



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

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A SCIENTIST IS CONVERTED

A Noted Savant Convinced by Scientific Methods.

HOW DR. RICHARD HODGSON WAS IMPULSED TO ACKNOWLEDGE HIS BELIEF IN THE POSSIBILITY OF INTERCOMMUNION WITH THE UNSEEN WORLD THROUGH HIS STUDY OF A REMARKABLE MEDIUM—MONTHS OF PATIENT INVESTIGATION.

Spiritism? Mediums? Messages exchanged with the dead? You shrug your shoulders contemptuously, says the New York Herald. You speak of credulity and superstition. So used Dr. Richard Hodgson, a man with a trained scientific mind. But Dr. Hodgson's views have undergone a radical change. Seven years' investigation have revolutionized his opinions. During that period of time he has applied his scientific methods to what he considers a most thorough investigation of a remarkable medium, Mrs. Piper, whose seances have been the occasions of some astonishing spiritual phenomena. These phenomena have completely convinced Dr. Hodgson that spiritism is a reality and not a sham, while that eminent psychologist, Professor William James, of Harvard University, frankly admits that the Piper phenomena are "the most absolutely baffling things he knows of."

Dr. Richard Hodgson is the latest convert to the spiritualistic theory. He is a man of thorough scientific training, and for some years past has been at the head of the American branch of the Society of Psychical Research in Boston, and it is through an American human instrument, Mrs. Piper, of Arlington—a Boston suburb—that Dr. Hodgson has made his experiments.

Everybody interested in psychic matters and who is not in these days—has heard something about how Mrs. Piper came under the notice of Professor William James, instructor of psychology at Harvard; and how, later, the Society for Psychical Research in England had her go over there and stay from the fall of 1889 till the spring of the following year, during which time she gave eighty-three sittings, under the supervision of such men as Professor Lodge, Dr. Walter Leaf, Mr. F. W. H. Myers, etc. Even the famous Sir William Crookes, inventor of Crookes tubes and present president of the Society of Psychical Research, studied the phenomena.

All these great men gave forth opinion tentatively rather than assertive, the only point of entire agreement being that the woman had "supernormal powers."

Dr. Leaf thought this supernatural element consisted in the ability to accept thought transference from the sitters. Professor Lodge believed that more was involved than this could explain, and found himself forced to believe in telepathy.

But telepathy from many distant persons at one and the same moment he could not make feasible, and telepathy from deceased persons he would not accept but as a last resort. Information extracted from persons present he could not admit as possible under the supervision exercises where the woman was in absolute ignorance of her sitters, even to their names.

On Mrs. Piper's return to America the society sent Dr. Hodgson to Boston to reside in order to devote himself to experiments begun by Professor James, and which time would not permit that gentleman to continue.

Dr. Hodgson's supervision covers from 1891 up to the present year. The sittings number 600. One hundred and thirty of these were persons introduced to Dr. Hodgson, not by their own names, and of whom the medium was entirely ignorant. Furthermore, interested parties had set a watch upon the movements of those who might bring information from unlooked for sources. As a result of his untiring studies, the records kept and recently given by Dr. Hodgson to the Society of Psychical Research "Proceedings" form some of the most curious reading ever penned.

PART II.

How the Medium Prevailed. Adopting the inductive method, Dr. Hodgson, in this report to the society, omits nothing. He gives as much space to the failures as to the successes, and discourses on how the failures prove even more than the successes the presence of spirits trying under difficulties to make themselves known. But perhaps the most curious point to the general reader is that Dr. Hodgson finds himself constrained to believe that those who die of mental disorder, or who suicide, cannot communicate until, possibly, after they are long time in the other life. From eight cases of suicide, more or less known to him, nothing could be obtained. No one was found able to communicate immediately after passing out. All however seem desirous of doing so after they come to a sense of their environment.

At times these efforts remind one of telephoning, with the medium for an instrument, and a scramble to get a hearing before the earthly operator leaves his end of the machine.

When Dr. Hodgson began experiments the spirit boss—so to speak—called himself Phinuit, and claimed to have been a French physician. Much research has failed to find a record of his earthly career.

In 1892 Phinuit found himself obliged to take a side seat while a new and dominant personality came to the front. This personality is designated throughout as George Pelham, or G. P., though that was not his real name, which is

soon. Now I can see you, my friends. Your voice, Jim, I can distinguish, with your accent and articulation, but it sounds like a big bass drum. Mine would sound to you like the faintest whisper.

"Our conversation then is something like telephoning—by long distance telephone."

"G. P. laughs. 'Were you not surprised to find yourself living?'"

"Perfectly so, greatly surprised. I did not believe in a future life. It was beyond my reasoning powers. Now it is as clear as daylight. We have an astral facsimile of the material body."

"G. P. P. when living would probably have jeered at the association with the word 'astral.'—Dr. H.]

"Nothing of importance."

"Why don't you write about this?"

"I should like to, but the expression of my opinion would be nothing; I must have facts."

"These I will give you, and to Hodgson, too."

"Will people know about this possibility of communication?"

"They are sure to in the end. It is only a question of time."

"What is Rogers writing?"

"A novel."

"No, not that. Is he not writing something about me?"

"Yes, he is preparing a memorial of you."

"That's nice. It is pleasant to be remembered. He was always kind to me. Martha Rogers (deceased daughter) is here. I have talked with her several times."

Here follows an account of the girl's peculiarities, also many inquiries and remarks about friends still in existence, and regrets that it would be so hard to make his father believe—with his mother it would be easier.

"All references in this conversation," adds Dr. Hodgson, "proved absolutely correct."

We are also told that trying to look into this world is much like looking through a keyhole to learn what people are doing within a room.

