nant with dangers, he calls for legisla- making devices now in the market. ture to suppress it, but as hypnotism is no part of Spiritualism, I have no inter. | months, night and day, and every moest in that part of the book. All my in. | ment when I was not asleep. terests lays in Spiritualism. His next call for legislation will, I suppose, be to class of seekers after hope. I bought a suppress Spiritualism.

But what manner of man is he, who, with incredible malignity has dared to stigmatize a woman and charge her moral obliquity to spirits? Admitting sages from the "dead" to the "living," the nameless crime, is it not mental and iquity?

mental degenerates are born, not made. heredity, are everywhere, and that it would be strange, indeed, if a sprinkling | tive" to 'outside influences." of them did not sometimes find their way even among Spiritualists, and the very scandalous case which he recites to illustrate his dangers in Spiritualism, and to give sensation to his book. was, no doubt, a typical case of one of

data is unworthy of credence. fled in expressing my opinion of the besides, too, I never knew in all my reputation is unimpeachable. fifty years among Spiritualists a single case of moral obliquity resulting direct- sons: I am sure that in my case my medium- | ly from spirit communion or spirit con-

> the medium he says, is seven years. Oh, Mr. Editor, what a "whopper"! There are hundreds and hundreds of busy ONE HUNDRED AND EIGHTY mediums in the United States who have DAYS fighting against them, will to outlived twenty and thirty years and will, and hand to hand, to preserve my are yet in the mortal. Even many of identity and my selfcontrol. I ask any the workers of forty years ago, who are honest man or woman, any one with a still in the form and still in the work, kind, sympathetic, loving heart, and and who, in strong moral sentiment and | with their minds illuminated with hondignity of character, are like unto our esty, charity and kindness, if in my case more modern workers, among the there was not a great crime committed grandest men and noblest women on by those spirits who continuously har-

with me? Here I am after forty years' service before the public as spirit it, and the angels know it, and any honhealer, and still in the work. This est, reputable medium knows it, hence, much alone I think should be sufficient speaking from the School of Experience. should spend my time when not on duty | to disprove such reckless misrepresen-

> lieves in the old adage, "All is fair in Crime. love or war," hence his sophistry, misrepresentation and scandal. But to spoil a good story is to overdo physical body "spirit proof," by the

> Slander with malignant intent will my case directly in charge. never appeal to public sentiment, but to I know what I am talking about, and

> ent combination of sentiment for and and that only, is the preventive of physcating it ingloriously on the other, the death. book is, practically a vicious literary

> goods, and as such should have no of this nature. But in conclusion let place in our psychological realm, and me say that I have suffered tortures

> there are two sides to everything—a spirit world. I say this in all humility, bright and a dark side and a dark side. for I was wholly ignorant of the dantoo, to Spiritualism, and he has given, gers that lurk behind the various instruthink, to the dark more than a fair ments or devices used for communicatshare of attention. In every manifesta- ing with spirits, or developing mediumtion and department of nature there is ship.

danger, more or less. There is danger in the four seasons danger in the tempest, lightning and flood; danger even in the sunbeam; so that danger in Spiritualism would be no

ship, however, I know of, is when me- order of spirit-communion show closer diums give involuntary service to lying intimacy with the spirit world than I spirits, and that is not often. Truthful, dignified and orderly spirits among me- take off my hat to him and accord to diums-cultivated mediums-are the him my Spiritual Superior. know through my own experiences that | rule. Lying spirits, the exception. Lyhe who is at times subject to the trance | ing spirits are usually of low grade order and illiterate, and bring mediums

a deep laid scheme of a wily author havmade in the past, and have been so ing three distinct objects, in view: often refuted that it has become a First object to under-rate the present waste of time to discuss them. We all order of Spiritualism and lits profes-

Experiences in Seeking Development -The Lesson She Imparts Is an Impressive One, Illustrating the Important Fact That Intercourse With the Denizens of the Spirit World Has at Dangers, and Spiritualist Lecturers and Leaders Should Face That Condition, for in Demoniac, Vicious or Ignorant Controls There is Certainly a Phase of Psychological Crime, and a REMEDY MUST BE FOUND.

To the Editor: -In view of your prolected discussion of the book called "The Great Psychological Crime," I will state that I know by my own personal experience, an experience covering a order of spiritual mediumship and a period of six months, that at least one satire upon both: warning investiga- part of The Great Psychological Crime Fifteen months ago I bought one of

those vehicles advertised in your paper and other papers, as a means of communicating with the so-called "dead." After three months persistent effort produced results which proved beyoud a question that decarnate beings, men or women, or men and women of distinct personality and of very human impudence and evil, lived a life close to know, have become of such genuine in. the life of earth, or within easy reach terest, that I take pleasure in adding of it; that they are of varying mental calibre, as of varying morality; that it If the author's motive was to cast a is easier to get into their power than it shadow upon the incandescent radia- is to get out of it; and that it is as easy tions of Modern Spiritualism, or blight for "living" human beings to get physplanned a more ingenious device to de- the "dead" as it is for some of the the promise is made that it shall be as long ago but for their mediumship. confounding as he does Spiritualism | the dupes who lose their self-control by using the Planchette and Ouija board, Hypnotism, like Spiritualism, preg. or other morally illegitimate money-

> I followed the usual course of my 'board," encouraged "communications," and put faith in my correspondents from the Beyond.

I fought for my liberty twelve

For one month I transcribed mesand sent off letter after letter, to the moral degenerates who would be capa- loss of my time and the money paid for ble of such atroclous and monstrous in- postage. For a time I wrote all day, and when it was required of me I wrote He ought to know that moral and at night. My action was all under "spirit" orders. I let my brain and my and that such degenerates, by reason of arm and the finger that touched the board be used until I became "sensi-

> Now I am a hard-working literary hack, and I have no time either to give interviews or answer inquisitive letters. But if my experience can be made useful to anyone suffering as I have suffered. I stand ready to testify to what I know, and am equally willing to swear to it, if necessary. If my sanity or integrity or moral

character be doubted by any who read sides it is a well known fact that Spirit- this I stand ready also to furnish the ualists, as a people, have a higher independent testimony of well-known moral rating than any other people and editors and publishers to prove that my I am writing this letter for two rea-

First, because I want to declare pubicly, with Spiritualists, that I know the The average duration of the life of dead live, and that they are close to our earthly life; that I know it because they, or some of them, have kept me assed me against my wishes and nearly But, Mr. Editor, what's the matter destroyed my life? They committed a Great Psychological Crime; God knows I say that YOU show but exceedingly little sense in so bitterly denouncing the easy.

> Second, because I want to say openly that I have won my day, and made my

ers" have gained control of incarnate Notwithstanding his queer inconsist man, the method employed in my case,

Any history or narration of the exact would require a volume, and would Spirits he considers as contrabrand therefore be out of place in an article because of their danger he warns medi- which appear to me to be almost infinitely out of proportion to my folly in He evidently forgets that in nature opening the door to the denizens of the L. G. MEYER.

Brooklyn, N. Y.

soon to follow. Ha! ha! ha! In conclusion, Mr. Editor, I will add if our anonymous author of such high The only danger in spiritual medium- spiritual ideals can, by his alleged new can by the old-time original order. I will

Chicago, Ill. DR. R. GREER. P. S.—He who would dare to pose as spiritual superior to the spiritual millrior spirituality, must be obsessed, and

"Right Generation the Key to the Kingdom of Heaven on Earth," By Dr. M. D. Conger. An appeal to reason

When the poet Saxe vividly por should be regarded charitably, kindly, truth. Each human being, however SYMPOSIUM presents the LIGHT as Times Its Perils, its Pitfalls and Its | presents, by the LIGHT shed abroad by | generously tolerant.

trayed several blind men as examining with the understanding that the various an elephant, their answers being ex. LIGHT8 presented must be regarded tremely different, he presented a grand from every standpoint—by their effects, gifted he or she may be, however brill- developed in each individual, and just lant intellectually, is groping in one or in proportion as YOU desire YOUR more respects in absolute darkness; be- own LIGHT to be respected, you must, Your certain points they can not go: In order to be a brother man, kindly tolhence the opinions of each one should erate other LIGHTS in like proportion. be kindly tolerated, as being his or her | The Great Psychological Crime author individual LIGHT. One may not be presents his LIGHT, by the side of nuable to see by the LIGHT YOU PRE- merous other LIGHTS. You are not SENT, on account, perhaps, of its too obliged to see by it, or allow it in any dazzling brilliancy, or too dim in its ra- way to influence you, or direct your A Lady of Brooklyn N. Y., Gives Her | diance. Those who see by the LIGHT | course in life; he only asks you to kindof reincarnation, by the LIGHT of re- ly tolerate it in the presence of other embodiment, by the LIGHT of The LIGHTS that aim to redeem the world. Great Psychological Crime book, by the As everyone knows who has a thimble-LIGHT of Independent Development, by ful of brains to think, Spiritualism itself the LIGHT of Subjective Mediumship, has a large number of contradictory by the LIGHT that the seer, A. J. Davis | LIGHTS, and they all must be kindly,

the gifted Cora L. V. Richmond, and by in connection herewith we present the LIGHT of hundreds of others—those the LIGHT of E. W. Baldwin, who is diswho SEE, UNDERSTAND and BE- tinguished among Spiritualists as a lit-LIEVE in one or more of these LIGHTS, erary man of fine ability.

The Great Psychological Crime. Elixir is sweet. Who would not crave it? What lady wouldn't grow a single into a double rose? Who would ment of the Spiritualist college. The author would crown Spiritualism with not prefer gold to copper?

"The Great Psychological Crime" is brighter garlands. The college would

not redolent of poetry. The nature of remove all darkness and make it radithe subject matter would account for ant with pure light. it. It is dealing with the dark side. Now as the author has been free with The author says we shall have the suggestions to us, I will believe him libbright side by and by. Of the present eral enough to allow a return value He volume, in spots here and there, it gets says mediumship paralyzes the forces so intense as to suggest the suspicion of and the reason. Why should it do so intention to work on the fears of the more than natural sleep? See the most readers. Taken as a whole, I like it too unreasoning dreams caused by sleep. well to make this reflection. It mani. Reason dethroned and mental chaos enfests no disposition to rob us. It does throned. See all nature going into a better, much better. It offers, if we dark trance once in every twenty-four will throw away our system, to give a hours. Negative states are absolutely new and better one; make us a present essential to life. He calls mediumship of it without fee or reward. We are a destructive principle. I call it conprecluded from giving an immediate an. structive. That it may be overdone, swer, as a full description of it yet and, through ignorance of its nature, be hangs in the air. The author is liberal | made to cause injury, is only the comin hints, from which to construct some mon lot of a thousand other lines. He pictures. He would finally make every. says the medium's average life is only one his own medium, or psychic. There about seven years. I know a good many upon mediumship, he could not have ical proofs of the presence of some of is poctry in this; especially so since mediums that would have been dead

simple and easy as ordinary talking. shall have been offered.

all times the active, wakeful conscious. he complaining of his health? ness, and in the largest measure possicontrol. By following the lines here in- thor will listen he will hear me replying. dicated you will gradually but surely "you have taken extreme worst cases." rise above every tendency to subjection. yourself or harm to anyone."

and processes of the great army of pres- by medicine. Non-Spiritualist power ent-day mediums. He has only project- and authority still dominate the hospited the light a little further. It has all als. There is good evidence that could along been the tendency of unconscious the knowing spirits, through good inmediumship to unfold into the con-struments, have a chance, they could scious, and from that again on towards so-called perfect naturalness.

In passing through the change called death a large number experience sufnature, have a pleasanter experience. Others again are not unconscious at all, not even during the transit. Thus is mediumship evolving, developing and unfolding. At first, the mediums often suffered much in the beginning of the development. I have always thought knowledge, education and experience would overcome this. People suffer on all other lines of unfoldment, in the initial stages especially, till a correct system of education of the laws makes it

the good of independent self-illumina- stant relief from pain, destroys the can-

physical labor, with absolutely no it, so only truth, not falsification will method prescribed by the author of The admits it is a long process, requiring catarrh, ulcers, piles and malignant dischance for mental advancement and in | convince of moral, religious or spiritual | Great Psychological Crime, and the em- | many years. What he calls many eases cured in the last six years. If not inent physician of your city who had | years might prove to be many genera- afflicted cut this out and send it to some tions. No matter. The principle

> The book treats heavily of hypnotism. It paints awful pictures of its evils; all of which are only too true. It admits that hypnotism does some good, againstSpiritualism, glorifying it ma- ical and mental ruin and a paralysis of as in cases of surgery. Where it is exjestically on the one hand, and depre- the will a good deal worse than earthly ercised beneficially, it would adorn that part with some other name. It admits the appropriate name is still hanging in the balance. I see no necessity for such differentiation. There is mind kill and H. Dailey. Demonstrates futility and mind cure. It is all called mind. Why not as well call it all hypnotism? Un. spiritual phenomena. Price 25 cents. necessary confusion would be avoided.

It is, however, with the portions of the book treating of Spiritualism that Spiritualists are most concerned. Deeper investigation in this direction prose. Specially designed for the use finds an ever welcome response.

If he was, what was the nature of it? He spoke in early childhood beyond his osophy of Individual life. Based Upon the same. Other mediums are slower Huntley. A work of deep thought, carto develop, and not always in so pleas- rying the principles of evolution into ant paths. The gifts of preachers and new fields. Cloth \$2. For sale at this lawyers vary likewise. And it appears office. that the end is not yet.

intelligence to understand and appreci- this office. Price, cloth, \$1. ate the results in all their bearings."

This is surely a great compliment to mediumship. Neither science nor the Bible, nor any other system of knowlabundance.

Were the author proposing to annihiwould find himself confronted by fif- at this office.

made without much labor and hard I think the book a splendid endorse-

A sensible judge is chary of opinions ship is not paralyzing. Edison often till all the evidence is in. So far, only goes into a profound unconscious trance one side of this case is presented. For for two hours together; on coming out one I have no desire to be hasty in the of the sleep finds piles of paper written matter I can wait till the other side full, assisting him out of perplexities. Does he show signs of being the worse He says, "There is no wish to dis. for it? Is it not patent that he is twice credit the fact that mediumship embod. the man be would be without his mediies one of the methods by and through umship? Would Hudson Tuttle be one which communications may be established from the greatest men on earth, as he is, lished and maintained between the two but for his mediumship? And his phase worlds of matter, life and intelligence." is typical of the general phases. An-This is candid. He intimates to give a drew Jackson Davis did more for the new and prettier name for Spiritualism. World, through his entranced medium-Others have desired this before. He ship, than any other living man. This says, "You must proceed at once to ex- was nearly sixty years ago. He is still exercise your individual intelligence. living. Who now is so daring as to say You must assert your absolute inde that all his faculties are not the better pendence of all subjective processes for the mediumship? Dr. Peebles has and conditions. You must maintain at | been a medium for two generations. Is I hear the author saying, "you have

ble develop the power of individual self- taken extreme best cases." If the au-The author says fifty per cent of the when this has been once fully accominisane is caused by obsession. I have plished it is then possible for you, in made some investigation on this line course of time and conscientious work, and learned that almost none of these under the personal instructions and di- are Spiritualists. The reason is, they rection of one who knows the law and know how to ward off obsessing spirits. the processes, to become a natural and He says medicine has cured a very independent psychic without injury to large per cent of these. I am informed that medicine hasn't cured one; that All this is consistent with the labors some of these have been cured, but not restore every case of the obsessed in-

The author distinguishes between mediums and psychics. We make no fering. They lose consciousness dur- such distinction. We know there is ing the change, and remain unconscious none. We use the terms interchangsometimes for days together. Others, ably. At the college we call it the psythat have lived more in harmony with chic class. The college publication is called the Psychic Educator.

In the name of all that is beautiful in both worlds, let us do all we can to help this author along. E. W. BALDWIN.

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> a strong, logical thinker, on a deeply, important subject. Price, cloth, \$1. Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It .- By Ex-Judge Abram inadequacy of Hudson's explanations of "Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and

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of the Spiritualist and Liberal ministry. Was Jesus a medium or was he not? Price 75 cents. For sale at this office. "Harmonics of Evolution. The Philyears, and seemingly without suffering. Natural Science, as Taught by Modern Many of the present-day mediums do Masters of the Law." By Florence

"After Her Death. The Story of a The author admits. He says: "It is Summer." By Lilian Whiting. No admitted that Modern Spiritualism is mind that loves spiritual thought can the natural and logical outgrowth of me. fail to be fed and delighted with this diumship, and that it has done some book. Beautiful spiritual thought, comthing during the last fifty years to open | bining advanced ideas on the finer and the way to an unprejudiced examina- ethereal phases of Spiritualism, leading tion of psychic phenomena, and that the mind onward into the purer atmossuch examination must necessarily re- phere of exalted spiritual truth. A sult in benefit to those who possess the book for the higher life. For sale at

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Father.

believed myself to be a shining light own, I will quote the following from among those who dwell near the The Great Psychological Crime, pages giance, I pitied their ignorance.

APPROVES THE BOOK.

To the Editor:-Agreeably to your request I have carefully read and thoughtfully considered the recent sensational book, entitled "The Great Psycological Crime," by an anonymous author, who in his great over-zeal to discount Spiritualism, has dealt it, between the eyes, an ungentle blow, to kill or reform it, according to his peculiar views. But let me tell him from what I know from fifty years' acquaint. ance with Spiritualism, or divine intelligence, that it will never adapt itself to suit his whims, to the letter, and the

has been my experience.

wholesome interpretation of the present order of spirit communion and present tors, Spiritualists and mediums of dan. Is true. gers in Spiritualism, and virtually says:

You sacrifice to occult wealth!"

my mite to the general fund." When I proclaimed my wonderful expe. when the revivalist goes away. This is | ter the unsophisticated investigators, |

But the charge, Mr Editor, being anonymous and without any authentic Be-

earth.

author of The Great Psychological Evidently our versatile author be-

the ignorant and uninformed may be I affirm that when the "Invisible Pow-

crusade against Spiritualism, as well as nature of my psychic experiences

against hypnotism.

ums against them.

irrefutable argument against it.

(sometimes) into disrepute by imperson- lons of his countrymen, and to warn ating exalted ones, but their illiteracy them against the dangers of their infe-But referring to the book again. The if so, he would be the real danger sigreal spirit and purpose of the book was | nal to warn against.

know and regret that there are fraudu- | sional intermediary. The second, to an- and man's highest aspirations. A plea nounce to the world his new individual for justice and equality in all the relasuperior spiritual development; and tions of life between men and women, When they regarded my own import as well as from the physical, these per the phenomena are simulated, they are third object, to announce to the world Cloth, 75 cents; leatherette, 50 cents. ance with the questioning word or plexing questions are all fully and ra not expressions of mediumship, but the author's intent to give to the world, Talmagean lianities, Incongruities, in the second book, the mythical key to Inconsistencies and Blasphemies; a Reunlock to the world the secrets of his view of Rev. T. DeWitt and Rev Frank AS FREE AS AIR AND AS FLOWING ciatingly funny. Price in boards, \$1. the character of my spirit friends sphere vast multitudes of spiritual in do not think REAL medium should alleged superior, spirituality. This DeWitt Talmage's oft-repeated attacks AS WATER. For one I will not stand Cloth, \$1.50. first book to manufacture favorable upon Spiritualism." By Moses Hull, in his way. I would much rather help! "Healing, Causes and Effects." By public opinion toward the second book. For sale at this office. Price ten cents, him. He admits the advance cannot be W. P. Phelon, M. D. Price 50 cents.

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SATURDAY, OCTOBER 31, 1903.

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

TAKE NOTICE.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religlous press on Spiritualism. Send him clippings when a 1 attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Sense of Prescience Among Savages. The student of psychology in its various phases will be deeply interested in the following relative to a peculiar faculty possessed by certain of the lower and less cultivated people of some parts of our earth.

It is said that those of us who have foregathered on terms of intimacy with men of a very debased standard of civilization—men who, in fact are as near to the folk of the Neolithic period as any now remaining on this overcultivated, over traveled earth-have often been forced to recognize that they possess some faculty which we, who have improved upon our beginnings, are able neither to exercise nor to understand. "I feel them!" says the Semang, the little Negrit of the jungle-smothered highlands of the Malay peninsula and thus explains in no illuminative fashion his power of detecting the presence of strangers when they are still far beyond the reach of sight or hearing or smell. Quite recently, and not for the first time, attention has been called to the

of news, usually of a calamitous character, in a country where no means of speedy communication were available. Does the native "feel" the shock of the event just as the Semang "feels" the presence of the alien in his deep jungle strongholds? To me it seems that this must be so, that one or more natives, in whose acute perceptions others have learned to repose confidence, experience in an intensified form what we less sentive Europeans call a presentiment and putting two and two together, hazard a prophecy which nine times out of ten proves to be curiously near the truth.

This sounds a simple explanation, because a "presentiment" is something which comes within the experience of most white men, but the native prophecy of evil differs from that of the European in that it is more often right than wrong. What it comes to, then, is this: The primitive Semang says frankly that he "feels" that which, according to all known laws, it is quite impossible that he should feel; the Kaffir of the velds or the native of our eastern bazaars "feels" distant happenings also, and by means of a similar faculty, but his somewhat higher civilization tends to blunt the acuteness of his perceptions and gives him but a scant grasp of detail; the white man, more insensitive still, "feels" only very vaguely, and often, it should be noted, without sum cient cause. Have we not in this at any rate the hint of a faculty, dulled by disuse or sharpened by constant and prolonged employment, but which must, none the less, be recognized as actually extant and capable, it may be, of immense development?

We may be allowed to wonder whether there is in these curious exhibitions of human prescience, any element of what the author of The Great Psychological Crime designates as "subjective" faculty akin to that possessed by Swedenborg and certain other noted seers: though not so much clairvoyance as telepathy in its characteristics. It is mind impinging upon mind, in vibrations unobserved except by those possessed of a form of deep medumistic sensitiveness to the finer vibrations of spirit.

Indiana Supreme Court Decision. A legal decision of much interest to

Spiritualists was recently rendered by the Supreme Court of Indiana. The matter is stated as follows in the Chicago Chronicle: Indianapolis, Ind., Oct. 7.-In a decis-

ion of the supreme court reversing for lack of evidence a judgment declaring the will of Joseph Wait invalid, the court has decided that a man's belief in witchcraft does not prove him insane. It was shown by the evidence that Wait wandered over his farm near Indianapolis for days at a time, searching for hidden treasure. He carried a ball tied to a string and he said that when the ball whirled around the treasure would be found directly under the spot.

In his opinion Judge Hadley said that there were many sane people who believed in the power of a forked stick in revealing underground water supplies. and that many scholarly business men believed in Spiritualism, clairvoyance, transmigration of souls and witchcraft. He pointed out that Blackstone and Sir Matthew Hale believed in witches and

in their burning. By and by Spiritualists will be pronounced the sanest people living, so far as their "belief" is concerned. The un believers will bear the other name.

Folly Illustrated.

The folly of giving up one's own judgment and common sense (if one possesses such faculties) to take the dictum of "spirits" in the direction of personal affairs is well illustrated in the following excerpt from the Chicago Chronicle:

New York, Oct. 6 .- An extraordinary story of Spiritualism run riot was told before Surrogate Church in Brooklyn today. It came out in the contest over the will of Mrs. Charlotte Johnston, who had been a member of Plymouth church for many years and was 80 years old when she died, leaving about \$300, 000 to Miss Agnes De Monde, a school

It was because of this bequest that Miss Emma P. Sawtell, a niece of Mrs. Johnston, objects to the probate of the will. Miss De Monde was known in the Johnston house as Mrs. Johnston's 'spirit baby," and it is alleged by the contestant that the "spiritual child" made use of Mrs. Johnston's beliefs in the occult as a lever to obtain money and other purely terrestrial advantages. Miss De Monde denies the exercise of undue influence.

Mrs. Mary Scott, in her testimony. said that Mrs. Johnston was an implicit believer in Spiritualism and recognized Miss De Monde as her spirit baby, her celestial child. "She told me," said Mrs. Scott, with uplifted eyes, "that her property was to go to Agnes, her celestial child. About three years ago, after Mrs. Johnston formed the acquaintance of Miss De Monde, she began to receive spirit communications through her," Mrs. Scott continued. "A year afterward Mrs. Johnston sent for me and danced with joy and exclaimed: 'Agnes was born spiritually to me in the night. She is my spirit baby.

"James Matthews received money from Mrs. Johnston," said Mrs. Scott, "He was a missionary. She thought he was her affinity. Mrs. Johnston told me that was the reason Mrs. Matthews persecuted her. Mrs. Johnston gave him \$5 a week and groceries and other things for his family, but when it came to the affinity business Mrs. Matthews

objected. "If Miss De Monde's mother did not give her money when she asked it, she would call on Mrs. Johnston and use baby talk, such as 'Oo's dear 'ittle baby wants \$5,' or Oo's dear 'ittle baby wants beefsteak and tomatoes for dinner."

A LAMENTABLE FACT.

Don't Take any Spiritualist Paper.

There are quite a number of Spiritualists in this and adjoining towns in Vermont, but not one in eight takes any Spiritualistic publication; but I notice they are always anxious to read my Progressive Thinker, and I'm just as glad to lend them, or any other reading matter I have. It seems strange to me, when for the paltry sum of one hundred cents they can get THE BEST SPIRIT-UALIST PAPER published in these United States. O. M. AMBLER.

Yes, it is a lamentable fact that only one out of eight Spiritualists in Mr. Ambler's locality take a Spirituanst paper. The other seven are in midnight darkness in reference to what is going on in | the world something by which the dark | and raised a liberal sum for its work. our ranks. Think of it, The Progressive Thinker for a fraction less than two cents a week is sent out for an entire year, and yet there are thousands of standing miracle which men name the Spiritualists who will not take it or any "native telegraph." Most people who other paper devoted to our cause. Talk have lived much among brown, black to them about what is going on in our or yellow folk have known instances of ranks, and their minds are a blank. Is the extraordinary rapid dissemination | there any way to remedy this? Yes, in a measure, if some one in each neighborhood will only keep calling the special attention of Spiritualists to their imperative needs; after a time, many will subscribe while others will persist in living in midnight darkness, so far as knowing anything about our cause is concerned.

Anticruelty Clubs.

An enterprise that should receive the moral and other support of all humanitarian people is that which is indicated in the following, from the Chicago Chronicle:

Children all over the city are being organized by officers of the Chicago Anticruelty society to promote the work of that organization The movement received an impetus last night when a Children's Anticruelty Club was organized at the home of Mrs. Vincent E. Gregg, 1452 Montrose boulevard. Marshall Simonds was elected president, William Scott vice-president, Donald Mather recording secretary, and Kath-

erine Simmons treasurer. These children are to prevent cruelty to animals in Beuna Park. When they see a homeless cat or dog they are to see that it is given shelter, and when a driver is seen abusing a horse a report is to be made if he will not comply with a request to stop. The children will wear badges and they are instructed to see especially that the children whom they meet do not abuse animals. They will meet every Tuesday afternoon at 4 o'clock and receive instruction in animal nature by Miss Edytha W. Gregg.

Kind, humane sentiments and actions. toward animals will develop kindness and humane feeling toward all human beings, and the world will be the better or "mediumistic" control. It seems a for it. There is great need for anticruelty clubs, for the cultivation of sentiments of kindness.

ASA B. ROFF.

Asa B. Roff, a well-known Spiritualist of Watseka, III., passed to spirit life a short time ago, at an advanced age. He was a man devoted to the cause of Spiritualism, and he was a lovely character in all departments of life. He figured conspicuously in a pamphlet called "The Watseka Wonder," and his name will go down in history as the central figure in the case. The world has been made better by Mr. Roff having lived

A Learned Jew's Opinion of Jesus. Rev. Dr. Isaac M. Wise, one of the leading Jewish scholars, and founder of the most influential paper published in the interests of his race, the American Israelite, a short time before his death.

wrote editorially of Jesus of Nazareth: "Jesus' teachings were unpalatable to the average man of the nations, so they distorted them until they have no semblance to the original. To make amends for neglect of his lessons they deify the teacher, hoping, we believe vainly, that

faith and blind worship will atone. "In spite of the overwhelming evidence and statements of the Nazarene that he was a prophet, belated and bigoted theologians continue to discredit the laws of the Eternal Equity and teach a demoralizing cult subversive of righteousness and justice. In the words of the rabble they will vainly hope. Justice, only justice shalt thou pursue in order that thou mayest live."

THE N. S. A. CONVENTION posing that they should always remain the leading element in life's program.

"Spiritualism as a Growing Power in Warne and H.W. Richardson, the two the World" is the theme of discussion leading candidates for the office of presand the watchword in the work of nearly two hundred delegates who met this delegates in a petition to President morning [Tuesday, Oct. 20] in National | Barrett to reconsider his decision not to Rifles' Armory, on G street northwest, stand for re-election. Dr. George B. near 9th street, at the eleventh annual Warne was nominated for vice-presiconvention of the National Spiritualists | dent; Mrs. Mary T. Longley, of Wash-Association of the United States and ington, agerctary; Mr. Theo. J. Mayer, Canada. The session this morning con- senior partner of the firm of W. M. tinued until 12 o'clock, when a recess Galt & Co., for treasurer, and Mr. I. C. was taken until 2 o'clock. There will I Evans, of Washington, for trustee. also be an evening session to-day, begin- Bids have been received from St. Louis, ning at 7:30 o'clock.

The stage in the armory is beauti- the next annual convention. fully decorated with autumn flowers and leaves. The audiences this morning and this afternoon were very large. itors present. This is regarded as one of the largest conventions of Spiritualists ever held and President Harrison D. that it will be the most important as the evening. well as the most successful.

The chief idea of the Spiritualists at this meeting is to insure co-operation. or, as one expressed it to-day, to show the world how many questions they agree upon and how few there are upon which they disagree.

President Barrett, who has been at the head of the national organization for ten years, retires this week, and a successor to him will be elected next Friday. Several names of prominent leaders in the Spiritualistic movement are considered as possible choices. The session this morning began at 10

o'clock. First the congregation sang a hymn "Jubilate," after which Mrs. Mary T, Longley, of this city pronounced the invocation. When a song had been sung, entitled "The Dear Old Days," composed by Mr. C. P. Longley, President Barrett delivered an address of welcome to the delegates. He said in

President Barrett's Address.

been at any other convention since novice like boys' play. ization is no longer in the air, but is a all we can safely handle.

a clear light before the people.

"Let us give them a concrete expression of our belief," he said. He spoke conspicuous feautre in the music. of the passing of the idea that they were apart from the world.

return," he said, "but that we know it. Sprague. Let us say that to the world and stand

entitled "The Garment We Make We business sessions. Shall Wear." Mr. Moses Hull, president a grand symposium, at which believers lest they lead astray. are to learn how much alike they are and how to better organize their forces a magnanimous spirit, as also did Bros. and carry on their missionary work. He | Kates and Sprague, said that Spiritualism is no longer a curiosity, but has become a great move- drive Spiritualists into religious byment, in which all the world is inter- ways, we are handling dynamite, and ested. He even intimated that it is not need to proceed slowly and cautiously far different from other religious be- and as wisely as our knowledge perliefs, saying, "Spiritualism is univer- mits.

Committees Named. After more music the appointment of the following committees was made by President Barrett:

Committee on credentials-J. B. Hatch, Jr., of Massachusetts: W. J. Hicks, of Montana; F. W. Martin, of Ohio: Milan C. Edson, of Washington, D. C., and Mrs. Stella A. Fiske, of Iowa, Committee on rules-Dr. Geo. A. .Fuller, of Massachusetts; Mr. J. S. Gillespie. of California; Dr. B. O'Dell, of Michigan: E. H. Greene, of Missouri, and F.

H. Morrill, of Philadelphia. The committee of usage and educational work, chairman, Rev. F. A. Wiggin, of Boston, appointed at the last annual convention, announced that the brief extracts and said that its adoption churches a legal status. Forms for the marriage ceremony, christening, ordirecommended for adoption by the committee. The report went over for final consideration until Wednesday after-

noon at 2 o'clock. strangers to each other.

The idea of holding an international lant to progressive life. congress of Spiritualists in connection year was abandoned.

English-speaking Nations Opposed. editor-at-large for the National Spirit- part of the pope's life." ualist Association was re-engaged and powers. The report of the secretary was adopted without discussion. The

without debate.

ident, joined with about seventy of the

At the evening session Mrs. Florence Johnson, of Whitewater, Wis., recited "The Bell." Mr. J. J. Morse delivered there being over 300 delegates and vis- a "Heart-to-Heart-Talk," and spirit messages were received through the instrumentality of Miss Florence Morse and Mrs. C. A. Sprague. Musical selec-Barrett, of Needham, Mass., believes tions interspersed the programme for

Niagara Falls, Detroit and Denver for

The convention is nearing the close. Some stirring discussions have kept us awake for two days. A paper signed by convention as a nominee for president, was read and received a tremendous demonstration from the audience. Sprague, Stevens and Kates were nominated, but all withdrew their names and declined to run. Mrs. Longley is the only nominee for secretary; Mr. Mayer the only one for treasurer. The trend of all is more and more toward ritualto the courts that we are religious.

For one I have no use for ritualism;

but if it suits others, and serves a purpose, I have no quarrel with it. But in some respects it looks inconsistent. To avoid God, "Infinite Intelligence" substituted in the declaration of principles, but following it with "responsive readings," God is freely used, as if he "It devolves upon me this morning to were not a dangerous character to have give you a formal welcome as delegates around. If there had not been so much to this convention. It is a pleasant to engage the time. I should have tried duty, and in extending to you this wel- to get God into the declaration, or out come I simply voice the sentiment of of the responsive readings. It seems to the Spiritualists of the nation in greet- me a little inconsistent—or fickle—for ing one another. There is no point at Him to change his name so often, espethan during these annual gatherings. I in one section, and in another section conditions. ote with pleasure the representative of the same document to dwindle to the character of this great convention. dimensions of God, which to many may must be either that or fossilization. come and gone, and those who are with as the world as a mass demands materi-More states are represented on this seem like an anthropomorphic person- The powerful element of discontent is us in the body, that not one has yet alistic proof, so long will that phase of floor at the present moment than have ality of limited proportions, seems to a

N. S. A. is growing in the estimation of God or "Infinite Intelligence," but I do fest in the progressive plan. It is the the nation, and proves to us that organ- not see any need of both. I think one is forerunner and prophet of the new dis-

Some good speaking and excellent Continuing, he asked the delegates to music has varied the work, and E. W. consider the problem of how best to ad- Sprague, Anna L. Gillespie, Mrs. Rusvance the thought of Spiritualism segue and J. J. Morse each did personal throughout the land, and of placing it in credit, and inspired enthusiasm in the

Prof. Longley's songs have been Margaret Gaule, Mrs. Sprague, Miss Morse and Anna L. Gillespie each gave "It is not that we believe in spirits' platform tests, as also did E. W.

Carrie Twing lectured and also did by it; and, in recognizing it, let us give some choice begging for the N. S. A., pall of sorrow can be lightened and the I was agreeably surprised to meet heavy load of gloom with which this Mrs. Francis here, and also Hudson and world is shrouded may be rent asunder | Emma Tuttle-two stalwart defenders by the smile of God. I welcome you." | of the cause. Hudson made a short, | terior life. In carefully studying hu-After another song by Mr. Longley, sharp, sensible speech during one of the

I should have said that the "responof the Morris Pratt Institute, White- sive readings" were not adopted, but water, Wis., responded to the presi- laid over for revision, to be acted upon dent's address. He emphasized the a year hence. General good feeling statement that the Spiritualists were seemed to prevail; and a desire to act all gathered together to break down the for the best interests of the N. S. A. barriers of north, south, east and west, seemed to animate all. It takes time and make their body one over the whole to move large bodies, and all new deworld. He spoke of this convention as partures require time and much care,

Vice-president Thomas Locke showed

When we attempt to coax or lead or LYMAN C. HOWE.

HUMAN INSTITUTIONS.

Their Changeableness Necessary for Progress.

The effort of a certain class of minds who at different periods of human history have striven to establish a permanent boundary line beyond which thought should not travel in its search for more perfect manifestations of the truth, has failed because such rank conservatism antagonized one of the most powerful élements of life. A balance is needful to maintain an equilibrium bemembers had a very voluminous report tween that which would get into a rut to present, which covered the whole and try to stay there, and that unsteady element that would reject facts that had been proven to be established on the would tend to give the Spiritualist truth, for something of a doubtful value. "Prove all things and hold fast to that which is good," is a motto that whether nation of ministers and other rites were in business, politics or religion, brings success to anyone who follows out that | instruction.

Many times that which is needful and indispensable in one age and phase of. At the meeting in the afternoon some unfoldment of life, would with a higher routine business was disposed of, in the development of the faculties become an way of committee reports. Then the obstacle that it would be absolutely annual report of the president was read. necessary to remove if any permanent At the reception in the Regent Hotel progress is made. Disintegration and last week by shooting himself. No cause last evening, which was the formal reorganization are constantly taking is assigned for the rash act by the disopening of the convention, the local and place among the most conservative and visiting Spiritualists enjoyed a social hidebound institutions whether political good time, punctuated with many inter- or religious; and these changes come in esting addreses, both humorous and se- spite of their protestations and denun- just as we were going to press states rious in character. Incidentally, there ciations. It is the unconscious evolu- that the suicide was the result of ill was much discussion on the proposed tion of life, only made apparent by later | health. He was honest in all respects. ritual and the election of the new offi- retrospection and comparison. The cers. While old friends were meeting Roman Catholic church, the most conand engaging in lively conversation in servative of any religious organization different parts of the hotel, strains of in Christendom, is feeling the force of music, provided for the occasion, permeth's disintegrating energy which is ated the apartments. The local mem- changing it from the ancient to more bers were busy looking out for the com- modern methods, as well as the more

fort of the guests and introducing liberal churches." It is the normal development of life, and on whatever line it is made manifest, it is removing from | man was outdone by Sarai, the wife of The report of the committee on the the political, social and religious body | Abraham, unto whom a son was born president's report was then taken un those dead systems which have passed and adopted with but one exception, their usefulness and have become repel- Thus the Bible story outdoes the mod-

We quote from a recent editorial in with the World's Fair in St. Louis next one of our papers relating to that subject: "Pope Plus is revolutionizing the time-honored traditions of the Vatican, and has already begun many reforms in The English-speaking nations were the holy see. To reduce the running opposed to the suggestion, while represent expenses of the Vatican he has done sentatives of nearly every other nation away with many of the formalities and in the world were in favor of it. The ceremonials which for ages have been Truth is eternal and unchangeable

his work will be carried on on a larger | but it must have various forms of maniscale. The superintendent of national festation. The kindergarten is all right lyceums was re-elected with increased for the class of minds for which it is intended, but to expect that the scholar should always remain in that grade, or finance committee made a partial report to condemn it as useless because which was accepted. The committee through normal growth it has been outon auditing accounts, on amendments grown, would both be foolish. The sysand of delegates' report were accepted | tems of life that the pest held sacred were so without any doubt. They were The final business of the day was the needful for the age in which they were domination of officers. Dr. George B. dominant, but the mistake was in sup. 25 cents. Fes sale at this office.