NEVER FAILED TO RECOGNIZE. Although great numbers of people had sittings, and G. P. never failed to recognize everybody whom he had ever seen before, and seemed never weary of assisting strangers, no one had made personal intimacy inquired than the Howards. Here is a description of a rather dramatic scene for a "spirit" to play:

"Mr. Howard," says Dr. Hodgson, "was supporting Mrs. Piper's head, I was following the writing, and Mr. Howard was sitting some distance away smoking a long pipe when the following conversation ensued:

"G. P.—Now, what will I do for you?"

Dr. H.—Asks for any special message he may think desirable; anything about philosophy, etc.

"Mr. Howard—Well, George, before you go to philosophy—you know my opinion of philosophy."

"G. P.—It is rather crude, to be sure."

"Mr. H.—Tell me something. You must be able to recall certain things that you and I know. I ask you because several things I have asked you have failed to get hold of."

"G. P.—Why did you not ask me this before? Do you doubt me, dear old fellow?"

"Mr. H.—I simply want something—you have failed to answer certain questions that I have asked—now I want you to give me equivalent to those answers in your own terms."

"What does Jim mean?"

"G. P.—Do you mean our conversation on different things, or do you mean something else?"

"Mr. H.—I mean anything. Now, George, listen for a moment—listen, listen."

"G. P.—I know."

"Mr. H.—I mean that we have spent many summers and winters together and talked on a great many things, and had a great many views in common—went through a great many experiences together. Now—(G. P. commencing to write) Hold on a minute."

"G. P.—You used to talk to me about—"

Dr. Hodgson goes on to explain:

A PRIVATE COMMUNICATION.

"The transcription here of the words written by G. P. conveys, of course, no proper impression of the actual circumstances. The inert mass of Mrs. Piper's body turned away from the right arm and sagged down as it were, limp and lifeless, over Mrs. Howard's shoulder, but the right arm, and especially hand, mobile, intelligent, deprecating, then impatient and fierce in the persistence of the writing that followed, which contained too much of the personal element in G. P.'s life to be reproduced here."

General statements were read by me and assented to by Mr. Howard, and then was written private and the hand gently pushed me away. I retired to the other side of the room and Mr. Howard took my place close to the hand where he could read the writing. He did not, of course, read it aloud, and it was too private for my perusal. The hand as it reached the end of each sheet tore it off from the book and thrust it wildly at Mr. Howard and then continued writing.

"The circumstances narrated, Mr. Howard informed me, contained precisely the kind of test for which he had asked, and he said he was 'perfectly satisfied, perfectly.'"

DR. HODGSON'S PLEA.

The number of things said and done is indeed bewildering. Dr. Hodgson has not yet got into shape for the public eye his most convincing testimony. That is likely to be forthcoming at the end of this summer.

He complains, naturally, that the most convincing part of his investigations he is debarr'd from giving, owing to their extreme personality, and he intimates a promise that some of this restriction will be lifted and in the near future he be permitted to give out his more convincing facts.

He makes his plea for the spirit hypothesis only after testing all others

and finding they do not fit in with the facts, and he makes no dogmatic claim that his spirit theory is yet conclusive, his claim rather being that it is the only scientifically reasonable one in face of indisputable phenomena.

The failures and confusions by being due to natural causes he finds the strongest proof of the spirit hypothesis. He pictures several persons trying to hold a conversation with one who is forced to spell out his words instead of speaking them in the natural way.

"Let the reader imagine himself interrupted at every two or three words by interlocutors who tell him they did not catch his last word and ask for it to be repeated several times. Further, suppose that it is so difficult for him to hear that he hears only part of what is said. Having made this experiment let the reader then suppose that instead of using his own voice to spell his words with he is placed on one side of a machine (the medium) so constructed that the thoughts running in his mind have a tendency to be registered in writing on the other side of the machine, not so fast as he thinks them, but at the rate of writing, and that it is only by reading this writing that his interlocutors know what he has to tell them."

"Let him further suppose that one or more persons are standing near him, on the other side of the machine, and talking to him or to one another within his hearing, so that the words which they say tend to be registered in the writing, and let him further suppose that he is unfamiliar with the machine and that the writing produced has a tendency to vary somewhat from the words actually thought by him owing to imperfections in the machine."

"Let him further suppose that the part of the machine in which he is placed is filled with a more or less suffocating gas, which produces a partial loss of consciousness, so that sometimes this gas is much more poisonous than usual (weakness or ill health of medium), and that its effects are usually cumulative while he remains in the machine."

"The important failures of G. P. were due, primarily, I believe, to the ignorance of what he was doing, and to communicating under some such conditions as these. And I cannot too strongly emphasize my conviction that unless the presence of such conditions is constantly recognized by the investigator his further researches in this field will be futile."

He also shows that it is as illogical for people to look for entirely successful communications when they approach in a spirit of hostile doubt as it would be to look for satisfactory intercourse with human beings whom they approached in similar manner. Nor does he see any reason why spirits should be expected to possess equal talents as communicators.

PART III.

Professor James' Comments.

Subjoined are some remarks from a forthcoming paper by Professor William James, which shows the yet tentative condition of the problem:

"The conversion of Dr. Hodgson to Spiritism marks a critical passage in the history of the Society for Psychical Research as well as in Dr. Hodgson's own career. I am sure that there has been such a conjunction of a good medium with a thorough investigator, and in this result the report marks an epoch in our knowledge of trance states."

Dr. Hodgson considers that the hypothesis of fraud cannot be seriously entertained. I agree with him absolutely. The medium has been under no assigned kind of fraud, but simply fraud at large, can hardly be regarded as an especially scientific explanation of specific concrete facts."

PHENOMENA SUI GENERIS.

"No; Mrs. Piper's trances are phenomena sui generis. Mr. Hodgson, admitting the element of supernatural knowledge in them as a fact, weighs against each other as two theories of its origin telepathy from the sitters and spirit communication. He finds the latter theory to offer, on the whole, the least resistance."

"If I may be allowed a personal expression of opinion at the end of this summary I would say that the Piper phenomena are the most absolutely baffling things I know. Any definitely known form of fraud seems out of the question; yet undoubtedly, could it be made plausible, fraud would be by far the most satisfactory explanation, since it would leave no further problem outstanding."

"The spirit hypothesis exhibits a vacancy, triviality, and incoherence of mind painful to think of as the state of the departed."

"Mr. Hodgson has to resort to the theory that although the communicators probably are spirits, they are in a semi-conscious or sleeping state and only half aware of what is going on. The habits of Mrs. Piper's neural organism largely supply the definite form of words, etc., in which the phenomena are clothed."

"Then there is the theory that the subliminal extension of Mrs. Piper's own mind misrepresents in this way, and plays these fantastic tricks before high heaven, using its preternatural powers of cognition and memory for the basest of deceptions. Many details make for this view, which also falls well into line with what we know of automatic writing and similar subliminal performances on the public at large."

"But what a ghastly and grotesque sort of appendage to our personality is this from any point of view!"

"Finally, we may fall back on the notion of a sort of floating mind stuff in

the world, infrahuman, yet possessed of gleams of superhuman cognition, unable to gather itself together except by taking advantage of the trance states of some existing human organism, and there enjoying a parasitic existence which it prolongs by making itself acceptable and plausible under the improvised name of spirit control."

MATERIALIZATION.

Some of the Causes of Imperfect Results.

The outside enemies of Spiritualism have from the first maintained that it was delusion or deception, often the latter. The enemies inside our own ranks have been those who have helped the outsiders in many ways to accentuate and to make true this false theory of the Hydesville persecutors and their followers. It is a trait of the undeveloped man, envious as he is in a world of sham, to assert that all is deceit which he cannot understand. To be unable to explain a thing is to vote it a humbug. When we consider how patiently the scientific man or inventor arrives at his truth, we can realize how worse than children do the mass of people act in the reception of that which in any way bears on previously formed religious ideas. Such can only be addressed through the avenue of the senses; so physical manifestations through agencies of the senses are the only ones that obtain. It is the judgment of the facts presented is warped by previously formed opinions shaped by those who are entirely ignorant of spiritual things.

In view of this ignorance there are a few things that should be told to every circle about to witness the phenomena of materialization. They should know that a spirit cannot be seen by the physical sight; and that the appearances are made up, transient forms, quickly brought into shape and more rapidly disintegrated. Part of the process by the workers degrades is of a mental character, and mental states in the circle prove a very important factor. To obtain these best conditions, it is necessary they should be moulded by the spirit workers through agencies of the senses, and, further, assisted by music on our side. The entertainment in the case of every materializing medium consists of both materialization, transfiguration and personation, each used as best it can be within the limit in which the masters of this phase are placed and held by many obstacles. The entertainment thus addressed to the senses of sight, sound and touch is interlarded during the making up of the forms and clothing, with the wit, clever and mischievous chatter of the child control, by which our minds are entirely diverted from the state of positive expectancy aroused by sight of the forms.

The circle should know that the performance of wonders is of itself no evidence of the reality of spirit action, and that imperfection of a form tends to results more or less. This imperfection is shown in the resemblance of the forms to the medium; as when conditions are unfavorable the likeness is plain, and when favorable the separate individualities are very strongly marked. The evidence of spirit is always contained in the character of the manifestation; recognitions, often in answer to memory past events; intelligence conveyed by the forms; the varieties of human character; the peculiarities of these as differing from the medium; in sight materializations and dematerializations; the passing of matter through matter; the making of clothing for the forms; the proved absence of confederates; the appearance of two or more forms at the same time; the language of a form unlike that of the medium and being recognized by persons in the circle—these are a few of the evidences which place the unbeliever as the credulous person, who, discarding the facts plainly presented to his senses, can believe in deceit, which latter is something he can neither prove nor understand.

The members of the circle need to know their own assisting and retarding power in the harmony or antagonism of the individual minds composing it. The one fact that overshadows all others is the unsatisfactory results side by side with those most complete; suggesting that the process is one of extreme delicacy, and that the hindrances are many. One can fail to observe the disintegrating action of light on the forms; the often imperfect make-up in size of figure; lack of detail in faces; inability to produce men's clothing for male spirits, with a male medium; heads with faces only; busts without bodies; forms who never speak; those who rarely speak and those who talk incessantly.

The great difficulty this phase of mediumship has to encounter is in the fact that it costs less effort to suspect than it does to know. There are two methods by which investigation is usually conducted. In one by far the most frequent, the investigator puts himself in the position of a police detective, proceeding on the theory that the manifestation is a crime and the medium a criminal. The other is the method of the man of science, a pursuit of truth (not crime or falsehood), without bias, and in a spirit of kindness which makes receptive the truth-seeker.

H. W. BOOZER.

Grand Rapids, Mich.

Wedding Bells.

On Wednesday, July 27, at the residence of the bride's father, Cedar Vale, Kans., Reece Luellen and Miss Corn Belle Drumm, were united in marriage in the presence of a few immediate relatives only. The ceremony was performed by the writer. The young people are popular in their set, and represent two families who are among the best known Spiritualists in that community. Happy indeed is that union, where heart, brain and soul are in happy accord. MATTIE E. HULL.

PLAIN TRUTHS.

Illustrating the Present Status of Our Cause.

Reflecting upon the very able address by H. D. Barrett, delivered at the Jubilee, I would like to add my testimony, as I think his lecture was an array of truth throughout.

It would be well indeed for the cause of Spiritualism, as well as individuals, if such truth would be taken to heart and acted upon.