Growth can only come through this law of change. What we term disintegration is an operation of the great unianimal or vegetable kingdom, it matters not, the operation of that law is the same. When certain forms of matter reach their limit they dissolve and pass to the original elements from which they came, to be again reformed. In the human social, political and religious systems that law manifests itself in the

disintegration and re-organization

through which those systems are con-

In the absolute there is no such

stantly passing.

thing as retrogression; whatever the external appearances may indicate. New life forms, whether in the physical or the mental and spiritual world, can only be made manifest when the conditions are ready for their appearance. Many a reformatory movement has failed because the fruit was unripe. those for whom it was intended not hav- in my hands to read, I am late in send- you will be able to come into possession ing developed to comprehension of the ing in my review of the same. I have of great truths that will uplift the soul. truth it sought to make manifest. Some just finished reading it, and have tried Thus I am able to throw off any dehave also failed, overpowered for the to give it an impartial reading, trusting pressing influence of the book, and rise time being by the brutal force of the op. I should find light on the most import to the position that all mediums can atposition; but the desire for a change, to ant subject ever brought before the tain. I KNOW there is a spiritual exbetter conditions, was there and could world-of mind over mind, and of the istence after death, that there is no many delegates, asking Mr. Barrett to | not be destroyed because it was one of | demonstration of a continued existence | death to my soul, as I unfold and go on allow his name to be placed before the | the immortal principles, and if not allowed to develop in a normal peaceful manner it will manifest itself through

violent upheavals. The present generation is gradually realizing the fact that certain parts of ginning to end, not one word was said of its political, social and religious systems must be eliminated, a refitting of the great manifestation of mind over of the garments needful so that they mind, or of spirit communion. On the will correspond to the form of growth of other hand, its thought and influence ism; as it is regarded more conclusive the present time. To neglect this important work would be race suicide. Some of the garments cannot even be remodeled, but must be cast aside on the rubbish pile of antiquated systems and by the fire of the living present manifestation of truth be resolved back to their original elements.

To the ultra-conservative minds these thoughts may seem to be fraught with destruction to the orderly systems of life; but to those who in a measure realize the possibilities that are attainable, know that it is the duty of the iconoclast and the constructive reformer to walk hand in hand and with a singleness of purpose work for the consumwhich the oneness of thought among us. cially in one document. To spread mation of the desired result, a changas a people, can be more clearly felt himself all over "Infinite Intelligence" ing from the old to newer and better

one of the mightiest forces used in the evolution to higher conditions of life. 1893. It is an index to the fact that the Do not imagine that I am opposed to It is the first element to be made manipensation that is being called to displace the old. As only truth is immorcan never be affected by the laws of change; that is only intended to destroy

> 'The outworn rite, the old abuse, The plous fraud transparent grown, The good held captive in the use Of wrong alone."

The soul life of humanity must grow. must ever be reaching upward to higher things; and the materialized forms represented in the political, social and religious institutions must, as they are merely the material forms of the interior soul life, be subject to the law of constant change in their external manifestations so as to correspond to the inman history, ancient and modern, and viewing the various forms through which life made itself manifest, we can see that the great law of changeableness sometimes was manifested in the work of demolition of effete systems. and then that great law was used to build on the ruins of the old a better structure. So it always has been and always will be for,

"I looked; aside the dust cloud rolled— The waster seemed the builder, too; Upspringing from the ruined old,

I saw the new." HAMILTON DE GRAW. Shakers, N. Y.

OUR SYMPOSIUM.

As usual, it will be found exceptionally interesting. Mrs. McIntyre gives a vivid account of her experiences with spirits connected with a Methodist revival meeting. Miss Meyer gives in graphic language her views of Obsession, and we do not wonder that both manifest great feeling. On one occasion we met Mrs. McIntyre. She is a highly cultured, beautiful lady, one you would not think as being in the least a psychic. Mr. Edgerly and G. H. Brooks, two of our foremost workers, give no uncertain sound in their able defense of mediumship. They are followed by other champions equally as earnest in the expression of opinion—the venerable Dr. Greer, E. W. Baldwin, and esting reading for and against. This symposium furnishes an object lesson of great value to every thinking mind, and which in the end will result greatly

to the advantage of our cause. COMMITTED SUICIDE.

We are pained to learn that Frederic G. Tuttle, treasurer and business manager of the Banner of Light. Boston. Mass., committed suicide the middle of patches in the daily papers.

Later.—A telegram from Mr. Barrett

Outdone.

The newspapers of the day herald the wonderful information that a woman of sixty-five years recently gave birth to a am not afraid of the results of the law child. That is a pretty good story, a big one, indeed; but this modern wowhen she was ninety years of age. ern newspapers.

Mr. Townsend's Paper.

career in Cincinnati and Columbus, Ohio, has come to this city to see if it can be a little more healthy and prosperous.

"Love-Sex-Immortality." By Dr W. P. Phelon. For sale at this office. Price 25 cents. The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50

cents. For sale at this office. "A Conspiracy Against the Republic." emment. An important work. Paper.

THE BOOK EXAMINED

versal law of progress. Whether in the Geo. H. Brooks, prominent as a lecturer and medium, gives no uncertain sound in his Condemnation of The Great Psychological Crime book. He denounces it in severe language. He is followed by Esther Thomas Bosley, who writes pleasantly and beautifully in her defense of the volume. And thus the friction of thought goes on, and Spiritualism in the end will be the gainer.

> ON "THE GREAT PSYCHOLOG-ICAL CRIME."

Owing to the many things I have had to attend to since the book was placed for the soul after it leaves this earthly in the work that lies before us. life. I was in hopes some good word would be expressed for the work done in the past along the lines of hypnotism and spiritual communion; but, from beany good done, or anything in favor of was to impress one that all such manifestations were criminal; that the hypnotist, the subject, the medium and the spirit were preparing for themselves a condition that would be worse than an orthodox hell, and in many cases result in spiritual death. I thought as I read the book, is it, after all, that the phe-agitation and will tend to a growth of nomena as well as the glorious philos- our psychics, and is only in the line of ophy of Spiritualism stands on no bet- progression. ter foundation than that expressed in this book? Is it possible that all the mediums who have helped to unfold ualism is only the laying of a cable conthis truth as it is to-day, and bring the necting the visible with the now invislight to so many, is it possible the me- lible continent, as Cyrus Field did with diums who to-day are standing before the Atlantic. Lilian Whiting's "Story the world as advocates in one form or of a Summer" is a possibility with evthe other, are criminals whose end at ery human being, and the seemingly last will be death? Is it possible that non-progressive status of our mediums after all these years of patient toil and is not due to their growth, but to the Change is written on all things. It the many bright intellects that have unfoldment of our people; and so long been led to the truth of the real posi- mediumship be practiced. So long as tion we occupy—not one spirit been Christians retain any of the vicarious permitted to give the warning cry and atonement atoms in their beliefs, so

we be warned? I confess the book depressed me, and and will continue to shoulder all their I seemed to feel as though a terrible shortcomings upon someone else: and chasm was opened to receive us. Then of course, our Spiritualistic ranks are tal, any systems of life founded upon it I felt that there is no greater work ever as yet mainly recruited from that printed that could be used as an argu- source, or from that class which, becomment against us, both by the pulpit and | ing disgusted with the absurdities and the press; that here was a book written | enervating influences, swing too far by an alleged Spiritualist-no one into a materialistic belief and reknows who-giving experiences that quire the breaking of tables and lifting are expressed in terms attractive; that of ponderous substances to reach their the old methods of attack are all worn positive conditions in order to convince out, and the book will supply a long. them that there is aught in this world felt want or desire on the part of our or the next, beyond the very limited enemies. It seemed to me that the sphere of their five senses. work that lies ahead of us all was to be Mediumship I can liken to a broad harder than ever; that added to the river upon which all can embark, but deep-seated prejudice in the minds of so only a few have done so as yet, and many, this book, like the works of they are called mediums. The medium Hudson, was to be used against us.

norance in the world on these great edge, power, danger, death and destrucsubjects of spiritual and mental mani- tion, all; all on its broad bosom.

live as intelligent men and women.

have no mediumship. would meet these different workers in if not, it will be drawn down under its the field to see how they have grown crushing wheels. during the period of our separation. In- A drifting will surely mean destrucdeed. I can truthfully say that if it had | tion, for the beautiful gardens have no not been for their mediumship they power of gravitation outside of man's would have no spiritual unfoldment at own nature; but the whirlpool certainly Esther Thomas Bosley—certainly inter- all; that through their unfoldment they possesses a mighty one. The garden is exercise a spiritual force which, if it man's spirituality, the whirlpool his andoes nothing else, calls attention to the | imalism; and the same power necessary great power about us.

As to the moral phase of the question, river is necessary to be exerted in the I will say this in passing, that when current of mediumship. Look for the persons who go into the presence of a garden, beware of the whirlpool; be medium will free their minds from im- awake, rower, be awake. pure motives and desires, they will reap | There is no danger signal up, there is better results; that there are no more no wall to compel him to seek the garimmoral mediums than in other spheres | den; the dividing line must be the rowof life, and as long as the world lives er's own knowledge of his surroundings. where it does to-day, just so long will Therefore I would make a strenuous conditions confront us as they do. I plea for conscious mediumship—the maam not so foolish as to think we have nipulator of the wires rather than the the whole truth, that there may not yet | manipulated, for purely negative condicome a better understanding of these tions are destructive to the individuality great problems, and a better way to of the man. A perfect equilibrium must communicate with the spirit world. Ah, be kept between body, soul and spirit, no! I can see no reason why there ESTHER THOMAS BOSLEY. should not be in time to come a better understanding and a better way to communicate with the spirit world. And I know when that time comes it will be welcomed by all of the Spiritualists.

I have been a medium and a worker for many years. I can truthfully say of mediumship. I am not afraid that Let no fear come nigh thee, for mother the good friends who have used me, nor that I shall be finally wiped out of existence. Not a bit of it! I am not afraid to meet the condition that awaits me-I am not afraid of my mediumship. On the other hand, I more fully appreciate my mediumship to-day than ever; I try more than ever to live for it, for I recognize that it has educated me; it has taken one who had no experience or un-The Light of Truth, after a varying foldment of spiritual power and it has unfolded that which has brought peace and power. I would not give up my me- The coof wind comes murmuring dows diumship under any circumstances.

While I recognize there are some things said in the book that we should Swaying the long grass all dripping all become familiar with, there is no special harm to read it; yet I can not feel it is the truth nor anywhere near the truth, but that ere long it will go the Oh, hush thee, my baby! the shadows way of other works of that kind-be relegated to the rubbish pile. But medlumship will go on. There will be a By Charles B. Walte, A. M., author of better understanding of hypnotism as May heaven defend thee and sweet "History of the Christian Religion to | well as of mediumship. The cause of the Year 200," etc.' A condensed state. | Spiritualism rests upon the bed-rock of ment of facts concerning the efforts of | mediumship and spiritual manifestachurch leaders to get control of the gov. I tions. The Spiritualist will welcome any and all new truths that help ad-

WHAT G. H. BROOKS HAS TO SAY | understanding of the great world of spirit. In the meantime, young mediums, who are just coming into this great truth, do not be alarmed, but study the laws of mediumship, become posted on the subject, and in the end G. H. BROOKS.

THE BOOK PRAISED.

The Independent Method of Communication With Spirits Approved by a Lady of Experience.

Marconi in his discovery has materialized the best means yet known for communication establishing to the most materialistic mind the transmutory power of the atmosphere; and I think this "Storm Center" is a much needed

All people are in direct communion with our advanced friends, and Spiritlong will they demand intermediaries

seeks its banks in a dim, unconscious I am sure that every intelligent Spir- | way, like the pioneers of old who sought itualist is conscious of some of the ob- this western continent; but because our stacles that lie in the path of medium- forefathers lighted with a tallow dip, ship; that every medium who to-day moved with a sickle, and traveled in a stands before the people tries to im-stage coach, shall we decry the work press upon all who are seeking to de | which made an Edison possible, which velop mediumship that there should be laid the foundation for a nation with a care exercised in their development. | future more full of possibilities than Spiritualism is not to blame for the was ever known? True, again like our ignorance of those who rush into medi- forefathers, the medium does not as yet umship without any understanding know through what strange cities this whatever, and who may have unpleas- great river passes, what massive cavant experiences. Spiritualism is not to erns it rushes by, what green fields it blame for obsession, nor for the experi- sweeps through-down great mountain ences of those who are in our insane gorges and under mighty viaducts, past asylums from that one cause. Spirit- picturesque islands, over dangerous ualism is not to blame for the dense ig- waterways, carrying progress, knowl-

festations. Far from it! Its mission is He looks, and sees only that which and has been to educate the world along his own nature reflects, and with his these lines so people may more fully un- own free will he embarks and finds all derstand themselves and be prepared to in its mighty current. Now he cannot turn back; his frail boat can but go I have had a great opportunity to ob- with the tide. What must be do? Pull serve mediums, in the position I have on the oars, keep ever alert. Yonder occupied. I am, perhaps, as well ac-blooms a fair garden; he will drift by if quainted with as many mediums for all idly lying in his boat. No, alert and phases of mediumship as any Spiritual- active, he controls his boat, and gathers ist in this country, and I want to say, many beautiful flowers whose fragrance these many mediums whom I know will last through a life-time. Yonder a (and I know them well) are not the mighty whirlpool threatens to gather subjects of every mind that comes his bark in its terrible current; awake along, either in the body or out, but on he must be. A monster ship of steam the other hand, they are as well, yes, (science), mark of man's massive inbetter individualized than those who tellect, crosses his path; he must understand its course, and then his boat I have been more than pleased as I can be lifted upon its glorious swells-

to be exerted by the rower upon the

Seattle, Wash.

LULLABY. Oh, hush thee, my baby; the great world is sleeping.

And night soars above us with black drooping wings: is by thee, And sweetly and softly a lullaby

Oh, close, drowsy eyelids, now: close them, my baby, And let thy fair head on the pillow

Then sleep will steal softly and lure thee to dreamland. Oh, hush thee, my darling; thy tired eyes close!

through the valley. Whispering low it rustles along, with dewdrops, And hushing the world with its low,

sweet song.

are deep'ning: The night wind's cool breathing will soothe thee to rest. sleep attend thee, And God's holy angels watch over thy

-Fanny R. Hill. resti

"Astral Worship," By J. H. Hill, M. vance our cause and give us a better D. For sale at this office. Price \$1.

NATIONAL SPIRITUALISTS ASSOCIATION.

Annual Report of the President Harrison D. Barrett, for the Fiscal

(Continued from No. 726.)

The Morris Pratt Institute.

This institution opened its doors to the public in September, 1902, and has successfully passed through one full year of active school work. It is an auxiliary of the N. S. A., and its claims will be formally presented in this conventon by the officers of the school. All Spiritualists are or should be interested | work. Two years ago, Lyman C. Howe, in educational work, and should make every possible effort to advance the same.. As an auxiliary of this association, the Morris Pratt Institute is entitled to a respectful hearing on the part of this convention and I suggest that a special hour be assigned its representatives in which to acquaint this body of delegates with its aims, purposes and accomplishments.

Mediums' Home. It will be remembered that an effort was made during the past two years to establish a home for worthy, indigent mediums, at Reed City, Mich. A house convention is that progress has been and lot were purchased at that point. and steps taken to secure a fund for sustaining the same. The responses were not encouraging, and the trustees of this association decided it would be best to offer temporary relief to those who were most needy and let the matter of a special home rest for the time being. Small pensions were accordingly paid to the few who were known to be worthy, and the public was informed that the Reed City Home would not be opened for an indefinite period. During the past year, the N. S. A. building at plead with you as delegates to interest Reed City, was burned, but as it was in. yourselves especially in this most important matter. We need an authentic sured, the association's loss is but slight. It was decided to be unwise to history of our movement, and I ask for atempt to rebuild and the lot was ad- legislation of a positive character at vertised for sale. A good offer was re- your hands that will enable us to secure ceived for it early in September, and it at the earliest possible moment. cented. The deeds have been duly signed, and the National Association has formally and finally closed out its business in Reed City. I recommend that no further action be taken by the N. S. A. to establish a medium's home vere and most tyrannical laws, prosecuat any point; as such it would be wholly tion and persecution have been quite Impractical in character, and could not be made popular among the mediums be unconstitutional, and feel that their themselves, nor among the Spiritualobnoxious features can be removed by an appeal to the Supreme Court of the

A Pension Fund.

In lieu of a home building, I recommend the continuation of the present policy of the N. S. A. in pensioning such indigent speakers and mediums as are known to be worthy and deserving of aid. Small pensions, not exceeding he uses neither drugs nor herbs, but twelve dollars per month, have been regularly paid to a few mediums during the past year. All cases were carefully investigated and pensions granted only upon the presentation of reliable evidence of worthiness. Henry Slade has been cared for, for the sake of the good work he did in the early years of his public work. None of the pensioners have received the money into their own hands, but it has been sent to those who have cared for them, who have used it fully for the purposes desig-

This pension fund should be enlarged and made a source of income for its own work. I recommend that action be taken in that direction by this convention. Every speaker, medium and public worker is or should be interested in this work, and ought to contribute as liberally to the fund as their means will permit, without regard to any possible benefit to themselves. If all mediums, who depend upon their psychic work for . a livelihood would contribute twentyfive cents per month to this fund, it would be ample to meet every requirement on the part of the distressed. If such assessment could be levied and collected, it would yield a monthly income of many hundreds of dollars. I respectfully urge this plan to your consideration, and recommend authoritative action thereon. The pension system is the best method thus far evolved by which we can care for our own, and I believe it to be wise to husband our resources for this worthy object, and not waste them in futile attempts to establish and endow homes into which very few mediums could be induced to

Wills and Donations.

A few estates, in which the N. S. A. was either directly or indirectly interested have been settled during the past year, notably those of Case and Erspenmulier, from which this association has received its share in money. The bequest of Mr. Case was seriously dimin. Supreme Court. I therefore recomished by the severe contest made by re. | mend that the laws of Colorado, Califormore heirs to break the will, but the at. | nia and Washington be looked into, and tempts were not successful, and the N. the alleged offenses of our mediums and S. A. received about fourteen hundred speakers, who were prosecuted in those dollars as its proportional share. It states be accurately measured and deshould have received over three thou- termined. If these cases are found to sand dollars, and would have done so be just and worthy, I recommend that had it not been for litigation. It cost one of them be taken before the Suit cost and far more to the Spiritual- in case of necessity. Every medium is ists of America, as the decision in their requested to connect himself with the favor by the Indiana court has estab. N. S. A. through this fund by taking out lished a precedent that can and will be a special certificate, at a cost of five followed in future years in defending dollars, which entitles him to the aid cases of like nature. This suit has of the N. S. A. in case of prosecution. shown the necessity of exercising great | He is also liable to assessments to the care in making wills on the part of all amount of twenty dollars per year unwho desire to benefit the cause of Spir. | der the provisions of this certificate. itualism. Proper legal forms for wills | During the past ten years, only two meshould be prepared that will stand ev. diums have taken out these certificates. ery test of law, and placed before our I need not comment upon this signifipeople. I feel to recommend, however, that our friends be urged to make their | branch of the N. S. A. work is open to bequests by deed or check while they all mediums, who, by aligning themare yet in the form in order that they selves with it, testify to their own good may see that their wishes are carried faith, and prove their willingness to out in full. An aged couple in New Jer- contribute to their own defense, as well sey have set all Spiritualists a praise as that of others. worthy example by deeding their valuable real estate to the N. S. A., outright, taking a life lease for their own protection. I earnestly recommend that this fording protection to our mediums and method be everywhere urged upon our liberal minded friends who wish to aid of speakers over our local societies. Spiritualism through the N. S. A. Law- These workers will then have the backsuits are always expensive, and their ing of a stable organization that comoutcome uncertain. Justice and law mands the respect of the community. were long since divorced in the settlement of will cases, hence our people tion and our shameful itinerant system, cannot be too cautious in seeking to it is little wonder that we have any avoid trouble by disposing of their prop. rights left to us whatever, or are at all erty whle yet in mortal form.

The famous McIlroy will in Philadel- that our N. S. A. is known to be a perphia, Pa., affecting our loyal auxiliary, manency and that our people are supthe First Association of Spiritualists of porting their organizations better, Spirthat city, has been taken to the Su- itualism has gained a more general repreme court of Pennsylvania during the spect on the part of the public, and peopast year, and a signal victory won for ple are waiting to see what we are go-Spiritualism. The decision of the lower ing to do. I recommend most earnestly court breaking the will was reversed, that all local societies be urged to emand the will sustained. Mr. Mcliroy's ploy speakers for a year, or for a term wishes will, in the course of time, be of years, and that this convention puts carried out in full, unless the opponents | the seal of its disapproval upon the obof the will tr some other method to solete and disgraceful itinerant system avoid its fulfillment. This establishes a that has been the means of dragging of the N. S. A. I also recommend that Spiritualism in the legal world, and the other one influence in its history. I Spiritualists of the nation are to be con- also recommend that "A White List" gratulated upon the prestige it gives containing the names of all true and

History of Spiritualism.

fear of deception or injury.

Year Ending Sept. 30, 1903. to this important subject. I have referred to it at length in my reports in past years, and must reiterate every two years ago, upon my recommendaword I have hitherto uttered with retion, the feeling being, that while they gard to the subject. Our veteran workwere financially successful, they did not ers are rapidly passing away from earth, and our sources of information of an accurate character are even now very few in numbers. Steps should be taken to utilize every possible factor accessible for the furtherance of this

to mention in detail, forced your presi-

dent from all fields of labor, hence the

made, and further time asked for.

incoming board of trustees to push this

year. If Mr. Howe requires any assist-

employ such as he may need, limiting

Medical Persecution.

tion on the subject of the practice of

medicine has been enacted in many

states of the Union. Under these se-

taken to that tribunal at the earliest

possible moment. I believe a worthy

case has developed during the year in

healer, (clairvoyant) has been arrested

for the illegal practice of medicine. As

simply relies upon magnetism applied

by his hands, to affect his cures, it is

difficult to see wherein he has violated

the law. He has practiced magnetic

healing in Grand Rapids for nearly

twenty-four years, and has not used the

title of "Dr." nor the letters "M. D." il-

legally during that time, or, at least,

since the law restricting their use was

enacted in Michigan. He had no diffi-

culty in securing bonds at the time of

his conviction, one of the leading busi-

men of the city voluntarily qualifying

for many times the sum required by the

court, without being requested to do so

by the defendant. I recommend that

the incoming board of trustees be in-

structed to look into this matter with

great care, and, if found to be a safe

case, to co-operate with the State Spir-

itualists Association of Michigan in

carrying it to the Supreme Court of the

United States as soon as possible. I am

aware that this means long and expens-

ive litigation, but I feel that liberty is

cheap at any cost, hence believe that

the people will gladly contribute to a

fund for this purpose when they are in

full possession of the facts, and realize

Prosecution of Mediums.

What I have said upon the subject of

medical prosecution, will apply with

equal force to the prosecution of medi-

ums and speakers. Ordinances exist in

many cities of the land making the ex-

ercise of mediumshp a felony. Some

states have special laws bearing upon

this subject, which make criminals of

our best mediums and speakers wherever

they attempt to work in those states.

Several prosecutions have taken place

during the past year, and, as there

seems to be a tendency to circumscribe

our libertles in this direction. I feel that

this convention should take action in

relation thereto, and instruct its incom-

ing officers to make a test of the rights

of our workers as psychics before our

cant fact, but will simply say that this

Settlement of Speakers.

magnetic healers. I urge the settlement

Under our loose methods of organiza-

respected by other denominations. Now

tried workers be kept on file in the of-

fice of the N. S. A., and copies of the

As the best and securest means of af-

the necessity for action.

During the past year, drastic legisla-

the expense to a certain amount.

add to the membership of local societies very appreciably, nor strengthen them financially. There is no doubt but that they do add to the general interest in Spiritualism on the part of the masses, but it is a question whether they carry sufficient weight to make who had been elected Historian at a that influence a permanent factor in soprevious convention, was instructed to ciety. To make them successful rebegin work on a small scale. An approquires a great deal of work, and if that priation of two hundred dollars was work is done by the wrong people, these made for this purpose, and Mr. Howe gatherings will do more harm than managed to do a great deal of work with good. I can see their advantages, and that sum. His eyesight becoming impossible disadvantages, hence do not paired, he was not able to continue his feel to make any special recommendawork last year, and our last annual contion upon the subject, believing, that, as vention elected your president as his asdelegates, you know what you ought to sistant. Work was planned for the do in the premises for the best good of year, but circumstances, not necessary

our cause.

Cuba and Porto Rico.

Mass-Meetings.

only report possible to make to this Spiritualism has taken a new start in these islands during the past tweete months and our brethren there are askfeel warranted, now that Historian ing for a closer union with the N. S. A. I have received several letters from Howe has almost wholly recovered his sight, in recommending a liberal appro-Porto Rico asking me to send mediums priation to the History Fund, and ask and speakers to them who can speak that positive instruction be given the the Spanish language, and requesting me to assist them in their attempts to work as rapidly as possible during the organize. I feel that this is a necessary work, and that the N. S. A should ants, this convention can direct him to interest itself in the affairs of our brethren in the West Indies Islands. A rons. long personal interview with one of the leading Spiritualists of Porto Rico convinced me that his people were ready for missionary work, and willing to support the same. He declared that with proper effort on the part of a good or- | ter their personal appearance as much ganizer and a competent medium, the as possible in order to escape detection. great majority of the people of Porto | If Spiritualists would do their duty in Rico could be brought over into Spirit- all such cases, our cause would soon ualism. The matter is well worth look- cease to suffer for this predatory horde ing to. The Renaissance in Japan gave of robbers of mortals and insulters of the Unitarians a golden opportunity in the arisen ones. Rather than have the that country, which they eagerly em- present conditions continue it would be braced through proper missionary work. better to split our movement in twain, The results have been far beyond their | and permit those who believe in obtaincommon. I believe these measures to their doctrines, and Japan is one of the | way without claiming any connection most progressive nations of the earth because of that fact. I believe that United States. A test case should be same opportunity awaits the Spiritualists in Cuba and Porto Rico. I therefore | discussion. I recommend decisive acrecommend that action be taken upon this matter by this convention, and Grand Rapids, Mich., where a magnetic that every possible effort be made to establish perfect reciprocity between the people of those islands and the friends

of the N. S. A.

Spiritualism at St. Louis in 1904. This convention should see to it that Spiritualism is properly emphasized at St. Louis during the World's Fair in 1904. There is to be no general parliament of religions, but each denomination among the Christians especially, is seeking to have its doctrines presented to as many as can be reached by the various speakers employed. As the Fair is to be absolutely closed on Sundays, the visitors to the Fair must put in their time elsewhere. If the N. S. A. were to engage a corps of speakers and mediums for the Sundays of the Fair, I am certain that our brethren in St. Louis will do everything in their power to assist this body in the way of providing halls and churches in which to hold our meetings. Possibly a great tent meeting for Sundays only, could be provided. I am opposed to any attempt to hold a camp-meting in or near St. Louis during the exposition, yet I do believe in active propagandism there along legitimate lines. I recommend that the incoming board of trustees be instructed to take such steps as will secure a dignified, scholarly and spiritual presentation of Spiritualism throughout the entire season of the exposition. The local societies there will be in session a portion of the time, but the pastors of the leading locals are desirous that the work should be carried forward upon a scale representative of the National character, rather than that of local interest only. We should act in conjunction with the local societies there, not independently of them. Again I recommend action upon this matter.

-An International Spiritualist Congress.

Upon instructions given by our convention of 1901, and supplemented by orders from the board of trustees, I opened correspondence with the Spiritualists in all quarters of the globe with regard to the practicability of holding an International Congress of Spiritual ists in St. Louis next year. I sent seventy letters to the leading Spiritualists of the world, and have been favored with many replies. All English-speaking colonies and nations declare such a congress impractical on account of the expense it would entail upon the delegates to attend same. Some of them lesqueing of the two. one thousand dollars to secure what preme Court of our nation for final ad- feel that such a conclave would be a was paid over, giving the N. S. A. only judication. A fund for this purpose has good thing but assert their inability to four hundred dollars net, from a be- already been started, known as The Me- attend it, even if it were held. Others French, Russian, German, Italian and Spanish correspondents are all in favor of such a congress, yet many of them declare that it will be impossible for them to attend the same. So little encouragement is given by the people who should be interested in it, I am constrained to recommend that no attempt be made to hold this congress. If the wealthy Spiritualists of the world would. place ten thousand dollars in the treasury of the N. S. A., a truly representative body could be easily brought together. I deeply regret that this Congress of Nations in Spiritualism cannot be held, and I hope that the day will come when Spiritualists, the world over, will perceive the importance of holding such a gathering, and be led to provide the means by which it can be brought together.

Home Circles.

The recurring frequency with which the N. S. A. office is besieged with questions regarding Spiritualism and the best means of becoming acquainted with its principles, leads me to refer to the old "home circles" that were so popular fifty years ago. As a perfectly safe means to the end in view, the home circle, is certainly first and foremost. I believe in the establishment of such circles wherever possible, when there is one person who is somewhat familiar with psyche force present to take the lead. When established in a prayerful spirit, and sought for the purpose of receiving spiritual instruction, only good eventuates from them. I recommend that this body of delegates declare itself emphatically in favor of establishing home circles, under proper guidance, as a part of the missionary work most important precedent in favor of our movement down more than any a small circular or tract, setting forth such instructions as may be desired for the foundation of such circles in communities not accessible to our missionaries, and where public meetings are not held, be prepared by the trustees of same filed with the secretaries of all the N. S. A., and furnished gratis to all that an endowment fund of fifty thou- and prove our appreciation of him and Once more I feel impressed to call the state associations. By this means the | who may apply for the same. Such a | sand dollars be raised for the N. S. A. | his work by earnestly co-operating with

speakers and mediums, without any tion upon this important subject. Post Office Missions.

Through what is known as the "Post Office Missions,"offr Unitarians brethren During the past year, I have received numerous requests for the holding of have been able to widen the scope of mass-meetings at different centers, as their influence in all sections of our was formerly the policy of this associaland. The N. S. A. can do the same, for Spiritualism if Spiritualists will but cotion. These meetings were abandoned operate with it in this work by supply ing the home office with the names and correct addresses of people who are open to the reception of a liberal thought. Our secretary then can send them such literature as may be on hand for free distribution, open correspondence with some of them, and ultimately secure their open support, induce them to organize home circles and local societies through which the truths of Spiritualism can be presented in communi ties in which they are now unknown. I recommend therefore, an appropriation for the purpose of extending the influence of our Post Office Mission Work. If more tracts are needed. I urge that they may be prepared or selected and published as soon as possible by the N. S. A. officers.

Protection for Our Cause.

The experience of our brethren in St. Louis last spring warrants me in asking this representative body of delegates to take some action to protect Spiritualism as a movement from such abominations in the future. The Brockway family that brought such disgrace upon our cause in St. Louis only represent scores of others who are engaged in the same unholy work. Spiritualism always suffers from such rascality, and if the Brockways are mediums, that fact did not warrant them in pilfering thousands of dollars from their unsuspecting pat-

Something must be done to disabuse the public mind with regard to the responsibility of Spiritualism for such conscienceless people. They change their names from time to time, and althe "Island Kingdom" have accepted other questionable practices to go their with true Spiritualism. We want phenomena and plenty of them, but not of the kinds produced by the parties under tion upon this matter by this conven-

Some Special Needs.

The foregoing paragraph prompts me to refer to a few of the special needs of our movement at the present time. First of all, we need a young, progressive body of people preparing for our ministry. There are less than twenty of our speakers to-day who are under forty years of age. Our young people are led into other occupations because of our failure to establish pastorates and permanancy in the character of our work. This convention should evolve some plan by which our young people may be induced to enter our ministry. Second, we need a more devotional, religious spirit in our public meetings. The curiosity age and the era of the mirth seeker are things of the past. They are now attached to the theatres where they properly belong. This convention should declare to the world the religious side of Spiritualism, and place it squarely and reverently upon the basis of scientific Theism. Third, we need a more dignified method of presenting phenomena to the world. As they are now given, they detract from the divine beauty of our great truth, and frequently make our movement the laughing-stock of the world. Phenomena are invaluable aids in our work and should be sacredly consecrated to the purposes of the angels-not reduced to the level of the circus or variety show. They are of specal value in the home circle, in the laboratary of the scientist, and in the communion service that should follow the address of a settled speaker every Sunday evening. I recommend that the convention devise ways and means by which the foregoing suggeston can be put into practice. Unless something of the kind is done, a division of our forces is inevitable in the near future, and the line of cleavage will be between the religious and iconoclastic elements in our ranks. I hope our union of forces may be preserved, but not at the cost of the self-respect of reverential, truth-seeking people. prefer a division between truth and error, between reverence and irreverence, between instruction and amusement, to the present effort to unite these incongruous elements. Let us have our phénomena, our science, our philosophy, and our religion, with no trespassing upon the prerogatives of either branch, Better an absolute divorce of phenom-

ena and religion than the present bur-

Another need of our movement, espequest that designed it to have almost dium Special Defense Fund, to which do not seem quite ready to take this cially of the N. S. A., is finance. Any orten times that sum. It was worth all all mediums are requested to contribute | step in the direction of establishing of | thodox body with only a quarter of our the brotherhood of the race. My members, frequently possesses ten times the ready money we do. We have generous, wholesouled people in our ranks, but they are not able to give to the cause they love. Still the great mass of our people are not poor in purse. They only need awakening to a sense of duty to induce them to render generous support to their religion. In order to enable Spiritualism to do its legitimate work through the N. S. A., a generous endowment fund is necessary. Plans for raising that fund should be adopted by this convention. Receipts from per capita dues, donations and collections are not sufficient to meet the running expenses of the N.S. A. and enable it to branch out in new fields of labor. From the financial reports of our secretary and freasurer, you will learn of the monetary standing of the N. S. A. It is far from being adequate to the needs of this organization, creditable though it may be. The National Associations of other religious bodies have large interest-bearing investments from which they derive a goodly percentage of their incomes. There is no reason why the N.S. A. cannot do likewise. A generous endowment fund can be raised if the will to do it is made manifest.

One small orthodox body raised seventy-five thousand dollars in one state to carry on its work within the borders of that commonwealth last year. Another organization—a national association-with less than one-fifth of our members raised over one hundred and seventy-five thousand dollars last year. These people as a rule, were not so well to do as we are as a body. They had the will to achieve success, and they were successful. So may we if we will but make the effort. I believe that the raising of a generous endowment fund, or planning to do so, is the paramount duty of this convention. Our Universalist brethren did it fifty years ago when their members were few and their purses slender. They determined to win, and they did win. I recommend | for his devotion to the cause we love.

the addresses of worthy and reliable will do a great deal of good. I urge ac- ing board of trustees be instructed to appoint special solicitors under proper restrictions to make a house to house canvass in their respective communities for contributions to this fund. A general call could be issued to the country at large asking for donations to this

fund, and stating its special objects.

By persistent effort on the part of a few devoted, unselfish wokers this sum could be speedily raised and the N. S. A. would have a permanent source of income, upon which it could draw in doing its legitimate work. I ask this body to act affirmatively upon this question. My own success in raising funds at different camps this past season proves that the people will respond when properly approached Fifty similar solicitors equally devoted and in earnest, would do more than fifty times as well I recommend the selection and equipment of reliable and experienced solicitors for the raising of this fund. If the delegates here present were to be constituted a committee of the whole to engage in this work their returns would average one hundred dollars each. This would mean one fifth of the sum asked for, and the balance could easily be made up. One general solicitor, with a roving commission, upon a generous percentage, could raise the entire sum within the next twelve months. If our camps were properly canvassed by competent solicitors for a single season only, the sum could be raised and all expenses met. I feel that the N. S. A. should have one reliable financial agent at each camp next season to do this very work. I recommend action accordingly.

Necrology. Many of the loyal friends of our move-

ment have taken leave of earth during the past year. Among these are several who were especially active in the support of the N. S. A. To all of these earnest workers, I pay my personal tribute of praise, and ask that suitable resolutions be drawn in recognition of their worth. Especial mention should be made of the work of Count Alexander Aksakof, of St. Petersburg, Russia, whose literary labors in behalf of Spirworld, and of Thomas G. Newman, editor of the Religio-Philosophical Journal, and a worthy representative of our true and tried friends of the N. S. A. ously gave of their means to the supbored for organization because of their | race. belief in the religion of human brotherhood. I ask that resolutions of respect be adopted by this convention, and recommend that their names be placed upon the roll of honor in the archives of this association. Upon this roll I also recommend that the names of all of the friends of our movement who have entered the higher life since we last met in convention, be inscribed in humble recognition of their worth.

The Spiritualist Press. All of the Spiritualist papers have rendered the N. S. A. loyal support throughout the year. Without the aid received from these sources, the N. S. A. would have made but little progress. I earnestly recommend that a hearty vote of thanks be extended to John R. Francis, of The Progressive Thinker; Hon. James B. Townsend and Willard J. Hull, of the Light of Truth; W. H. Bach, of the Sunflower; J. Munsell Chase of the Religio-Philosophical Journal, and Frederic G. Tuttle, of the Banner of Light. I take this opportunity to call the attention of the delegates present to the frequent attempts of a subordinate officer of the United States government to restrict the liberties of our press, and recommend that the incoming board of Trustees be instructed to he constantly on the alert to serve our valiant editors by defending their rights at the seat of government, to the end that a free press may be forever maintained in America.

The Board of Trustees.

All of the members of the board of trustees have served the N. S. A. well and faithfully throughout the year. They have been true to their trusts, and have upheld the dignity and honor of our cause in a praiseworthy manner. Personally your president is under many obligations to them, one and all, and takes this opportunity to publicly acknowledge that fact. The Home Office.

The work in the home office in Washington has been performed with the same fidelity that has ever characterized the present incumbent of the office of secretary. All of the N. S. A. books have been kept with precision, and are models of beauty considering the vapatched. Our secretary has faithfully memory. discharged her every duty, and has rendered your president many favors during the year. Without her efficient aid, the president's work would have considerate, and zealous for the right in | right. all things, as well as a source of inspirational strength to the president and other members of the board. The Spiritualists of America are under obligations to their faithful secretary, Mary T. Longley, for the many favors she of the great facts constituting the imhas done them as well as for her devoted services in her official capacity.

The President's Work.

this topic. The perfunctory duties of the office were performed by me from Oct. 24 to December 15, 1902, when our honored vice-president, Thomas M. Locke, became acting president, and held that he retired from active work. position until May 28, 1903. The causes that led to this result are known to all, and need not be repeated here. Acting President Locke discharged his every duty ably, and with conscientious fidelity. He honored the office throughout cumbency. Since June 1. I attended to ested largely in all public affairs. my duties to the best of my ability. In round numbers, I have received and his own age, and a family of several turned over to the secretary, twelve children residing here in Brooklyn. I hundred dollars during the year, five- shall always hold him dear in memory, A Very Excellent and Compresixths of which were taken in at the as will his numerous other friends. Mr. camp-meetings. I have not spent more | Miller has not gone to a place of rest. than three months in active service of His life was one of activity, and he will the N. S. A. during the year. Such as take up the work anew in the world One from the Theosophical Standmy work is, I place it before you for "over there." such judgment as its results may merit.

Treasurer Mayer.

Our philanthropic treasurer, Theodore J. Mayer, has been the same faithful friend and zealous supporter of the N. S. A. as he has been in past years. He is a tower of strength to our organization, and deserves the grateful thanks of the Spiritualists of the world for the good he has done our cause everywhere. Let us give honor to whom honor is due for his devotion to the cause we love, and prove our appreciation of him and atention of the Spiritualists of America officers of the local societies can obtain I leaflet is needed, and its publication during the coming year. Let the incom- him hereafter in carrying it forward.

Amendments.

From the report of the committee on amendments, you will learn of soveral changes that are proposed for our constitution. I commend these to your special notice, and recommend that they be carefully studied ere they are accepted or rejected. They are vitally important in their influence upon our organic law, and should not be hastily considered.

Special Recommendations.

I recommend: That small sums be appropriated to aid state associations that desire missionary world-in their borders, but have not funds to carry it on alone. That one speaker be furnished free to every camp-meeting, upon whose programs special days have been accorded the N. S. A., said speaker to deliver two addresses, if desired, outside of his work on N. S. A. day.

That special efforts be made by our officials to prove the interest of the N. S. A. in local societies in rendering them such aid as lies within its power; That efforts to secure special donations and bequests by will be continued with renewed zeal.