The trickery indulged in by the sharks who are sailing under the banner of mediumship is lamentable, as well as the credulity and selfishness exhibited on the part of Spiritualists, and Spiritualist societies, who are constantly asking but are seldom willing to give; and when they do it is most liberally to the shrewdest trickster, while the honest medium, who is seeking to keep in touch with the higher influences of the angel world, and thus be able to give the masses the truth, which develops mankind both spiritually and intellectually, is least sought for, and meets with discouragements on every side.

Mr. Barrett surely knows what he is talking about; I can certify to many of his statements in my own experience. I was lecturing and working in a certain city in Iowa, a few years ago, during the cause, by speaking every Sunday evening, and at times during the week, besides devoting my time and talents in giving concerts to raise funds to pay off an indebtedness which was left a burden on the society through mismanagement in the past, and paying hall rent and running expenses. I was obliged to stand upon a rostrum, receiving the inspiration from our loving spirit guides, with a man who had a cuspidor by the side of his chair, into which he would empty the tobacco juice which accumulated in his mouth to an overflow every few minutes; this man was the president of the society.

When someone suggested that Bro. Eselsen was doing a noble work, and without remuneration, the old Spiritualists of many years' standing replied: "He can well afford to do that, as he is being developed by it."

And again when I was in one of Illinois' most famous cities last winter, laboring for the cause of truth, lecturing twice a week, besides healing the sick and afflicted without money and without price, I succeeded in working up an interest, filling our hall to an overflow with eager seekers for truth. Everything seemed lovely until I talked organization, when the old would-be Spiritualists, who had been dormant for about twenty-five years, renewed their old-time quarrels again, which of course detracted, and when some of the newer additions to the ranks, with a kindly feeling, united with new investigators to circulate a paper to surprise me with a purse at Christmas, as a token of appreciation, some flatly refused to contribute. And when there was a surplus in the treasury of funds, accumulated from collections the directors refused to touch it, on the grounds that they might want a test medium sometime. Of course I realized then that I was working for the cause, and feeding a few progressive souls on real spiritual and intellectual food, and earning money which others thought should be used to gratify their curiosity on the phenomenon plane. It is in this, the primary department, where so many have been lingering for years, talking progression and about the wonderful advancement in religious thought.

If you ask them what they know about the philosophy of Spiritualism, and in what way they have been benefited by it, they will at once lunge out and tell you about table-tipping, the talking-board, or some materialization plan. It is in this, the primary department, where so many have been lingering for years, talking progression and about the wonderful advancement in religious thought.

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When you are permitted to look through the law of psychometry into their past, you discover that they have prevented the beautiful thoughts given by the angel world, and use them as a cloak to cover up their own selfishness and dishonesty, being so engrossed in the material that they have not been able to rightly appropriate the beautiful teaching that the higher spirit world is giving to mankind. It is this class of Spiritualists that do more to assist frauds, than to help the genuine, more to hold Spiritualism in disrepute, than to advance it. They have done more to darken the cause in the last fifty years, than the have been able to undo and overcome. They seem to think they are in heaven, when locked up in some seance-room talking to and kissing little "Birdie," or "Maudie," the cabinet control (the medium) who was a little child twenty years ago, and has never grown an inch either in stature, or in mental development since—judging from such actions that any fair-minded observer cannot help but notice. It is not to be wondered at that Spiritualists are looked upon as a conglomeration of cranks and unprincipled dupes, who are housing and upholding a gang of soulless, soul-destroying leeches, who are sucking at the vitals of humanity, and like a cancer worm, gnawing at the heart of that spirituality which the denizens of the soul world are trying to establish among men. We can well endorse the expression of Dr. Cooley, in The Progressive Thinker of May 21: "Spiritualists should themselves crush out the hydra-headed monster, fraud," but this they will never do, until they turn the searchlight of reason and good, sound common sense upon themselves, and learn to know their own stupidity and lack of spirituality.

What has Spiritualism done for the average Spiritualist, who boasts of having been a Spiritualist for the last twenty-five to forty years? What does he know about himself and his

destiny, and of the real mission of spirit communion?

How much is he willing to give to advance the cause of truth, in dollars and cents, or in real labor? Nothing, unless he is able to see where he is getting more in return, than he gives. He is usually seeking for phenomena, and the trickster is ever ready to meet the demand. Will he ever seek to develop the soul within? Will he always be content with the simple knowledge of the continuity of life, and instead of unfolding the divine within, will he always be ready to judge his fellow-men by his own little benighted and selfish soul, which is so often given to slander and evil thinking? We fear he never will, in this life, at the rate he has been going for the last twenty-five years. He may escape the fires of an orthodox hell, but it is doubtful if he can escape the darkness of an earthbound sphere.

Why should we constantly hurl our missiles of condemnation at orthodox and church, while we ourselves are nursing an orthodoxy as deadly to the cause of spirituality as the advancement of the civilization, of the nineteenth century. Christianity with its record of blood and cruelty has always flourished upon the ignorance of its followers through the foul deception, and fraud practiced upon the part of its priesthood. Evolution of free thought has done more to crush that slimy old serpent, than any other one thing. It has been the best that has crushed the head. Spiritualism, as it stands to-day, has nothing to boast of, nor will it have until it has cleansed its own ranks, and can boldly face the world and openly prove its claims. Let us hope that the better class of Spiritualists will organize, not only to promote Spiritualism, but truth for humanity's sake, and any medium who is not willing to submit to the most rigid test conditions, or is not willing to prove himself genuine, should be put on the fraud list. Organization should not only mean to increase the number of Spiritualists, but the testing of each and every one that claims to be a Spiritualistic medium, and seeks the patronage of the Spiritualistic public. Then the time will soon come when even the most intelligent investigator to a seance because we had not been able to see the trick before. Then physical phenomena would soon be regarded as the open doorway, through which mortals may pass, to obtain the higher unfoldment of principles which enable them to come in but true fellowship with the spirit world, that we may become cognizant of the presence of our spirit friends, and hold communion with them through our own spiritual development, which puts us in the way that leads out of the narrowness of self, out of mental darkness, out of the fog of superstition, and into the pure light of spiritual love and understanding, which reveals our soul powers to perceive the unseen, and all we know of the world, and the glories of the soul world.