That the files of all Spiritualist papers be completed, properly bound, and safely shelved in our library. That special solicitors be placed at

every camp for the season of 1904, under contract to secure donations either to the Pension or Endowment Funds, or That the purchase or building of

churches and temples be encouraged, and that congratulations be extended to all societies that have succeeded in securing homes of their own. That every delegate and visitor pres-

ent at this convention be especially commissioned to work for the N. S. A. and co-operation during the coming

Notwithstanding the clouds to which I have referred in this report, and the numerous dangers confronting us on all sides, the general outlook for Spiritualism and the N. S. A. is brighter and better than it has been for several years past. A healthier interest in the subitualism have been the wonder of the ject is everywhere apparent, and a more earnest desire to get at the truth manifest. The attitude of the press, pulpit and people in regard to it seems cause. Brother Newman fought a good | to be kindlier, and its thought is everyfight, and honestly kept faith with his | where received with greater consideraexpectations, for the brightest minds of | ing money under false pretenses, and | own conscience and the world. In his | tion than ever before. This change of transition, the N. S. A. loses a true sentiment is largely, if not wholly due, friend, and Spiritualism a noble repre- to the influence of the N. S. A. as an orsentative. The transition of Benjamin | ganization. I recommend that suitable Rogers, of California, and Samuel I. expression upon all moral and reform-France of Massachusetts, remove two atory questions be made by this convention through the committee on resofrom the scenes of earth. They gener- lutions, thereby testifying to our sympathy with and support of all measures port of the cause they loved, and la- designed to advance the welfare of the

Conclusion. I now return unto you the office with

which you honored me ten years ago. If

this organization is a success to-day, and there are none who can truthfully gainsay this fact, I trust that my work has, in some small degree, helped to make it so. I have erred many times in the discharge of my duties, but I dare assert in this presence that those errors were from impulse, over-zeal, and intensity of purpose, rather than from any deliberate attempt or secret wish on my own part. For my mistakes, errors of judgment, and lack of judgment, I have striven hard to atone by renewed effort in behalf of our great cause. I crave your indulgence for them all, even as I crave a truer life before my God. To all of my friends in the United States and Canada, I return my grateful thanks for their generous support of my administration and for the many favors received at their hands. May they prosper in all good works, and be daily blessed by the visitation of angels. Our N. S. A. has a glorious future before it, if each and every Spiritualist will but support it as loyally as he ought. The outlook for our cause as a whole is promising, and success awaits it at every turn provided the Spiritualists of America will devote themselves to its sacred principles one-half as zealously as they formerly supported their churches. To the work of upbuilding of power for good in the land, I most earnestly commend the Spiritualists of America. I bespeak for my successor in office the same cordial and enthusiastic support you have ever accorded me. With a consecrated union of hearts, hands and souls, victory is surely ours With only good will in my heart for all of my brethren, without bitterness or malice, and with a prayer for the health and prosperity of our people and our N. S. A., I close this, my last annual report, and bid you all a kindly farewell. .

HARRISON D. BARRETT. President N. S. A. Death of Charles R. Milier, a Prominent Spiritualist.

Respectfully submitted,

Mr. Charles R. Miller, long a resident of the City of Brooklyn, passed to spirit riety of accounts that our secretary has life last week, at the advanced age of to enter. Everything about the office is eighty-four. His funeral was attended kept in its place, a spiritual atmosphere | at his home in Highland avenue, by a pervades the whole building, and all the large number of friends, who gathered work of the association is promptly dis- to pay fitting tributes of respect to his

Mr. Miller was not only an earnest. but an enthusiastic Spiritualist. He was possessed of a bright and active mind, and was tenacious in his views been incomplete. She has been kind, when he was once satisfied that he was The writer feels under great obliga-

tions to Mr. Miller, for having been instrumental in bringing about those conditions and opportunities, which led him to investigate and to become convinced movable basis of Modern Spiritualism. When I first knew him he was en-

gaged in publishing the psychometric circular, which he continued for four There is but little to be said upon vears. He also edited a Spiritualist Magazine, and was an able contributor to many of the leading Spiritual journals, until within the last few years of his life, when his health failed him and

He was of an exceedingly kind and generous nature. He made his home the home of many mediums. He was president of several societies, and spread the knowledge of spiritual philosophy wherever he went. He was highly respected his regency, and his report will acquaint as a citizen; was engaged in extensive you with what was done during his in- real estate operations, and was inter-Mr. Miller leaves a widow of nearly

A. H. DAILEY.

Brooklyn, N. Y., Oct. 2, 1903.

TO WOMEN WHO DREAD MOTHERHOOD

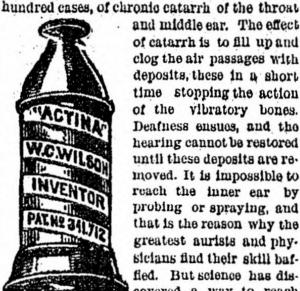
Information How They May Cive Birth to Happy Healthy Children Absolutely Without Paln-Sent Free.

give birth to happy, healthy obligron, absolutely without pain; also, how to our sterility. Do not delay, but write to-day.

CURES DEAFNESS AND CATARRH

ONLY ONE REMEDY IS CERTAIN AND THAT IS "ACTINA."

Deafness is the direct result. in 95 out of every



clog the air passages with deposits, these in a short time stopping the action of the vibratory bones. Deafness ensues, and the hearing cannot be restored until these deposits are removed. It is impossible to reach the inner ear by probing or spraying, and that is the reason why the greatest aurists and physicians find their skill baffied. But science has discovered a way to reach these heretofore inaccess-

ible portions of the head. This discovery has been named "Actina." It is a vapor current which, passing through the Eustachian tubes attacks and dissolves the clogging catarrhal deposits, so that they pass away, and at the same time loosens up the bones (hammer, anvil and stirrup) in the inner ear, so that they immediately respond to the slightest sound vibration. Ringing noises in the head are also caused by catarrh, and are the premonitory signs of deafness. "Actina" never fails to cure this distressing affliction; we have known cases of years' standing to be cured in three weeks. 'Actina" is also a certain specific for asthma. broughitis, sore throat, weak lungs, colds and headache; all of which are either directly or indirectly caused by catarrh. "Actina" is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. Professor Wilson's 100 page Dictionary of Disease, also sent Free. Address New York & London Electric Association, Dep. TD 929 Walnut Street, Kansas City, Mo.



Send as your address and we will show you how to make \$8 a day absolutely sure; we the locality where you live. Send us your address and we will explain the business fulls. explain the business fully, remember we guaran of \$3 for every day's work, absolutely sure. ROYAL MANI FACTURING CO., Box 1143, Dotroit, Mich.

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The above is the number of the pres-

ent issue of The Progressive Thinker. as printed at the top of the first page, right hand corner. . If this number cor... responds 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.

In Current Spiritualistic and Occult

You can do it by reading each week The Progressive Thinker. The Philoophy 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.

REINGARNATION.

A Leading Work On That Subject.

This is a newly edited and revised production of Mr. Walker's great work by News E. Wood, A. M., M. D. It is brought down to date by the addition of new matter. It has the following fourour cause and of making the N. S. A. a | teen chapters: "Reincarnation Defined and Explained," "Evidences of Reincarnation," "Astral Pictures of Successive Incarnations," "Objections to Reincarnation," "Reincarnation Among the Ancients," "Reincarnation in the Bible," "Reincarnation in Early Christendom," "Reincarnation in the East To-day." "Esoteric Oriental Reincarnation," 'Transmigration through Animals," Death, Heaven and Hell," "Karma, the Companion Truth of Reincarnation," Western Writers on Reincarnation." "Mr. Walker's Conclusions." As the book stands, it is the most complete, logical, clear and convincing work on the subject extant. Price, postpaid, in handsome leatherette, 50 cents. For sale at this office.

THE PRIEST, THE WOMAN

THE CONFESSIONAL.

BY FATHER CHINIQUY.

This is a most valuable book. It comes from an Br. Pricet, whose character is above reproach, and whe knows what he is talking about. Everybody should read it. Price, \$1.00. It contains the following chap-

CHAPTER I. The Struggle before the Surrender of Womanly Sels-CHAPTER II. Auricular Confession a Deep Pit of Perdition for the CHAPTER III.

The Confessional is the Modern Sodom. CHAPTER IV. How the Vow of Collbacy of the Priests is made easy by Auricular Confession. CHAPTER V.
The highly-educated and refined Woman in the Com-

fessional—What becomes of her after uncondition al surrender—Her irreparable Ruin. CHAPTER VI. Auricular Confession destroys all the Sacred Ties of Marriage and Human So lety.

CHAPTER VII. Should Auricular Confession be tolerated among Civil ized Nations? CHAPTER VIII. Does Auricular Confession bring Peace to the Soul?

CHAPTER IX. The Dogma of Auricular Confession a Sacrilegion CHAPTER X. God compels the Church of Rome to confess the

Abominations of Auricular Confession. CHAPTER XI. Auricular Confession in Australia, America, and CHAPTER XII.

A Chapter for the Consideration of Legislators, Husbands and Fathers—Some of the matters on which the Priest of Rome must Question his Penitent. Sent Post-paid, Price, \$1.00.

INVISIBLE HELPERS

hensive Work.

point.

This work, "Invisible Helpers," written by O. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting; and suggestive throughout It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Wark Among the Dead," "What Lies Leyond." The work is neatly bound in

HEALING, Causes and Effects. with the finer mental and spiritual forces as applied to healing. Price, 50 cents.

cloth, and the price is 55 cents.

.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DUINGS, 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, be-Heving 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 require.

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

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

ficulties, begins to show some life spir- | C. E. Watkins, Newtonville, Mass. itually. Our society, under the present management, with the aid of that grand with us two weeks, and will remain at least two weeks more and possibly longer, is progressing finely; the attendance has increased over half. Dr. Hewitt's lectures are very valuable, and many of our leading citizens are beour meetings, and we hope to be able to place our society on a solid basis

Mr. Harry J. Moore has canceled his engagement with the Englewood Union and also the first three Sundays of No- | bined to make the evening most enjoy- | The seal was broken by Herbert King, a vember with the Ottumwa (lowa) society. Address all letters to this office for the present until further notice. Mr. Moore has lately met with a sad affliction, his talented and devoted wife hav-

Correspondent writes: "Sunday Oct. 18, Metropolitan Spiritualist Society his work. Much of the gladness of the died before he could inform his relaheld a very interesting meeting. Dr. T. J. Betiero lectured on Occultism and Mysticism, followed by platform tests by Mrs. Maggie Waite. The hall was crowded to the doors. The Progressive | hope in the future. In the absence of | ings, and is capable of doing a most ex-Thinker has a ready sale at the door."

Springs, Colo.

Mr. Pettibone, medium for physical manifestations, will please send his postoffice address to John Wesley, Jack-

son Park Hotel, East 63rd street. O. M. Ambler writes: "I can't see how you can afford to lay before your readers each week, such a vast array of talent, facts and arguments, pertaining to spirits in and out of the body. Many times one number of the paper is worth to me the subscription price for a year, and so all along to the end of the year. You can set me down as a life sub- that want somebody to lead, and they scriber if I have to go barefooted during are ready to follow a la Joseph Smith, the summer to save the dollar for The Progressive Thinker. I notice some of the writers havn't got rid of all the false teachings and dogmas of old theology. They seem to think if they can graft on some of the old phrases of decaying theology—prefix or affix a word -it will give their Spiritualism a better standing among their friends and the world. Let us have the courage to stand up like men and say what we know to be a fact—what has been demonstrated a thousand times in our presence, and then we will be free. I'm glad to note you have the stamina to stand up for what you know to be a truth, regardless of the carping of our Christian friends.

vocate of human rights, and merciless flayer of human wrongs, social shams, | Conference meetings of a most interestand popular delusions, entertained | ing type are held regularly at the above | cess that I was requested to prolong my Sunday. October 11, the Church of the | hall every Sunday at 2:30 p. m. All are | stay and lecture again in a hall in the Golden Rule on the subject of "Human- | cordially invited." ity's Needs, showing that humanity's greatest needs, high above all, were liberty, personal liberty to live out their own particular lives, in their own particular way, so long as that particular way did not act as a check upon the equal rights of others, and censuring the government in denying the use of the mails, the freedom of the press, and its literature devoted to sex instructions, for race improvement, that in personal qualities, angels might be born Well, the consequence is that the pass- ualism has no hell. There is no creed instead of demons; the foundation principle of the Church of the Golden Rule, declaring that our present-day matrimonial ignorance in the creation of souls was the world's greatest curse, concluding in giving to Anthony Comstock, the mail censor, a terrible roasting for his perfidious ways in forcing convictions, and hounding to prison and to death his victims. Were Anthony present his hair would have been made to stand on end." Anthony Comstock has no doubt made some mistakes, but he should be given credit everywhere for destroying tons of obscene literature and nasty pictures, intended to be sent to the sons and daughters of our homes, to corrupt their minds and lead them to | making of myself and wife in forming dens of vice and prostitution. Col. Ingersoll, always radical while in earth life, knowing the good work done by never took a dose of medicine." Comstock in preserving the young from the contamination of obscene literature, Lincoln, Neb.: "The Nebraska Spiritcommended him and sustained him. | ualist Convention convened on the 15th His destruction of obscene literature of October, 1903, at Lincoln, Neb., and should endear him to every family that | elected the following officers: Max has sons and daughters.

ber 18 at Crosby Hall, 423 Classon ave. | coming trustee. Convention adjourned | another worker happens along, another | each occasion by spirit messages | promise of our organization for growth, nue, Brookiyn, N. Y., which was attend- with the best financial condition since society is started, with the same re- through Mrs. Noves. They left here on and of our literature and periodicals for ed by a large audience. The speaker of its organization." the afternoon was Mrs. Margaret J. Hoey, who spoke on Spiritualism and dark, cloudy days remind us of the know it is unnecessary to discuss this Its relation to Theosophy. Mr. J. Rass- sunny south, and will hasten our de- question further, for all workers know Rapids, Mich.: "The Grand Rapids Spir- urged the people to subscribe for our mussen gave a number of communical parture to that land of clear skies, song | well the whole story, but I hope sometions from the spirit world. After de- birds and flowers. The prospect is good thing may be done by some one so that scribing a spirit as a brother to a gen- for a full camp this winter. Over half such societies may live and our cause rill as speaker, and have engaged her of each Spiritualist, there will be more tleman in the audience, he gave him the of the rooms in the Apartment House grow as we all know it would if all were for another month. She is a young hope for zeal in, and support for our secret grip of the order, which he rec- have been rented for the season. There not so willing to think each was the secret grip of the order, which he rechange in the season. There not so willing to think each was the speaker who is coming rapidly to the reason. There not so willing to think each was the speaker who is coming rapidly to the reason. There not so willing to think each was the speaker who is coming rapidly to the reason. There not so willing to think each was the speaker who is coming rapidly to the reason. There not so willing to think each was the speaker who is coming rapidly to the reason. There not so willing to think each was the speaker who is coming rapidly to the reason. There not so willing to think each was the speaker who is coming rapidly to the reason. There not so willing to think each was the speaker who is coming rapidly to the reason. There not so willing to think each was the speaker who is coming rapidly to the reason. There not so willing to think each was the speaker who is coming rapidly to the reason. There not so willing to think each was the speaker who is coming rapidly to the reason. There not so willing to think each was the speaker who is coming rapidly to the reason. There not so will be informed to the speaker who is coming rapidly to the reason. There not so will be informed to the speaker who is coming rapidly to the reason. There not speaker who is coming rapidly to the reason. There not speaker who is coming rapidly to the reason. There not speaker who is coming rapidly to the reason. There not speaker who is coming rapidly to the reason. There not speaker who is coming rapidly to the reason. There not speaker who is coming rapidly to the reason. There not speaker who is coming rapidly to the reason. There not speaker who is coming rapidly to the reason. There not speaker who is coming rapidly to the reason. There not speaker who is coming rapidly to the reason. There not speaker who is coming rapidly to the reason. There not speaker who is coming rapidly to the reason. There not speaker who is coming rapidly to the reason. There not speaker who is coming rapidly to the reaso each Sunday at 3 o'clock,'

August Recht writes: "The Society of

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

Charles H. House, of the National Home, Wis., writes: "I find an article in your journal concerning a haunted chapel. I was living with the priests there when I was 18 years of age. There were three there at that time; one was Germans. One, the head priest of that institution, was called Father Andrew. The rappings must have come from that French priest, who died suddenly,"

into the waste basket.

Mrs. L. Slocum speaks well of the meeting held by Dr. Freedman at Room 309 Masonic Temple. Mrs. Bryan, of California, was present and spoke beautifully. Dr. Freedman, the Australian healer, followed with instructive remarks. Mrs. Freedman gave examples of her excellent clairvoyant gifts, and everything went off pleasantly.

Dr. Beverly writes: "At Lakeside Hall over 100 gathered in the afternoon to hear Mrs. Dr. See teach in a short lecture, the philosophy of life. Great numbers are becoming interested in this higher thought that is sure to lift one of an engagement with any society. up out of disease, sorrow and poverty into a finer vibration of love to all humanity. The Doctor and many others are coming up out of their graves to demonstrate the resurrection life in this new kingdom, here and now. Every psychic in the city should hear these fine lessons for they build a sure foundation for future growth."

ments during November and December, | tered to restore him to a normal condito lecture anywhere on the route be | tion. The man is registered as Dlom-J. O. Stephens writes from St. Jo- | tween Boston and Chicago, on the folseph, Mo.: "St. Joseph, after having lowing railroads: Boston and Albany, many trials and surmounting many dif- and Lake Shore. Send all letters to Dr.

evening, Oct. 20, members of the Church man, Dr. J. O. M. Hewitt, who has been | of Spirit Communion and friends, about seventy-five in number, gathered at the home of Mr. and Mrs. H. F. Coates to celebrate the twentieth anniversary of their wedding. So spontaneously happy and congenial was the spirit of the whole occasion as to make it one long coming interested, and are attending | to be remembered by all present. The excellence of the decorations, the refreshments, the music, songs, recitations and dancing, the frank, kind, good will of the host and hostess and the fraternal spirit of their guests all comable. The sentiments of those present were well expressed by the numerous and costly presents of china and some | plained that the Bank of England had glass ware. Mr. Coates has of late no unclaimed money in the name of added many relics and decorations to Stephen Frank Baker. That was the ing passed to spirit life at Colorado | the collection in his home and now an | name of Baker's grandfather, who, he elegant plano has been installed, all told King, had fled from Spain, deposcombining to make an ideal home for | ited his wealth with a foreign bank and occasion was due to the prosperous con- tives. dition of his work, and congratulations Dr. Hewitt, Mr. Arnold will lecture cellent work. again next Sunday evening, Nov. 1. His fine address was listened to last week by a large and appreciative audience.

Come and commune with us." W. Duncan writes: "As I have read them all, it is difficult to conceive of more masterly articles on both sides than are in no 725 of The Progressive | each Sunday evening through him by Thinker. Prof. Lockwod's idea, in his guides, cannot help but deeply imstarting out, carries with it the fact, lamentable as it may be, that for every presumptuous leader, there are many thousands, like 'dumb-driven cattle, a la Dowie, and many in the future who can tell? I would say to the timid ones, look out for scarecrows. Do not be discouraged because of a little ualism has many deadly enemies in and then kill us off from the earth, ple together, so that they would reguwhich they imagine belongs only to them and their old Jewish Jehovah."

G. Hamilton Brooks writes: "At the Englewood Spiritual Union Hall, 528 W. 63d street, on Sunday evening, Nov. 1. Swami Abhyananda will speak upon the subject of 'God, From the Philosophical Standpoint.' Again on Sunday will speak to the Englewood public | worthy worker for our cause in this | falo, N. Y. Gertrude Soffel, secretary, writes: upon the topic of 'God, From the Relig- town, and who is now doing a good | The subject for Mrs. Richmond's dis- the advice and encouragement of a N. these lines assures a crowded house.

Wm. Scheth writes, expressing his great admiration of Mrs. Cora L. V. habitants, and there is no Spiritualist Richmond's article in the Symposium. society here. Why? This question He thinks people should exercise more have asked several people, and I find judgment in seeking development. He | the same answer coming as from many says: "When they start out with their development they just sit down and throw themselves wide open and invite he was asked why he left a good tob. anything and everything that comes along to come right in and take possession and use them just as they please. In most places. It is a pity that Spirit ers-by do take them at their word, and to hold any one, consequently all go it come in and give them what they don't alone, and when any one is willing to want: then it is awful, horrible. I have be a leader without any compensation. seen several just such cases in the last | and assume all responsibility, even then fifteen years."

Mrs. Emily D. King writes from Quincy, Mich.: "Mr. and Mrs. Sprague | be the leader becomes discouraged at were with us Sept. 15 and 16 and organ- | the constant criticism, and quietly steps ized a society. Mr. Sprague has set a | down and out, and soon the whole fabtests were good. Long may they live to | Spiritualists as a body be willing to build up this grand truth.'

H. Voorhees writes from Michigan: "Spiritualists could do much good by spread of the philosophy, even if they radically writing up advanced ideas for | can not all be the figure-heads? But I their local papers. Mediumship was the find the conditions prevailing at South good habits while young. We have raised seven children without a doctor;

G. S. Klock, secretary, writes from Hoffmann, president; P. S. George, vicepresident; G. S. Klock, secretary; J. the country, that have died in a very Spiritual Truth held its meeting Octo- | Madsen, treasurer; C. Siebke, the in- | short time after we have left, and when | ive lectures, coupled as they were on

TAKE NOTICE.

of The Progressive Thinker are for

sale at this office. Bear this in mind.

use a pen or typewriter.

When writing for this paper

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Willoughbly, will spend the winter at Lake Helen camp. Mr. Horace Kellogg of Cleveland; Judge Underhill of Canton, have bought cottages and will spend the winter at the camp. Several others have bought or built cottages at this most comfortable winter resort. Mr. Peck and Mr. Colville are regular speakers for the season. Mr. Homer Altemus is the test medium. Mrs. Dr. Bartholomew has a fine cottage on the grounds; she will be there all winter. I believe the committee has not hired all of the speakers yet. Mrs. Emma J. a Frenchman and the other two were | Huff will have charge of her hotel this winter. Her many friends will be glad to see her back to the camp again. We will miss the kindly face of Mrs. Mary Hardenburg. She will spend the winter in California. For information and programs, address with stamps, until the last of November, Mrs J. D. Palmer, corresponding secretary. Willoughby,

> Geo. H. Brooks writes: Owing to financial troubles in the Kalamazoo (Mich.) society, where I. was to speak for the month of November, it is unable to meet its obligations with me, hence ask me to cancel my engagement with them, which I have done. It is very late for me to fill out the month, so I am free for November, and would be glad Address me at my home, 114 President street, Wheaton, Ill.'

Philadelphia, Pa.-For seven days in hypnotic state, from which he has been aroused only at short intervals by word of command, a patient in St. Joseph's hospital is puzzling the medical staff. He is unaffected by the use of electricity, needles stuck deep into his Dr. C. E. Watkins is open for engage- | flesh or by nauseating doses adminisscent, and a native of Cuba. He was taken to the hospital Saturday from the house of a friend at 914 North Twelfth T. W. Sherk writes: "On Tuesday street, where he lay sleeping. Baker is a student of hypnotism and Spiritualism. Books which teach such "isms" were found in his room by the physi-"Mystic Oracles" was the title of cian. one of the books. His friends believe that Baker was either hypnotized by an associate or that his condition was produced by reading and working on a theory by which he hoped to find a fortune secretly deposited somewhere by an ancestor during one of the wars of Spain. While he was lying in his hypnotic state a letter arrived at the Twelfth street house from the Bank of England. member of the family with whom Baker had engaged lodging. That letter ex-

Mrs. E. A. Bryan of Los Angeles, Cal. over the success of the past were not has been in the city for some time. She more hearty than the confidence and lectures and gives psychometric read-

M. D. Freeley writes from Buffalo, N Y .: "It has given me much pleasure during the last few weeks to attend the services at the Spiritualist Church on Allen street, Buffalo, where Dr. Matthews is pastor, and the eloquent, scholarly discourses that were delivered press all his hearers with the truths of Spiritualism, and really the tests given by him after the addresses were wonderful and convincing to all present. During all my travels I have never been in such a nice, impressive little Spiritflowers and a beautiful painting of the larly attend, as at ordinary churches. most highly educated people of Buffalo | studied by every earnest student." were present. There is no doubt Dr.

Matthews is doing a grand work."

her own exertions. I lectured for her city of South Bend, on Sunday, October 25. This is a town of nearly 50,000 inother places. People 'can't agree.' find it is like what the fellow said when 'Be gob,' he said, 'there are thirty work men and thirty-five bosses.' Thus it is many desire to dictate; then friction ensues, and he or she who is qualified to truths are concerned, and work for the this same condition. I think It would be a good question for the N. S. A. to past year, and hope for much in the futake up and instruct its missionaries. | ture." and see if something can not be done so that their work may amount to something. I know of many societies that they have organized, and many more that I have stafted in different parts of suits. And still there is a loud call for | Monday, Oct. 19, for Albany, N. Y., patronage and circulation. We have Mrs. J. D. Palmer writes: "These | some one to come and start a society. I

AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE able work in that line." WASTE BASKET.

E. J. Bowtell gives class lectures in Unity Hall, Main street, New London, Conn., on Sundays at noon, and holds parlor meetings at the residence of Mrs. M. Williams, corner Warren, off Coleman street, on. Wednesday evenings. Sunday subjects announced: On Oct. 18, Divine Power in Man; 25, Power of President and Delegates: Silence; Nov. 1, Self Reliance; 8, Methods of Self-Development; 15, Psychism, Occultism, Mysticism; 22, Obstacles in Way of Progression; 29, The Soul's Tri- | beg to make our report, as follows: umph. Address 26 Pequot avenue, New London, Conn.

C. M. and Josie K. Folsom and C. W. Stewart are located at 2709 Morgan street, St. Louis, Mo., and will attend calls for work at all points within 200 miles of the city. They are holding regular meetings at Howard Hall, 3000 Olive street.

Mrs. LeSieur writes: "Mrs. Frankie Koehler will give to the Band of Harmony members and their friends, a progressive euchre party at her home, 222 Irving avenue, the fifth Thursday of this month, Oct. 29, both afternoon and evening. Commence playing promptly at 2 oclock p. m. Ladies are requested to bring their luncheon who wish to stay for the evening. Begin playing at eight o'clock sharp; score cards twenty. five cents; four prizes given."

C. L. Farwell writes from Girard, Mich.: "Mr. and Mrs. E. W. Sprague held two meetings and organized the Branch County Spiritualists Association at Girard, Mich, I would like to hear from mediums wishing to come

Frank T. Ripley, speaker and mesand lectures and messages week even expense and risk. ings. Address all letters in care of

every Sunday, and also two or three | ion of receipts. week evenings, the philosophy and where Mr. and Mrs. Ripley, two very the merits of other excellent mediums who have visited Toronto, I must say meetings can be held if proper talent that this eloquent speaker is one of the | shall be presented. best, if not the very best, who has come to this city. She certainly knows what she is talking about, and if any human testimony can be believed at all, her marvelous experiences are just as re-

corded in a so-called sacred book." The Church of the Golden Rule meets every Sunday at 52 Dearborn street Hall 310, at 3:30 p. m. Dr. J. H. Randall will speak Sunday next, Nov. 1 Subject: "The Golden Rule."

gion free. Harrison D. Barrett writes: "Another good friend of the N. S. A., in the person of J. B. Hatch, Sr., of Boston, has ualist church—so clean, plenty of fresh | left us during the past year. Mr. Hatch was a patient and true Spiritualist, a Christ. I cannot but think if more of firm friend of organization and espeour churches were like it, instead of be- cially of the N. S. A. He was devoted rumpus in our spiritual ranks. Spirit ing cold. bare halls, so barnlike as a to the lyceum movement and his efforts rule, how much it would help the great | in its behalf were untiring. A good Christendom, who want to split us first, | work of Spiritualism and draw the peo- | man has gone to his reward, and his works do praise to him."

Dr. Beverly writes: "Your last num-The congregations were large, of intel- | ber of The Progressive Thinker was a ligent, well-dressed people, some of the | mine of psychic wealth, and should be

Prof. Lockwood's lectures at Titusville. Pa., created great interest. He M. F. Hammond writes from Misha- should be heard by every Spiritualist waka, Ind.: "I received a call through society in the United States. His ad-large, shall be continued in the general evening, Nov. 8, at the same place she | the Rev. Louise Hallwright, a most | dress now is 161 Whitney Place Buf- | field.

"Dr. Juliet H. Severance, the noted ad- ious Standpoint." Her eminence along | work for a society she has formed by | course next Sunday morning, Nov. 1, by | S. A. agent, or official. They often lack request, will be, "Can the Soul Ever information about methods of conductsociety, Oct. 15 and 18, with such suc- | die?" and "What Is the Meaning of the Second Death?"

Mrs. Cross writes: "The Hyde Park Occult Society have a treat in store for them. On Nov. 1, our friend, Dr. J. M. Green, a Congregational minister will speak for us. Come and hear him; it on The Great Psychological Crime was that Sunday only, as she leaves the city. He has not fixed another date as yet. Don't forget our coming fair the first

week in December." Mrs. Alma Hauser writes from Iowa: 'I am a constant reader of your paper and have been for six years. My father is a veteran Spiritualist, having been converted from materialism to Spiritualism in 1871. He is now in his 90th year, is hale and hearty, a great reader of Spiritualistic and progressive literature, and an enthusiastic advocate of good many to thinking. Mrs. Sprague's | ric dematerializes. Why can not the | the cause. He has attended the Marshalltown Spiritualist camp every year agree to disagree in so far as the basic | except this, for the last five years, and hopes to be able to go next year. I make him a birth-day present each year of The Progressive Thinker and one of the premium books muntil, we now have Bend to be the identical conditions in seven. We also have several of the many other places. All public workers | works of Peebles Watson, Hull and in the Spiritualistic field will testify to others. We are greatly pleased at the progress our cause has made during the

> J. L. W. writes from Utica, N. Y. "We have been having some very interesting meetings at Cornwath Hall for the past five Sundays. W. D. Noyes | mediumship of Mrs. Kates received posand wife have been with us; he delivitive evidence of spirit communion. of wide reading. Wit, philosophy and ered some very interesting and instruct. The blessed results cannot be comwhere they intend to locate."

itualists Association have had a very spiritual papers. When we shall find successful month with Mrs. Cora Mor- such literature and papers in the home speaker who is coming rapidly to the cause at large. when it will be impossible to keep her be informed of what is occurring in conte

ALWAYS GIVE YOUR FULL NAME at home, as she will be called to fill on their ranks, and thus know what the N. gagements throughout the country as soon as her wonderful talents become known. She does not pose as a mes- pers that expects such patronage, to sage bearer, but she has done remark-

For the Year Ending September 30, 1903.

To the National Spiritualists Associa tion, in Convention Assembled-Mr. As missionaries and organizers em-

ployed by your board of trustees, to serve you during the past fiscal year, we We have given our entire time, without vacation, to the cause of Spiritual-

ism in the general field of this associafary societies and to organize new ones. Our labors have been in nineteen states as follows: New York, Massachusetts, Pennsylvania, New Jersey, West liberal in granting space for reports and Virginia, Ohio, Kentucky, Indiana, Illi- notices, for which our thanks are heartnois, Missouri, Iowa, Minnesota, North | ily given. Dakota, Montana, Utah, Colorado, Ne-

braska, Kansas and Michigan. This may seem like a large district for us to cover, but the exigences of our cause, and the desire of your auxiliaries made it almost imperative. With an appointment as missionaries at large, our duty district we could not reach.

sage medium, serves the society at Pe- and assume all risks and make personal ual help. oria, Ill., for the month of November, arrangements. To do that, would mean We may not visit them again as mis-

ronto, Canada: "It would seem quite ev- | National body. We have been agents | and religion. ident that if there was any spirit of in- and organizers, rather than missionquiry among the citizens of Toronto, aries. Yet we can say that we have not for generous co-operation, and to all Can., that they ought to be fairly well | made ourselves a burden to any society | spiritualists for good will and loyal asinformed as to the teachings of Spirit- or person. To the contrary, we have sistance. ualism, for there are no less than three gladly helped the financial interests of good sized halls from whose rostrums several societies by benefits and a divis-

We have organized a goodly number teachings of Spiritualism are propound. | of local societies as auxiliaries of the N. ed; one in the west end of the city | S. A., and of several states associations. Also organized and chartered one state good mediums, lately from England, are association. Many localities have giving both the facts and phenomena. agreed to hold meetings and prepare In the west center, a Mrs. Ryness, a me- the way for a society, as a result of our dium from Michigan, is expounding the visit; and these will be heard from in doctrines from a Christian Spiritualist the future. We think that each localstandpoint, and in the center of the city | ity should be prepared for organization, at St. George's hall, the largest of the before it is forced upon them. We three, Mrs Kate R. Stiles, of Boston, is need perpetuity and not a desultory and engaged by the Toronto Spiritualist untimely effort. To insure stability, the Association for the balance of this N. S. A. and the several state associayear. The hall is being well filled ev- tions should co-operate to settle speakery Sunday by an appreciative audi- ers and mediums in each possible localence, and I think the society will have ity, and to form circuits for speakers, no reason to regret having engaged and sustain them by some form of emsuch an able advocate of the cause as ployment or settlement. Localities are Mrs. Stiles is proving herself to be, for asking for a systematic effort in this without any intention of reflecting on | way, because they have no local work ers in thousands of places where good

Our mediums, especially, should en ter into this method of effort, diffusing their labors and not hiving into localities for personal interviews only. The public cause needs a large number of liable and worthy of credence as if ut | public workers. There is a demand for tered from an orthodox pulpit or re- all, and good remuneration for all, if they will give their talents generously to the public weal. We need many more self-sacrificing toilers than the N. S. A. missionaries so far sent forth. By such plans of co-operation our cause will be Admis. | cemented, and local societies flourish. The excrescences upon our cause that localities have imposed upon them, will die out, and our workers of repute hold the public attention. Our protection consists in employing and supporting responsible workers, as speakers and mediums. This is a very serious matter for your consideration. The first necessity is a generous propaganda fund, which the earnest humanitarians in our ranks will supply, if you will but

make a proper effort to utilize it. Your misionaries do not care to sug gest a plan, but only to propose careful consideration, and if possible, a direct co-operation with the separate state associations for circuit settlement of

speakers and mediums. We would urge, also, that two or more misionaries, or organizers, at

Local societies now organized, need ing their business affairs and the meetings. Without a local speaker, we have found it best to urge them to hold meetings for members only, and thus develop an associate interest before attempting public propaganda.

And the local society should be urged will do you good. Dr. H. A. Cross' talk | to pay more attention to music and song. We are often met with no propostponed on account of being able to vision whatever for musical exercises. have Mrs. Nellie S. Noyes with us on Mrs. Kates has furnished the singing very frequently, and thus has had an additional burden upon her.

She has made a feature of Brother Longleys's songs, and won much applause from the quality of these excellent contributions of our esteemed musical associate. These songs are worthy of a place in each society.

The children's lyceum, though sadly neglected, is receiving more attention than previously. We have found much to encourage us in the prospect for lyceum effort. Every locality can easily conduct a lyceum for the children. Experience is not necessary. A summary of our labors is as fol-

We have held 280 meetings from which we derived financial results, and 32 meetings without such proceeds. A total of 312 meetings-being an average of 26 meetings per month. We also attended the Secular Union annual meeting held in Brooklyn, as the N. S. Albert Turner." Of especial interest A. fraternal delegates.

The total attendance at the 280 meet- | Price \$1. ings was 26,756 persons.

This large number of people have puted. Such meetings are the hope and aided many persons to select the pur-Charles M. Potter writes from Grand | chase of literature, and constantly

8. A. stands for. And it is the rightesus obligation of each one of our pagive generous reports of the field and local work being done, and to encourage

every earnest worker. Let us build, and cease tearing down The good name, and the generous support of every toiler, is the sacred obligation of our association to protect; and for every Spiritualist to enforce. We have received as proceeds of the

meetings, and by donations, \$1,891.34. The total expense and salary for twelve months, has been \$2,108.66.

The deficit paid by the N. S. A. is \$217.32. This deficit will be a bagatelle in the good to result from its expenditure, and will be more than met in a year by the increase of finance accruing to the N. S. A., from societies organized -and we trust, will be many times manifolded by generous donations from tion, endeavoring to strengthen auxil- friends drawn to our cause by meetings

held, and interviews given. The secular press has been generous with us. Our spiritual press has been

Local societies and workers have given such aid that we feel the Spiritualists are indeed awakening into an activity that promises much.

We would like to record the names of our hospitable entertainers-but the list is too large. We can truthfully say was to visit as many states and locali- that no better homes nor more generties as possible. We have not refused ous hospitality was ever given to a visany call that we could possibly fill. In- itor of any character, than has been Formation of Circles and Cultivation deed, we have had more trouble to get given to your missionaries the past into places that would co-operate with | year by the Spiritualists of the United the missionary work than to arrange | States. We are proud of them. They our route to meet calls. But, many are a grand people, a moral people, an places have asked for our services in intellectual people, and a generous peo-

We have felt it to be our duty to go | Personally, we can never pay the debt where local help could be obtained, and | we owe for their hospitality; but we arrangements provided for us, rather | trust they will ever have spirit blessthan to go unheralded into localities ings, as they will ever have our spirit-

He can be engaged for December, Janu- loss of time, and the necessity for a sionaries, for we hope that others will ary and February; also for Funerals | missionary fund that would support the | take up that work, feeling that we have given a sufficient number of years, and The title of "Missionary" is mislead- must have a rest period. But so long General Delivery, Peoria, Ill. He writes: ing, as many persons suppose that we as we live on earth, our hearts and "The Progressive Thinker is eagerly are not expected to receive financial souls will be given to the cause of Spirlooked for each week. One gentleman help, but to give free service to socie- itualism: and though we may no longer in this orthodox town, Oxford, Ohio, ties or localities. Whilst the N. S. A. serve your National Association directdeclares it is his Bible. The Progress- board has desired that we shall help ev- ly, we will continue our labors to assist ive Thinker is the best Spiritualist pa- ery locality all we can, irrespective of its progress and for the spiritualization proceeds, yet we are expected to ob- of the world and the development of W. Hague Evans, writes from To | tain all possible financial help for our | Spiritualism as a philosophy, science

Fraternally,

G. W. KATES AND WIFE.

GOD -OR MAN?

An Open Letter to the Clergy.

Seeing in The Progressive Thinker several articles recently in regard to 'Psychological Crime," I am impressed to write some things that often take place when an evangelist like the late Dwight L. Moody, is conducting a revival.

I well remember of reading an ac count in the papers at the time of Mr Moody's revival in New York City, accompanied by Mr. Sankey. Several became insane, and the papers spoke of one young man in particular, a German who had just graduated from college with high honors, and his parents had great hope in him to make his mark in the world. He attended Mr. Moody's meetings every night for a week, when he became hopelessly insane, and was sent to an asylum.

Was it God or Mr. Moody that caused this talented young man to lose his rea son? It was certainly one or the other. if the latter, is it not a warning to keep away from such men and their meet-

How is it possible for a just God to lave anything to do with such a sad state of affairs? Here was a young man of great promise, seeking the true way of life, willing to meet God and learn the right way of living in his earthly life, that he might the better enjoy the life beyond, smitten with insanity, bringing a great deal of trouble and misery upon himself and friends. It is somewhat hard to charge it to Mr. Moody, and yet a great deal harder to charge it to God, who, the ministers say, is "full of justice, love and mercy." Certainly there was no love or mercy shown here. Where was God, that he could not have thrown a psychological influence around this young man and saved him from such a fate, at such a time? This is only one case out of

It is a well known fact that most people can inhale ether without much if any injury to themselves, and it is also a fact that many spirits have been driven out of the form by ether being administered to them. I have known of such cases; one, in particular, where a strong young man, in good health, was | spiritual laws; to note that new forces, given ether, to have a bullet cut out of as discovered and applied in wireless his leg, and his spirit left the form in less than half an hour. It seems in such cases that the spirit cannot stay where the ether is.

real or magnetic fluid that passes from tor to get control of his subject. The magnetism of many persons

readily mixes, like milk and water, while the magnetism of others refuses to mix any more than oil and water: and on these fine ethereal principles. did not Mr. Moody throw a psychological influence over this young man-not enough to thoroughly control him, only partially, enough to dethrone his reason, producing the effect called insanity? Will the clergy who claim to know all about God and his ways, explain these things?