The true reformer must apparently tread the wine press alone; and yet not alone, for he sees through the mist the loved ones who are aspiring ever upward.

B. L. ESKELSEN.

Rockford, Ill.

Some Spiritual Reasons Why

To the Editor:—During an experience of over forty years as the writer while investigating Spiritualism and its phenomena, if one thing more than any other has been made plain, it is the fact that it is next to impossible to exactly fill any given programme, at even the best arranged seance. Something unexpected is almost sure to happen, which while it may add strength to some given test, it also serves to prevent the plans made by those in the flesh are not at all sure to be successfully carried out if part depends upon those out of the flesh; some unforeseen hitch occurs, and failure, or partial failure ensues. There are causes for this which are not yet well understood; there is a subtle difference between the laws which govern here, and those which govern over there, yet their interconnection upon each other in such a way as to block each other completely for the time being. But this fact does not discourage the candid investigator.

It is no argument against the use of electricity for moving street-cars, that something may happen to stop instantaneously the current in the line, as is often the case; if the dynamo stop running, the cars must stop, though the cars may stop while the dynamo continue to revolve, in which case the trouble is elsewhere—but it must be sought out and remedied, sometimes requiring hours of discomfiture.

As to the recent Jubilee, about which so much has been said, it is not possible that adverse conditions have not more to do with it than our finite efforts in planning? It is difficult to harness Spiritualism down to any specific routine; mediums often fail to get one word on a slate when most anxious. The reason may appear later; in the meantime we should remember the adage, "The greatest of these is charity."

OBSERVER.

AMENDMENTS

To Constitution of N. S. A.

All persons desiring to amend Constitution of the National Spiritualists' Association, please present said amendments to local chartered society for endorsement, and forward same to secretary of N. S. A. Annual dues should be paid at once if societies desire representation in Convention, to be held in Washington, October 18, 19, 20, 21, 1898, at Masonic Temple.

FRANCIS B. WOODBURY.

When men have once acquiesced in untrue opinions, and registered them as authenticated records in their minds, it is no less impossible to speak intelligibly to such men than to write intelligibly on a paper already scribbled over.—Hobbes.

Energy Shown to Be Communicable.

"LAYING ON OF HANDS"

FACT THAT TOUCH-HEALING

STIMULATE THE NERVE-CENTERS:

HEALTH IS COMMUNICABLE

AWAY BOUNDS THE ANIMAL.

that have been "charmed" by snakes.

Brought to the bar of reason, the opponent of animism, magnetism, or, as the writer prefers to call it, vi-energy, has one unfalling refuge, viz.: to declare such things referable to the imagination; the result of his poetic suggestion, or the effect of mind over mind; charge that if any good is accomplished it is only temporary, &c. Now, to my mind, imagination seems a potent factor in human life and affairs. We are dealt with an unknown quantity. Let us thank the giver for a good and perfect gift for this singular, powerful, but little known as imagination, which enables us to ban-

TRANSFERENCE OF THOUGHT

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Without It, Religion Is but a Hollow Mockery.

FINDS RESCUE IN CAMP.

PRIDE IN HIS RACE.

BOY TRAVELS ALONE

self. The men I know wear

It is heaven upon earth to have a man's mind move
charity, rest in providence and turn upon the poles
of truth.—Bacon.

Perfection is attained by slow degrees; she requires
band of time.—Voltaire.

And the Part He Plays in War.

Friendship must be something else than a society mutual improvement—indeed, it must only be that by way, and to some extent unconsciously.—Stevenson.

Of all wild beasts preserve me from a tyrant; and of tame, from a flatterer.—Ben Jonson.

It is hard for a naughty man ever to forgive one who has caught him at fault.—Bryce.

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ETHICS OF MARRIAGE

children, and aims to lead individuals to seek a high development of themselves through most sacred relations. It is pure in tone and aim and should

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QUESTIONS AND ANSWERS

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

HUDSON TUTTLE.

J. F. Pate sends a clipping from a leading journal wherein the writer, no less than General Walker, asserts that the social order is not responsible for poverty and suffering, but that it is the first curse of God against Adam and the ground, whereby he should only eat his bread with a dripping brow, and concludes: "If then, you complain of poverty, make your complaint manfully and squarely against the Maker of the earth, for poverty is largely his work. The socialist is simply dishonest when he charges human misery upon society. Society has done vastly more to relieve misery than to create it."

The correspondent remarks: "It seems to me that this is a question of such vital importance that it should be presented in all its phases to the public, and I urge it on your attention."

A. The method of applying the remorseless "struggle for existence" which is carried on in the lower forms of life to man, is a sophistical justification of meanness and cruelty. Savage man may be subject to this pressure whereby the strong, the selfish, the devouring exist on the weaker, but with the coming of the humanities, of love and unselfishness with the developed man, this struggle gives way to the assistance of the needy and weaker by the stronger. A thousand charities show the direct opposition to the brutal "struggle."

The logical application of this "struggle for existence" is made by a "reformer" in a leading English magazine, who recommends that the "unfit," the weak-minded, unfortunate, insane, and criminal be no longer sustained by charity by the "fit," but remorselessly put out of existence. "This is the morality of the 'scientific reformers' in its full and logical expression."

It is true in nature the food supply and the demands made upon it are not always balanced, but there is a waste as often as deficiency. It is true that the food of man must in the main be the product of his labor. It is also true that if he be allowed to labor he can produce an hundred times more food than he can consume. Say that the "Socialist" is dishonest when he charges human misery upon society! What prevents the members of society from gaining food and clothing? Is it not the usages and laws which prevent them from laboring, or rob them of its products? Who gave one man the right to hold ten or a hundred times more land than he can use, and the right to exact half the product from those who do use it? Did God ever sign such title? Is it not society?

Men may not be alike in ability, but that does not justify laws which give all rights to the strong and fortunate, and make slaves of those who have only their hands to gain a support.

We have entered the sphere of higher, spiritual understanding, and passed by that phase of brutal indifference to the sufferings of the weaker. We have come to the understanding that we must carry the whole world with us, and not the least can suffer injustice without it is reflected on ourselves.

Society may relieve by its organized charities, but its laws, framed by the conquerors, either by sword or money, sustain inequality, by withholding opportunity to labor, and robbing it of its products.

Gen. Walker is a noted writer from the side of the aristocracy. An experience between the handles of a plow or wheelbarrow, to gain a pittance for his wife and children, might work a change in his views. The allotment of vacant lands to cultivators, made by Gov. Pingree, conclusively shows what labor would do, were it allowed opportunity.

P. K. H., Hamilton: Q. (1) When and where was the confessional in the Catholic church instituted?

(2) When and where was the benediction of the water to turn it into the living body of Christ, instituted?

A. (1) Although, undoubtedly of much older date, and introduced by slow accretions, by priestly craftiness, the Fourth Lateran Council, made it obligatory on all good Catholics in 1215. The more frequently confession is made the better, but it must be made auricularly to a priest once each year, and be paid for in accordance with the desperate character of the sins confessed.

(2) The mystery of the transmutation of bread and wine into the flesh and blood of Christ had its evidence in the oft-quoted passage which is made a part of his speech to his assembled disciples. It may well be a question, however, whether the dogma did not suggest this passage to some interpolating priest.

The wafer was taken with the same form and significance by Pagan devotees in most ancient times. It belonged to the solar and phallic worship, and it was fashioned in suggestive form. In some Catholic countries this form is retained, and thus the earliest phallic symbols are preserved.

While the symbolism was not disputed by any one, the reality of the transformation was always a theme of hot discussion. It was an ideal theological question; that is a subject about which no one knew anything or could know anything, and hence there was a field for unlimited speculation. Whether the bread and wine was transformed into real flesh and blood, retaining an appearance only, or whether they were symbolic, divided the minds of theologians, and not until the Lateran Council (1215), was it made obligatory for Catholics to believe that the priests had power to make this change by the blessing they pronounced. This decree was confirmed by the Council of Trent in 1551.

It was indignantly rejected by all the Reformers, and Protestantism, of course, calls the belief a papal superstition.

Geo. Westcott: Q. Can we not explain the dogma of the miraculous conception by supposing that such was through "materialized spirits?"

A. Were there a shadow of truth in the dogma, we might entertain any theory which looked to an explanation. The facts are that the dogma is a priestly fraud, and requires no further consideration. God-men, holy men with virgin mothers, were plentiful in the ancient days. The story was easily told and accepted by an all-believing credulity. The gods themselves were once men—chieftains—and men yet remained. There was no chasm between man and the gods. If such complete organic materialization of spirit as this question implies, were possible, it would carry with it consequences too appalling for utterance.

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THE ASTRAL BODY.

As Viewed by William Q. Judge.

THEOSOPHICAL EXPLANATION OF SPIRITUALISTIC PHENOMENA—TO THE EXPERIENCED AND THOUGHTFUL SPIRITUALIST IT IS AMUSING IF NOT INTELLIGENT!

To the Editor:—The following is the theosophical disposition of the phenomena of Spiritualism as made by the noted Theosophist, the late William Q. Judge. I shall attempt no comment upon it, because I consider no explanation an explanation that needs explaining. As you are aware, our Theosophical friends have recently split up into two factions. The one adhering to the old system of more or less "understandable" metaphysics, the other settling down to the practice of the affirmed object of their society—that of the establishment of a universal Brotherhood, thus getting into line with Spiritualists as represented by Alfred Russel Wallace, F. R. S., in his recent magnificent address before the International Spiritual Congress, London, July 23, 1898. For ten years Dr. Wallace tells us, he has given special attention to the subject of equalizing the opportunities of the masses—a most sublime subject, worthy the attention of a God. But here is Mr. Judge's explanation of our phenomena:

H. V. SWERINGEN.

"The astral body has in it the real organs of the outer sense organ. In it are the sight, hearing, power to smell, and the sense of touch. It has a complete system of nerves and arteries of its own for the conveyance of the astral fluid, which is to that body as our blood is to the physical. It is the real personal man. There are located the subconscious perception and the latent memory, which the hypnotists of the day are dealing with and being baffled by. So when the body dies the astral man is released, and as at death the immortal man—the Triad—flies away to another state, the astral becomes a shell of the once living man and requires time to dissipate. It retains all the memories of the life lived by the man, and thus reflexly and automatically can repeat what the dead man knew, said, thought and saw. It remains near the deserted physical body nearly all the time until completely dissipated, for it has to go through its own process of dying. It may become visible under certain conditions. It is the spook of the spiritualistic seance rooms, and is there made to masquerade as the real spirit of this or that individual. Attracted by the thoughts of the medium and the sitters, it vaguely flutters where they are, and then is galvanized into a factitious life by a whole host of elemental forces and by the active astral body of the medium who is holding the seance, or of any other medium in the audience. From it as from a photograph are then reflected into the medium's brain all the boasted evidences of identity with deceased friend or relative. These evidences are accepted as proof that the spirit of the deceased is present, because neither mediums nor sitters are acquainted with the laws governing their own nature, nor with the constitution, power and function of astral matter and astral man. The Theosophical philosophy does not deny the facts proven in Spiritualistic seances, but it gives an explanation of them wholly opposed to that of the Spiritualists. And surely the utter absence of any logical or scientific explanation by these so-called spirits themselves, supports the contention that they have no knowledge to impart. They can merely cause certain phenomena; the examination of those and deductions therefrom can only be properly carried on by a trained brain guided by a living trinity of spirit, soul and mind. And here another class of spiritualistic phenomena requires brief notice. That is the appearance of what is called a materialized spirit."