Is not this a psychological crime? Was it God or man that caused the C. E. BROWN. insanity? West Paris, Me.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Poems. \$1. U less books are for make Chicago Vegetarian Society. Price, 25 | at this office. cents.

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"Voltaire's Romances." Translated from the French. With numerous ilheard the gospel of Spiritualism, as we | lustrations. These lighter works of the could offier it, and many of them by the | brilliant Frenchman, an invincible enemy of the Catholic church, are worthy romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

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Menace to American Civilization. By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant, Price-25 cents. For sale at this office. "Spiritual songs for the Use of Oircles, Camp-meetings and Other Spiritnalistic Gatherings." By Mattle D.



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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose graveliones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his asme familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple is principle and construction shograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spirtual power than the one now in use. I believe it will tenerally superacde the latter when its superior merits become known." Securely packed, and sent postage paid from

the manufacturer, for \$1.00. Address: HUDSON TUTTLE. Berlin Heights, Ohio.

We give thanks to the N. S. A. board ASPHODEL BLOOMS

Other Offerings

EMMA ROOD TUTTLE.

This volume concains a selection of the beat poems of this gifted author and storiettes con ributed by Clair Tuttle in her charming style. There are 285 pages, with six full page illustra-tions, including photogravures of the author and Clair Tuttle. It is bound in blue with alespecially adapted for recitations. The Author needs no introduction to the spiritual public: Her songs are among the best in spiritual literature. Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the post of

the New Dispensation.
The Mecca says: "Psychic Poems."
That crudite critic, Wni. Emmetto Coleman; "To all lovers of good poetry this book is confidently recommended."
Will Carlton: "I have read with great inter-

Sarah Thorpe Thomas, the Humanitarian says: "A most exquisite bouquet * * * * the thoughts echo and re-echo through the deepes recesses of my heart. I have some word of praise for every page.' The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flewers, is offered hoping to give rest and pleasure while waiting at the way stations on the journey thither

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A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillan Whiting, author of "The World Beauuful," "After Her Death," "Kate Field. A Record," "A Study of Elizabeth Barrett Browning," Cloth, \$1.00. Miss Whiting finds the title of her

Leigh:" "If a man could feel Not one, but every day, feast, fast, and working-day. The spiritual significance burn through

new book in these lines from "Aurora

The hieroglyphic of material shows, Herceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and telegraphy, are simply laws of an un-Seen realm into which bumanity is rapidly advancing and thus gaining a new environment. From this evolutionary, progress, as illustrated by physical sci-When one person psychologizes or ence the author of "The World Beautlhypnotizes another, it is the fine ethe- ful" continues the same argument presented in those volumes in a plea that one to the other that enables the opera- 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 con-E:ant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same escential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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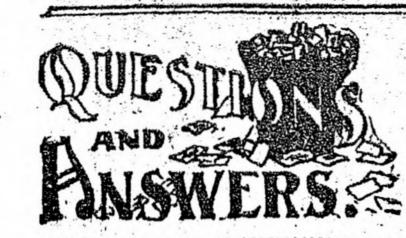
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This department is under the man-

Hudson Tuttle. Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of re mit. spondents, that to give all equal hearing compels the enswers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be dep-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. Dyery one has to wait his time and place, and all are treated with equal

NOTICE.-No attention will be given anonymous letters. Full name and adthe name will not be published. The become excessively large, especially letpary courtesy of correspondents is ex-HUDSON TUTTLE.

from other planets, tenable?

from this to other worlds. It is not it would affect all classes, bringing where living beings originated, but how? To suppose that such germs, adhering to cosmic dust or fragments falling from other planets, transfers the inquiry, and we ask, how did life come on come by the constant improvement of the planets? Somewhere and at some time, the first being must have come into existence. Was it by the action of not be after their present fancies. It | Jamieson. unguided forces, by laws, or by a direct will not be like any of the Utopias action of a supreme being?

and it is astonishing to see men who from the present government. profess to highest scientific attainment, resort to such cheap means of notoriety. There is not the least grounds to infer that such germs were ever transported Could we only see the faces to this earth. There is every reason to show that such transference is impossible.. But granting such germs really came and found lodgment. From what is known of the conditions prevailing on the surface of the planets, a living being, adopted to such conditions could not exist on the earth.

The environment here furnished such as sustains the forms of life which have been awakened with being. Any wide departure of a being from. mony with the conditions which prevail. would cause extinction. The living beings of this earth, are in harmony with the conditions which here prevail, and could not exist on any other planet.

G. I.: Q. How can the memory be

improved? There are many books, giving intructions how to cultivate the memory. Some of these "systems" are so cumbersome that when the mind is filled with the system or method of remembering. there is no room for anything else. Perhaps the good they do is by the awakening of the mind to give attention. This is the one great secret of memory. An event, which by its startling nature, deeply fixes itself on the attention never forgotten, while passing scenes obliterate each other. Hence if the attention can be quickened, and made to Los Gatos, Cal. take deep impression of an event, or anything coming to the mind by way of reading or conversation, the memory will preserve such impressions in proportion to their strength. Association of ideas and classification may assist but the best exercise of memory is committing passages, lists of names, and dates of events. Reading as usually practiced vitiates the memory. Reading with wide-awake attention, repeat ing over and over the expressions and ideas, constantly strengthens

Health is an important of the memory may fail because of mental lethars on the result of nervous weak TI It may never have been trained to give the deep impressions which approprion in a subject or event make indelible. This attention, or concentration of thought, is gained by constant effort and is the reward of the student given by diligent study.

J. J. Zimmerman: Q. I have always opposed everything spiritual and thought from a child up it was all the devil's work, but having been in a few circles, and seen things so wonderful, sometimes firmly believe. But now so many writers and spirits in The Progressive Thinker give so many different opinions, some believing in the Bible and God, and others just the opposite. some in reincarnation and others laugh at that doctrine, that I am on top of the fence, and wiggly fence at that, and I sometimes think I'll fall off on one side and then I think I'll have to fall off on the other. How can I be assured?

A. The situation of this correspond ent, which he so ingeniously expresses will be appreciated by most Spiritual ists. When one is shaken loose from authority and has no standard except his own reason, it requires a long time to become assured. So fixed is the belief in the infallibility of spiritual beings, that when they disagree, or blunder in their communications, it becomes to such minds almost positive evidence that the source of such messages is not as claimed.

The Progressive Thinker is a forum where individual expression is freely given, criticised and compared. If all its writers were suddenly translated into the next life, they would, as remaining unchanged, write as they now do, until they met with experiences to change their views

brought as proof that spirits do not ex- "History of the Christian Religion to ist, or that the communications are the Year 200," etc. A condensed statefrom the devil, would equally as effect- ment of facts concerning the efforts of ually prove that these writers do not church leaders to get control of the govexist, or the writing is from the evil ernment. An important work. Paper,

What are we to do, then, having no guide, or court of final appeal? Simply to take what our reason sanctions and reject what it does not. We are not to become egotistical and set up for authority. We may have to cast aside many pet ideas and beliefs, with the coming of more perfect knowledge, and hence must not have an overbearing assurance, and cultivate charity for those who differ from us. They walk by the light that is given them.

By hearing all sides, and mental digestion, there is assimilation of ideas and growth of belief in principles which to the mind become most clearly demonstrated. However "wiggly" the fence, it will become firm, and there will be no desire to perch on its sum-

To become convinced of the truth of Spiritualism, facts should be observed and studied, until by their accumulation, the reason is satisfied.

Eli Thorp: Q. Is it possible to real-

ize the "co-operative commonwealth"?

If so will it benefit all classes alike-the rich, the middle classes and the poor? A. The best government is that which gives the largest freedom of thought and action to the individual consistent with the good of the whole, and assists only where the whole can perform the work better than the individual. This is the best government because it fosters the strongest and most perfect dress must be given, or the letters will character, developing the highest types not be read. If the request be made, of men and women. Whenever government stands in the way of this individcorrespondence of this department has ual freedom, it is tyranny. The government of the United States is founded on ters of inquiry requesting private and this principle. It often departs from swers, and while I freely give what it, but whatever growth has been made, ever information I am able, the ordi- has been along this line. Growth in the future must conform thereto. This apparently is the cause of evolution and if it were possible for a co-operative commonwealth to embody it, there culiarly and unnecessarily sensitive on Harlow Henson: Q. Is the theory would be no doubt of its success. The this point, but after going to the pletely received, unsatisfactory to himthat the germs of the lowest living be- plans, however, thus far presented ap- trouble of relating a number of personal self, when the parties for whom they ings are brought by dust or fragments pear to be opposed to this line of experiences in the phenomena of Spirit. were intended might have filled up the growth, and contemplate a change little | ualism, which he claims he can explain | gaps themselves in such a manner as to A. Several men, high in the walks of short of revolution. The government, science have broached and advocated through its officers, is to take charge of | tion that they are caused by the spirits | ing and satisfactory to them than would this theory, which really shifts the ex- the individual, for that is what this coplanation of the mysterious problem, operation leads to. Were it established

It may be inferred that there will the government, something to answer the demand of social reforms. It' will which have been dreamed of. It will The problem is to be answered here, come of the slow growth, evolution,

them to a common level in wealth, and

as far as possible in aims, purposes and

COULD AND WOULD.

Of our loving spirit band, As they kindly gather near us, Crowding close at either hand, Would our hearts beat fast in anger? Would our minds with envy burn? Would we leave the paths of virtue, And to passion's alters turn?

Could we only know how anxious Our dear loved ones, gone before. Are that they may plant the harvest That will reap a peaceful store, Would we scatter seeds of slander That may weight a neighbor down? Would we grasp with greedy clutches What our brothers rightly own?

Could we heed the higher lessons That our angel friends e'er teach, Would we be so rude in action? Would we be so mean in speech? For their theme is love supernal-

Kindness scattered everywhere. Lifting up our fellow mortals To the comforts all should share. Could we realize that heaven

Is not walled and paved with gold, As our Jewish brethren taught us In the dogmas born of old. Would not now spring up an Eden And a heaven of joy and rest. If we lived up to the teachings

Of the spirits who are blest?

BROTHERHOOD.

would not be an emperor. And reign in palace grand: While want and untold misery, Were dwelling in the land. The poorest peasant on his soil,

Whoever he may be, That gains his bread by honest toil. Is richer far than he.

would not choose to have my birth The lot of millionaire; The deepest, truest things of earth, Are not for him to share. The sacrifice that oft is known,

To help another's need; This is the poor man's wealth, alone, And he is blest indeed.

If breathes my heart one earnest prayer Along life's changeful way: Whatever may my brother share, Be mine, from day to day. When shall we learn to recognize, In every human heart, A symbol of that Love Divine,

Of which all are a part. ALICE M. WARREN. Proctorsville, Vt.

.The Michigan Mediums' Home. The mediums' home that was purchased through the interest of John F. Goff, the pioneer Spiritualist, in August,

1902, is now free from debt. On the 25th day of September, 1903, the mortgage of \$3,000 was paid and the mortgage discharged. The above moneys were raised by donations at 'camps, etc. Now we have a good, comfortable home for indigent and worn-out mediums. The ladies of the Grand Rapids and Lansing societies have furnished two beautiful rooms; there being two or three mediums in the home at present; so it is not a matter of talk

but a matter for action. Now that this beautiful place is free from incumbrance, let all true Spiritualists help to sustain these mediums who have given the truths to the world, of the "life beyond the grave." Those wishing to send money for this

cause would find it thankfully received. as would other donations which might help to carry on this institution. MISS RENA D. CHAPMAN,

Marcellus, Mich. State Sec'y.

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Prof. V/. F. Jamleson and His Explana-

osophical point of view, it is in explana- wise explanationss . but. tions. While Brother Jamieson has not given them, we are all very naturally sider J. Frank Baxter one of the most he declares that : "I put my own expla- tellectual, moral and convincing medi- | gued that there was no possible room to ists' theory of spirit outside of earthly spiritually, but corporally or naturally body." At this writing, October, 10. spurn to do a dishonorable act. We had 1903, his explanation or explanations him for the Fort Wayne Society for a

Just what the reason for their failure to appear, is. I am at a loss to determine. For some reason or other. Bro. Jamieson seems disposed to ignore me altogether in his later articles, and to devote his attention particularly to Bro. Lyman C. Howe. Bro. Jamieson says: "If Brother Howe and myself continue the good work, Spiritualists will become more critical and skeptical."

There can be no question that Bro. Howe has given Bro. Jamleson quite a large amount of intellectual food in concentrated form, to digest which will regnire not a few efforts to assimilate, but inasmuch as I was the first one he tackled on the subject of "Intelligent Skepticism," and he has left his work unfinished, he should courteously do me the honor of closing up his gaps in our controversy, before he gives his entire attention to Bro. Howe. I may be pereaders of The Progressive Thinker and to myself, that his explanations should be forthcoming at his very earliest convenience. I am quite sure that Bro. Howe himself would be glad to see these explanations, before any special attention should be devoted to the line of argument he has introduced, which seems to attract if not to annoy Bro.

Explanations are the order of the day. Indeed, they are characteristic of our rising generations, or of young America, and are themselves the explanation why so many are drifting away from old beliefs. I am asked almost daily, by my own children, and people generally, for explanations; the why and wherefore of things. Occasionally I can furnish them, but more frequently, I cannot. I tell them frankly, when unable to satisfy them, that I, too, am a seeker with them for explanations. For instance, I would like to know how, in trumpet seances, we hear articulate language from intelligences undoubtedly separate and distinct from those embodied and sitting in the circle, who present no physical evidence of being in possession of the organs necessary to speech, larynx, vocal cords, etc. While I am unable to explain this, yet the fact that we do thus hear such articulate language, is there, and in no less a fact because I cannot explain it. We know that the reproduction of the human voice in speech and song is accomplished by the application of electricity known as the phonograph; but just how it is done, just what the modus operandi is, just why it invariably produces certain results when the "conditions are favorable," when the "conditions" are perfect, just what produces the voice of have been by the most pronounced phethe original person who sang or talked over the sensitive, revolving wax cylinder, whether it is the electricity or the nograph does no tdo away with the pho-

I cannot tell why sugar is sweet, or would come to you a whistling?" vinegar is sour, or how or why the grass laughingly replied, "No, I certainly cangrows, but I can tell that they are all not recognize any lady who would

I cannot explain the phenomena of usual Spiritualistic explanation, which, I not only believe, but feel that I know. is correct as far as it goes, i. e., that disembodied spirits can and do, when the conditions are proper, get into communication with embodied spirits; but just how they do it, I cannot explain. I why, the modus operandi, the law, the philosophy of the phenomena of Spiritualism; but that those phenomena do occur, I know to be a fact, and a fact that is now acknowledged by scientific writers who are not Spiritualists, such as Prof. Thomson J. Hudson, who, in his book, "The Law of Psychic Phenomena," wrote as follows:

"I will not waste time, however, by attempting to prove by experiments of my own or of others, that such phenomena do occur. It is too late for that The facts are too well known to the civilized world to require proofs at this time. The man who denies the phe nomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him. Think of the foregoing as coming from a scientist who was not a Spiritualist. He frankly admits the fact of the phenomena, but seeks to explain them on his dual theory of subjective and objective mind. But his theory does not explain my experiences nor those of Spiritualists generally, in the phenomena of Spiritualism. While Mr. Hudson has failed among Spiritualists in establishing his explanation of their phenomena. he has succeeded admirably in aiding them to establish the fact of their imalism, and was exceptionally effi- sisted that Spiritualism is reduced to occurrence, for which we should all be cient in his efforts to promote our "scientific certainty." This is their very grateful to Mr. Hudson.

fair share of our gratitude, because, like excited wide-spread shinterest He abandon their old positive position: "It Hudson, he, too, acknowledges the fact leaves two sisters, one Mfs. G. W. Dick- is a demonstrated fact that spirits comthat there are genuine phenomena inson, of Brooklyn, N. Yo, and the other, municate with the people of this earth," known as Spiritualistic. But while Bro. Mrs. M. B. McLenglian, of Chicago. for Brother Howe now asks, "Is it so In anything?" Jamieson accepts this fact, he acts, talks and writes as one who repudiates it. Unlike Hudson, Jamleson spends his time in persistently endeavoring to fraud of Spiritualism, thus more or less it castly and effectively hiding its true and genuine envelope. Hundreds of testimonals. phenomena. As an infallible skeptle. writing and debating in the interest of skepticism and materialism, he is ever B. Newcomb. Excellent in spiritual losing sight of the fact that he ac suggestiveness. Cloth, \$1.50. For sale enough could be "materialized" to supknowledges there are the genuine phe at this office. nomena of Spiritualism. These he "Buddhism and Its Christian Critics." for indigent mediums. Hair, home, claims to be able to explain on other By Dr. Paul Carus." An excellent study heaven and happiness could easily clusgrounds than the Spiritualistic, but his of Buddhism; compact yet comprehen- ter in Reed City, while the good Docexplanations fail to put in an appear- sive. Paper, 50 cents. Cloth, \$1.25. tor's brow would become enwrenthed ance. We do not see them, He ought For sale at this office. to know, as every reader of The Pro- "The Life Booklets." By Ralph pings" from millions of Katie heads, evgressive Thinker does know, that the Waldo Trine. Three daintily beautiful ery hair carefully examined "under the controversy between Bro. Jamieson and little books, finely adapted for holiday microscope," verified by Brother Howe. myself has reduced itself down to the presents. The titles, are, "Character, Think of the possibilities! requisition for his explanations of the Building by Thought Power," "Every phenomena which he freely admits are Living Creature," and "The Greatest genuine; the only difference now be- Thing Ever Known." The matter is of tween us is that he claims for them a high-toned spiritual character and of different explanation than I do. We helps... burpose. Proce 85 cents each. both agree as to the prevalence of "Gleenings from the Rostrum." By fraudulent phenomena, and the neces. A. B. French. Cloth, \$1. For sale at sity of constant vigilance on the part of this oldes.

the investigator tel detect and prevent imposition, and we both agree that notwithstanding the fraudulent, there is the genuine. The later new constitute the gist, the essence, the point in our controversy. How are thos explained?

maintain that they are explained only If there is any one thing more than by the Spiritualistic hypothesis. He another, in which I take a reculiar de- maintains that they cale be otherwise

Let me close this contribution by repromised that he would furnish the lating one or more experiences for Bro. readers of The Progressive Thinker his Jamieson's explanation at Will introexplanations of the phenomena I have duce them by the statement that I conlooking for and expecting them, since | conscientious, honest, clean, upright, innation that the phenomena are wholly ums and lecturers on the Spiritualistic of human origin, against the Spiritual- platform I believe he would not only (for he gives us to understand that he period of three months and his engagehas more than one), have not material. ment was a most brilliant success. The only objection I personally have to him is that he is so far ahead, above and in advance of the average Spiritualist. His messages are sometimes tardy in coming to him, and he is obliged frequently to continue his lecture beyond the ordinary period for discourse, while

waiting for the peculiar influence to reach him. In the meantime his audiences are apt to grow restless, even under the spell of his matchless oratory which alone constitutes the feast intel lectual. But the great majority of his auditors assemble more especially for the tests and megsages he gives, and thus the great truths embodied in his lectures proper are slighted.