"Three explanations are offered. First, that the astral body of the living medium detaches itself from its corpus and assumes the appearance of the so-called spirit; for one of the properties of the astral matter is capacity to reflect an image existing unseen in ether. Second, the actual astral shell of the deceased—wholly devoid of his or her spirit and conscience—becomes visible and tangible when the condition of air and ether is such as to alter the vibration of the molecules of the astral shell so as to make it visible. The phenomena of density and apparent weight are explained by other laws. Third, an unseen mass of electrical and magnetic matter is collected, and upon it is reflected out of the astral light a picture of any desired person either dead or living. This is taken to be the 'spirit' of such person, but it is not, and has been justly called by H. P. Blavatsky a 'psychological fraud,' because it pretends to be what it is not. And strange to say this very explanation of materialization has been given by a 'spirit' at a regular seance, but has never been accepted by the Spiritualists just because it upsets their notion of the return of the spirit of deceased persons."

"Finally the astral body will explain nearly all the strange things happening in daily life and in dealings with genuine mediums; it shows what an apparition may be and the possibility of such being seen, and thus prevents the scientific doubter from violating good sense by asserting you did not see what you know you have seen; it removes superstition by showing the real nature of these phenomena, and destroys the unreasonable fear of the unknown, which makes a man afraid to 'see a ghost.' By it also we can explain the apparition of objects without physical contact, for the astral hand may be extended and made to take hold of an object, drawing it in toward the body. When this is shown to be possible then travelers will not be laughed at who tell of seeing the Hindu yogee make coffee cups fly through the air and distant objects approach of their own accord untouched by him or anyone else. All the instances of clairvoyance and clair-audience are to be explained also by the astral body and astral light. The astral—which are the real—organs, do the seeing and the hearing, and as all material objects are constantly in motion among their own atoms, the astral sight and hearing are not impeded, but work at a distance as great as the extension of the astral light or matter around and about the earth. Thus it was that the great seer Swedenborg saw houses burning in the city of Stockholm when he was at another city many miles off, and by the same means any clairvoyant of the day sees and hears at a distance. And by a perfect training of all these inner faculties, so that they work without the delusions inseparable from the untrained seer, the masters of wisdom, the adepts of this or any other age, can communicate at no matter what distance with their own fellows or with their disciples."

—H—

Wise and Pithy Sayings.

True happiness consists not in the multitude of friends, but in the worth and choice.—Ben Jonson.

Time draweth wrinkles in a faire face, but addeth fresh colors to a fast friend, which neither heat nor cold, nor misery, nor place, nor destiny, can alter or diminish.—John Lyly.

What is a friend? One who supports you and comforts you, while others do not. Friendship is the cordial drop, "to make the nauseous draught of life go down."—Boswell.

There is as yet no culture, no method of progress known to men, that is so rich and complete as that which is ministered by a truly great friendship.—Phillips Brooks.

The name of friendship is sacred; what you demand in that name, I have not the power to deny you.—Longfellow.

The man of pleasure should more properly be termed the man of pain.—Colton.

That man is not poor who has the use of things necessary.—Horace.

Y. P. S. U. CONVENTION

Proceedings at Lily Dale.

The week just closed has been an eventful one for the wide and interested in the cause of Spiritualism as represented by the younger members in the ranks, the first annual convention of the National Young People's Spiritualist Union having been held at Cassadaga camp.

The exercises in the auditorium on Monday were conducted by the members of the Union, and consisted of the reading of prepared papers, recitations of music, etc., and in the evening of that day a public reception was given to the visiting delegates, which was largely attended and proved to be a very enjoyable occasion. At that time an address of welcome was given by Mr. A. Gaston, president of the Cassadaga Lake Association, followed by a response from Mr. L. C. Evans, president of the N. Y. P. S. U., and remarks by Mr. George H. Brooks, Mrs. R. S. Lillie, Mr. W. H. Bach and others, interspersed with fine elocutional and musical selections.

Tuesday, Wednesday, Friday and Saturday were devoted to business sessions, in morning and afternoon, at which a great deal of important work was accomplished. No sessions were held on Thursday, in order to enable visiting delegates to take advantage of an excursion to Niagara Falls, a sight new to many of them.

On Tuesday evening an entertainment was given by the local Y. P. S. U., for the benefit of the National treasury, and although the attendance charged was small, the receipts were such as to net quite a sum to the Union.

A reception was arranged for Wednesday evening at the parlors of the Grand Hotel, in honor of Mr. and Mrs. Harrison D. Barrett, the first to be enrolled as charter members of the organization. Addresses were given by those interested and active in the work, one and all laying emphasis upon the high regard which was inspired by the honored guests, in their earnest and self-sacrificing efforts to promote the welfare of the cause. The principal speaker of the occasion was Mrs. M. E. Cadwallader, of Philadelphia, who, at the close of her remarks, presented to Mrs. Barrett a silver Jubilee medal which had been forwarded to her by the president of the Junior Spiritualist Club of Great Britain, and the Mayor of London, England—while to Mr. Barrett she presented a basket containing a beautiful floral piece. It was with difficulty that Mrs. Barrett could command voice and language to express her thanks to those who had shown these kindnesses to her husband and herself, but her brief remarks won the hearts of all who heard her. Mr. Barrett then spoke feelingly of his friends at the camp, and stated that, for a number of years Lily Dale had been the only home he knew, and the pleasant memories of those years increased the pleasure of his return when circumstances permitted him to visit the place.

The principal work accomplished by the business sessions of the convention was the perfection of the constitution, the adoption of the form of the National Young People's Spiritualist Union, and by-laws for local unions. These are to be printed at the earliest possible moment, and will then be supplied to the various societies throughout the country that are being formed or contemplating joining the National body.