I have said that Mr. Baxter's tests are

sometimes tardy in coming; but it is likewise true that when they do come they count. I never heard him give a poor, unsatisfactory message. Indeed he has often refused to give messages at all which he only partially or incomupon other grounds than the suppost. have rendered the whole more convinc- light is feeble compared with the illuof the dead, it is certainly due to the have been the case, had he received them complete or in a manner that would have made them appear "cut and

On one occasion Mr. Baxter, while

giving messages at the close of a lecture, felt quite certain that one he was wrestling with was intended for me, and yet he was considerably confused by the spirit intelligence calling me 'Hi," while he (Mr. Baxter) was under the impression that my name was Henry. But, true to his messages as he received them, he addressed me as "Hi," gave me a most interesting message, and then the mame of Robt. D. C. Huestis. Now, Robt. D. C. Huestis was one of my warm boyhood friends, and died as far back as the year 1863, and was the only one of any of my friends or acquaintances to my knowledge, who called me "Hi." Mr. Haxter gave his name in full: Robert Dibble Comstock Huestis. We used to mack a good many jokes on "Bob" as his chums called him, for having so many names. Bob and I were good friends notwithstanding the fact that we were both paying considerable attention to the same young lady, I was requested to act as one of the pall bearers at his funeral in Fort Wayne, in the summer of 1863, but could not serve in that capacity on account of an attack of acute rheumatism, While my name is Hiram and the abbreviation "Hi" is the most natural and correct, yet d was invariably called "Harry huntilal got to be a physician when I was balled "Doctor," to the wax cylinder, in the instrument or by mydnitials iftH. Villy illo the superficial reader this experience may not: appeal as being anything much to prize but to me it is worth everything have been as much convinced by what

I will relate another and then close this already too lengthy letter. A few wax, or both, and, if either or both, why years ago, at the close of a lecture deit should so be, I, at least, cannot ex- livered by his wife, and after the audiplain. My inability to explain the pho- ence was dismissed, Mr. Folsom came nograph; it is there as a fact just the overcoat and inquired: "Doctor, would you recognize the spirit of a lady who

might be called little experiences, as

come to me whislting." "Wait a minute," said Mr. Folsom, "I Spiritualism, other than by giving their am now getting a name with this peculiar impression; I get the name of

Thomasetta Hanna Skinner." "All right," I said, "I recognize it instantly.'

Miss Thomasetta Hanna was one of my young lady friends in Fort Wayne. She was one of those cheerful, rollickam absolutely ignorant of the how, the ing, romping, playful girls, whom a long-faced Methodist would undoubtedly have dubbed a "tomboy." She would stop and play marbles with the boys on the street or sidewalk, and was a noted whistler, whistling the most · difficul airs. She married Benjamin Skinner, at that time local editor of the Fort Wayne Gazette, whose father, Rev. Dr. Skinner, was pastor of the First Presbyterian church in Fort Wayne. They finally moved to New York where she died over twenty years ago, and her remains were brought to this city for interment. She died and was buried when Mr. Folsom, who gave me this peculiar message, could not have been more than four or six years of age. But, gentle readers, pardon me I did not inend to take up so much of your time. may say, in closing, that I still await

Bro. Jamieson's explanations. H.V. SWERINGEN. Fort Wayne, Ind.

Prominent Spiritualist Passed to Spirit Life.

At the age of 82" the venerable J. sible to have it so, that would be very Simmons passed to spirit life at a hos- satisfactory. But is it so in anything?" pital in New York." For many years he | Why, Spiritualists have been saying for traveled in this country and Europe as | years, "Yes, it is so in Spiritualism." the agent of Dr Shade. "He was thor- He seems to have forgotten that he, in oughly versed in the philosophy of Spir- the early part of this discussion, cause. He was an able contributor to strongest claim. We are bringing out Brother Jamieson is also entitled to a the Spiritualist press. and his articles the fact that our Spiritualist friends

MRS.M.N.PERRY, C 10 Drawer 417, Long Beach, California. "Discovery of a Bost Trail." By Chas.

nessed a genuine materialization," "the genuineness of which there is no possimore be mistaken than those who "witnossed" moteors. Dr. Sweringen ardoubt the meteoric shower and no possible room to doubt materializations of spirits. But Brother Howe comes for-

As my opponents could not, or did not, answer my question and show what connection there is between an astronomical fact and spirit materialization, I proceeded to show that the dark, or semi-dark, seance affords tricksters an opportunity to impose upon credulous customers. Brother Howe himself says "it is often easier to cheat and give the appearances of genuine phenomena than to get the genuine." I believe him. But this is not what Dr. Sweringen set out to prove, is it? The Doctor took the position that spirit materialization is as much a demonstrated fact as meteoric showers. Brother Howe says: "I believe the meteor story, but I do not know it is true." He says he has a thousand-fold more evidence of "materialization than of that meteoric shower -notwithstanding, he says, "it is often easier for the medium to cheat than to get the genuine." Here are his own

"I have a thousand-fold more evidence of certain psychic facts-even long-accepted story of the meteors." Astronomical facts, according to Howe, are heavily discounted-their mination of a dark circle! He admits "people have been deceived, of course, in many ways, by cunningly-devised tricks." Church members, I have ob-

served, when attending spiritual (!) circles are more easily deceived than Spiritualists because they are unfamiliar with those "ways that are dark and tricks that are vain."

Says Brother Howe: "But it is possible, yes, easy, with a reliable medium, to put the question of fraud entirely out of the problem."

That is the medium long looked for: medium that is a medium. Glorious realization! a medium who will submit. as Howe tells us should be the case, to 'critical exactions," and he adds, to "conditions as absolutely fraud proof," (this is Howe's own language) and he says, "without the possibility of decep-

Brother Howe requires what Robert Dale Owen, he says, did not demand: "Impose all the restrictions."

Where, oh, where, can that kind of a medium be found? Why, in the name

It will be admitted, therefore, that if it should turn out that no spirit ever communicated (these are doubtless the 'facts' referred to) then Spiritualism is

Brother Howe innocently asks me what astronomers testify of meteors! 'Are they real stars?" Well, well. He says: "Prof. Jamieson is especially exacting that knowledge must substitute faith." This is what Spiritualists have been preaching for half a century. They have repeatedly told their Christian neighbors that mere belief in future existence is not enough; that what the race needs is absolute knowledge that human beings live after death-and that Spiritualism came into the world to supply this thirst for knowledge. Friend Howe says, "If posin anything?"

Several years ago there was a brisk trade in paraffine molds of spirit hands. They have been, with the "rope-tying tests," driven out of the spiritual market-place by the merciless lash of fraudproof donditions, leaving gentle Anna

(Continued on page 8.)

A DIFFERENCE

My Spiritualist friends have tried to make it appear that materializations of spirits and astronomical facts are light, in a scientific, religious and phil. explained, but fails to give us his other- equally well established. One Spirit-

ualist, Dr. Sweringen, said: "I have witble room to doubt." Those who "witnessed" "materializations" could no ward and says about the meteor part: "This statement requires proof,"

For fear the medium may, after all, mpose upon us, my dear spiritual

of truth and humanity, have not the Spiritualists been doing this great work? Brother Howe says it is "easy" to do it. They have had more than fifty years of trying to do what is so easy. If I can find that "reliable medium" (we have a surfeit of the other kind) with whom we can "put the question of fraud entirely out of the problem"-"entirely," mark you-it will simplify the question: it is so easy! Yet Spiritual ists say it is undeniable that a "reliable medlum" and a counterfeit medium are so near alike that it is almost impossible to detect the difference. Indeed, many reliable mediums, having been rigidly tested for years, were discovered, often by critical Spiritualists who love truth more than mediums, to be tricksters. Some of the leaders of Spiritualism have admitted that even the best mediums will trick sometimes. the National Spiritualists Association, ism, "supported by Spiritualists, use

'medium' as a term of reproach." years after Spiritualism came into the world. "to prove beyond the possibility of a doubt" that mankind live beyond the grave. It is an important problem, a grand announcement, but a meagre performance. In a discussion with one of the ablest Spiritualist debaters, he said to me that "if every medium were a fraud" he would still cling to Spiritualism! But Mr. Tuttle, more pulcely ical, says "that it appears as self-evinomena, and these can be investigated by and through mediumship." He further declares that the origin of "Spiritualism with its sublime philosophy was in mediumship. Without the facts furnished thereby, that philosophy would

He tells us those clippings from

Katie King's hair "compared with those taken from her head at previous seances, were identical under the microscope." Is that "scientific certainty?" Blessed curls! What a thriving business the Katie King spirits could drive, for the benefit of "reliable mediums" and demure hair-dressers. Ringlets port Dr. Spinney's humanitarian home with harmony and hair, fresh "clip-

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A MOST IMPORTANT DISCUSSION.

Between the Veteran Worker, Lyman C. Howe, and Florence Huntley.

Please remember, 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 Progressive Thinker, affording a rich and Valuable intellectual treat, never before offered to the readers of any Spiritualist paper. The discussion between Mr. Howe and Mrs. Huntley will follow right along after the Symposium, which will appear some time in October.

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A DIFFERENCE.

(Continued from page 7.)

Eva Fay a monopoly of rope. Brother Howe says Jamieson "accepts and acts upon faith vastly more than he does upon knowledge." Surely; I do not deny that there is faith, belief, hope, confidence. What I object to is the assumption that any of object to is the assumption that any other is as good as knowledge. "We have knowledge of future existence!" has been the happy song of the Spiritualist for fifty years. Brother Howe himself admitted that "present-day experiences," "scientific certainty" have the advantage. What then does he mean by asking if there is knowledge in anything? Mr. Allen Noe, an earnest Spiritualist, said "We do not accept the testimony of anyone. We accept the facts as demonstrated to us through our senses." The mass of Spiritualists have been saying the same thing all

these years.

Brother Howe asks: "Has he carefully examined their trustworthy characters as witnesses? Has he questioned and cross-questioned them [witnesses of meteors] as we do many who report spiritual facts?" Yes, many of them. But I never

found a single instance where the purported spirit could bear those tests of direct questioning and cross-examina-tion. I have applied this method to scores of the best mediums in the United States. They all fail in such an ordeal. Again and again I have been told by "reliable mediums," so considered by Spiritualists, "We can only give ered by Spiritualists, "We can be you what we get"; or, "Conditions prevent answers to categorical questions." I have interviewed J. V. Mansfield, Henry Slade, Charles Foster, Mary M. Hardy, Mrs. Thayer, Mrs. Blair, Mrs. Holmes, Harvey Mott, and more than one hundred other mediums. They all fail. I am not blaming them. They do the best they can, I suppose. How can they give knowledge which they do not possess?

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A HALFWAY HOUSE.

It is Needed for Ecclesiastical Spirit ualists.

There seems to be two very distinct classes among Spiritualists, and the dis-tinction seems to be receiving great atention and becoming more pronounced with each moment that is occupied in attending to them. Appearances rather indicate that for both classes to try to occupy one fold will lead to very great activities, to state the case mildly.

The diagnosis given in The Progressive Thinker of Sept. 26, by Rey. Daniel W. Hull is only one symptom of the grave condition of the clerical class. That sweet effusion, breathing forth such a spirit of brotherly love and tolerance, shows that someone has arrived at the febrile stage of their malady which is characterized by flighti-

ness.

But, Daniel, we ain't mad. We like
to have you call yourselves by your
proper ecclesiastical titles. Say and think and act church as much as you please, and it will not drive us mad, Take up all the practices of the Catho. lic church during the dark ages that best express your present stage of mental and spiritual growth and we shall still smile serenely-only we would suggest that they don't exactly seem to blend smoothly with the words Modern Spiritualism; and when you try to tack them together in one piece, it has rather a queer effect on the nerves, something like a crazy quilt. When we see you ordaining a young woman who never even graduated in a Morris Pratt Institute-see you laying priestly hands on her, transforming her into a gospel duck full fledged, with power to christen any amount of bables, to s-o-l-e-mn-i-ze marriages and to perform all ec-clesiastical antics whatever, why, we have to rub our eyes and wonder whether the world has moved forward, or if it has run off the track and we are

all being whirled back to old chaos. You want us to swallow the church and all ecclesiastical belongings, be-cause in some old forgotten age of the world, those words did not mean what they do now. Yes! some of our least blood-thirsty anarchists are trying to nalm off that same kind of logic on the world, but somehow, murder to-day means killing, and though we unfortunately have to use the word anarchist. we are not anxious to perpetuate the species. The world is rapidly emerg-ing from the darkness where priestly was possible; the shackles are broken; the chick is hatched and no amount of pen or tongue lashing, of anathema or maranatha can frighten it back into the old shell again, and your Reverence will find it equally impossi-ble to ridicule the Freethinkers among Spiritualists out of court, or in any way to coerce them into swallowing your

quack ecclesiastical nostrums. So, if you really want a nice quiet, orthodox churchianity, with all its reverend appurtenances, you had better put up your ecclesisatical fences good and high and get a strong, thick door to your sheep cote, and keep out these overgrown, unruly members of flock who refuse to be hobbled or tied to your make-believe churches, and who have lost all fear of God, man or the devil; for I am afraid you never can break them in so they, like good sheep, will meekly follow the bellwethers and bleat in chorus with the Hull flock. A

halfway house will be the thing for you.

Most truly your friend,

MRS. H. A. STOCKEY. Seattle, Washington.

FRESH FLOWERS.

Entwined in a bunch of roses Was a card, which bore my name On one side: and on the other Were, "Thoughts of you," and they came?

From dear ones, whose life I am guarding

With a care which belongs alone To a mother, over her children, After leaving their home.,

The roses are fair in their color, And express a deep sense of Love, Their odor is sweet to my senses, And over my eyes I feel move A moisture which tells of deep feeling

When I see, "Thoughts of you," and I'm praying Your thoughts will forever be here.

And a memory that I am held dear,

And when, perhaps, far in the future, Mother earth makes a bed for my rest.

May I hope that you will not forget me, But lay some fresh flowers on my breast. And if far away, and you cannot,

Send "thoughts" that my memory is green, They'll reach me, I know, up in heaven, For there's only a veil hangs between MRS. M. J. ALLYN.

Akron, Ohio,

Eternity.

In The Progressive Thinker, No. 723, C. P. Mitchell replies to an article of mine, headed Eternity, as appeared in

Thanks to Brother Mitchell for his reply, but he seems to have overlooked answered. I am not troubled at all about Eternity. It is simply time, that never had a beginning and can never have an ending. I know it is here and everywhere, now, and always has been, and always will be. That is easy.
But, oh, my! can Brother Mitchell, or

any other brother, either on earth, or from any other sphere, convince me that man, as an individualized being is coexistent with eternity?

If I had a beginning, then I am sure I

am not immortal. That I will go to pieces somewhere down the ages. And the pieces will be so small you cannot find me. I will simply become a part of the great ocean of elements, an ocean that has no bottom, no shore, no surface.

I fully believe that, in the sense of annihilation, nothing is ever lost. But does not the change destroy man's individuality?

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At a recent meeting of the officers and managers of Dr. Peebles Institute of Health, Ltd., it was decided to withdraw the special offends the sale of stock now being made Spiritualists, and the date set for the withdrawahwas November 15. This step was decided upon because the block of stock originally set aside for this purpose has been fully subscribed.

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PASSED TO SPIRIT LIFE.

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

It is with regret that we are called upon to announce the passing to the higher life of Mrs. Moore, wife of our esteemed co-worker, Harry J. Moore, Mrs. Moore passed away at Colorado Springs, Colo., where she had gone with the hope of recovering her former change of climate, failed to bring other than temporary relief. Too much cannot be said in praise of Mrs. Gehring, mother of Mrs. Moore, for the constant care she gave her daughter, even accompanying Mrs. Moore to Colorado Springs. As a result of a request of 7:30, at Marble Hall, 467 West Rangelon, assistant patents of M. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Rangelon, assistant patents of M. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Rangelon, assistant patents of M. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Rangelon, assistant patents of M. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Rangelon, assistant patents of M. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Rangelon, assistant patents of M. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Rangelon, assistant patents of M. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Rangelon, as a fine of the first Mrs. Moore, made before she passed away, her body was buried at Oakwoods ceived during his wife's sickness and 8 p. m. Messages by H. F. Contes and also those received since his wife has others. Plenty of good music. joined the angels and spirit loved ones, from whom she received many beautiful and comforting messages while she was in earth life. Mrs. Noyes, of Boston, Mass., conducted the funeral services at both the undertaker's and cemetery.

Passed to higher life, Mrs. Maria Locke, of Albany, New York. Yes, we have had sad events, that spoil

our peace, And fling the veil across the brow; But, in the life to come, such days will cease.

And we shall summer in a blessed Now. ARZELIA C. CLAY. Grant, Mich.

cago West Side Hospital, Monday morning, October 5, after a severe illness of about six weeks. Mrs. Wight was a most devoted and active member of the Church of the Soul and Band of Harmony. Mrs. Richmond officiated and a most loving tribute was paid to the memory of our dear friend and sister. as hosts of friends in this city and elsewhere. Eight ladies, belonging to one of the G. A. R. posts, of which Mrs. Wight was a member, gave parting

Words.

We shall greatly miss her presence among us, but we are comforted that she is at last free from suffering, and that she dwells in love close to us in m, and lecture and tests at 8 o'clock.

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. spirit. The remains were taken to Niles, Mich., for interment. MRS. L. LESIEUR.

Passed to spirit life, Lula Banghden, aged 18 years. She was a graduate of the high school in Lansing, Mich. 'A sad yesterday—a rounded pile

door.

O'er one who lived and loved us from always in attendance to give readings her birth-

we lower." ARZELIA C. OLAY.

Grant, Mich. D. J. Bunnel passed to the higher life tests by Prof. R. S. Ray, pastor.

Oct. 6, at his home, at Delphi, Ind. He

The Englewood Spiritual Union will

for the writer to conduct the services.

MRS. INDIA HILL.

passed to spirit life, September 26, aged country and remained until the close of a. m. the rebellion.

LUCY S. CARROLL. Washington, Pa.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

tion of The Progressive Thinker. It 3148 Indiana avenue. 31 will contain Occult and Spiritualistic The Second Charch of the Soul meets news with which every one should be in Van Buren Opera House; Madison familiar. No other paper published on street and Calingnia havenue, every this earth contains such a vast amount Sunday at 3 and p. in. Mr. Shaeffer of matter so well adapted to enrich the will lecture, answer questions and give mind. Send in a subscription now.

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SPIRITUALIST MEETINGS.

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

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room the Church of the Soul, meets at Room 512 Masonic Temples every first and third Thursdays of the month; lafternoon session at 3 O'clock. The ladies furnish refershments. Supper served health. It seems as though all the best at 6:15, including tea and coffee. Evenskill of medern science, including ing session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers Mrs. S. J. Ashton, assistant pastor.

dolph street, corner Sheldon. Church of the Sphit Communion, cemetery. Mr. Moore wishes to thank Kenwood Hall, 4308 Cottage Grove ave all the friends for their verbal and writing. Conference and messages at 3 p. ten expressions of sympathy that he rem. Lecture by Dr. J. O. M. Hewitt at

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are inited to attend.

The Spiritualistic Church of the Stu dents of Nature hold services at Nathan's Hall, 4565 Milwaukee avenue, corner Western everue, Sunday evenings, 7:30 p. m., Mrs. W. F. Schumacher, pastor.

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

Mrs. Caroline Langston Wight, of 43 opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunpassed to spirit life, while ill at the Chicago Was Side North and Chicago Wa o'clock. Tests and music at every ser

evenings at 7:45 at 205 Lincoln avenue. The Hyde Park Occult Society holds negularo Sunday evening services, 17.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson She leaves many near relatives as well Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corre

sponding secretary, 560 East 55th street.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall corner Thirty-first street and Indiana avenue, where truth-seekers and invesne high school in Lansing, Mich.
A sad yesterday—a rounded pile of earth

Was waiting but to be the heavy

Was waiting but to be the heavy her daughter Cora, the "Child Wonder." between the meetings. Also free dem With tender hands, the marble form onstrations by C. A. Beverly, M. D.,

president. The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and

had reached the ripe age of 79 years and open its fall meetings the first Sunday 9 months. He was an avowed Spirit-ualist, ever ready to attack the citadel at 8 o'clock. Conference in the afterof ignorance and superstition, and with noon. The Ladies' Auxiliary will meet his clear logic invited the thinking Thursday afternoon. Hopkins' Hall, minds to investigate what to him was 528 West Sixty-third street, Englewood. the philosophy of life. He made all the For further information, address Geo. arrangements for his funeral, sending Hamilton Brooks, 6600 Normal avenue.

The Church of the Soul, Mrs. Cora L. 80 years. He was a man of beautiful v. Richmond, pastor, holds services character and a free thinker; one among the first to go out to serve his ple, at 11 a.m. Sunday-school at 10

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holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street Progressive Thinker.

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The First Union Spiritual Church holds services every Sunday, 7:30 p. m., in Temperance Hall, 330 Sixty-third street, Englewood. Dr. J. H. Randall, lecturer. Mrs. Cochonour, psychic reader. The public secretally invited.

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