The reports of the President and secretary showed the accomplishment of many necessary works since the organization of the society in Rochester, last May, and it is expected that much more will be accomplished between this and the next convention. In the short time which has elapsed since the National Union was formed, two societies have applied for charters under it, and others have had the matter of chartering under advisement and are likely to make application for admission soon. The two societies referred to are the Young People's Spiritualist Union, of Lily Dale, N. Y., with 100 members, and The New, of Indianapolis, Ind., with 15 members. These societies were organized under their present names before the National Y. P. S. U. was formed and have not as yet adopted the name which all auxiliary societies are requested to use—that of Young People's Spiritualist Union.

The membership of the National body was 134, and this number has been increased somewhat by the addition of individual members from localities where local societies had not joined the National Union, or where no societies at all existed.

The amendments which were adopted to the constitution were not radical, the principal ones being that the representation in the National convention should be one delegate from each society on behalf of its charter with an additional delegate for every fifteen members or major fraction thereof, and the individual members who might be present and represent themselves; that the annual convention be held during the month of August, the time and place to be fixed upon by the Board of Trustees and awarded prior to April 1 preceding the convention, instead of on the second Tuesday of August at a place to be determined at the previous convention, as was formerly provided.

A report was received from Mrs. M. E. Cadwallader, recently returned from England, where she acted as special delegate from this union to the Junior Club of Great Britain, and also representing this society at the International Jubilee (?) and before the various societies in England. She bore greetings from all these societies to us, and gave a most interesting account of her visit to them, as well as a general outline of their plan of work.

It seemed fitting, before closing this report, to give a brief outline of the objects of the National Young People's Spiritualist Union, and the underlying idea may perhaps best be shown by quoting the preamble to the constitution, which reads as follows:

"We, the young people of Spiritualism, in convention assembled, appreciating the importance of education and co-operation for the preservation and the general welfare of the cause of Spiritualism, and the necessity of advancing its truths among our young people, hereby establish this constitution for the guidance of the National Young People's Spiritualist Union."

The application for membership adopted at this convention, is also worth quoting. It reads:

"I, _____, of _____, believing that the unfoldment of true lives and the better civilization can better be accomplished by organized effort than by individual effort, and believing in the ethical principles of Spiritualism and desiring to become a member of the Y. P. S. U. to aid as much as possible the general uplifting of humanity, do hereby apply for active membership in the Union, and, if accepted, agree to abide by the constitution and by-laws of the Y. P. S. U., and to promote to the utmost of my power the interests of the Union, and the social, moral and spiritual welfare of my associates."

During the convention the question of uniting with the National Spiritualist

Association was discussed, and a fraternal delegate and committee of four were appointed to meet at Washington during the convention of the N. S. A., and to present to that convention a request that the Association make provision in its constitution for the chartering of the National Young People's Spiritualist Union as a national body. The delegate appointed was Mr. I. C. Evans, and the committee consisted of Miss Anna M. Steinberg, Mrs. Marguerite Barrett, Mrs. M. E. Cadwallader and Mr. W. H. Bach.

Special attention was paid to the question of music, and a committee was appointed, consisting of Mrs. Lou Porter Moore, Miss Susie Hayes and Miss Jessie R. Hoagland, to select songs best suited for the young people's work, inquire the price of publication, and refer the matter to the board of trustees, who are empowered to secure the publication of the songs in book form, if they consider it advisable and the finances of the Union will permit.

The committee on emblem appointed at the Rochester Jubilee convention, of which Mrs. Rozella Lauryer is chairman, was continued with instructions to carry out their own recommendations for the procuring of designs, and the submission of cuts thereof through the Sunflower, the official organ of the Union.

The Sunflower, the new Spiritualist paper, edited by Mr. W. H. Bach, of Lily Dale, N. Y., was adopted as the official organ of the Union, and official notices will hereafter appear in its columns.

The number of delegates was fifty-three. The collections for the National treasury by the local committee amounted to \$40.88 and those of the committee on Finance to \$27.25, making a total of \$68.13, of which a good portion will be required at once for printing, etc.

The officers of the N. Y. P. S. U. are as follows: President, I. C. Evans, 136½ B. street S. W., Washington, D. C.; vice-president, Mrs. Lou Porter Moore, 102 E. Perry street, Buffalo, N. Y.; secretary, Mrs. Anna M. Steinberg, 506 Twelfth street, N. W., Washington, D. C.; treasurer, Dr. E. Van Dyke, 84 N. 52d street, Chicago, Ill.; Trustees, Mrs. Rozella Lauryer, 320 E. Main street, Van Wert, Ohio; Mrs. W. H. Bach, Lily Dale, N. Y.; Walter I. Prentiss, 314 Park avenue, Worcester, Mass.

B. GRANT TAYLOR.

NATIONAL Y. P. S. U.

A Work of Vital Importance.

That the future of Spiritualism depends largely upon interesting our young people, I think no one will deny, the importance of the present movement under the auspices of the National Young People's Spiritualist Union. The establishment of this organization is a hopeful sign and deserves the best aid and encouragement that can be given by all who have the interests of Spiritualism at heart. This movement has been neglected so long that our ranks present a sad condition at the close of the first half century of Modern Spiritualism. Yet after the pioneers and veterans in the cause are being mustered out, leaving great gaps in the ranks to be filled, and as very few recruits are forthcoming from our young people to meet the loss, we are subject to a yearly decline. The passing out of the veteran members of our societies has been so gradual, that the inroads have been scarcely observed by the majority of our people.

The failure of Spiritualism to enlist the young, except what effort has been made in the Lyceum, has been a grave oversight as well as a duty neglected. Every society in the ranks of Spiritualism from this time on should put forth its best efforts to sustain the youth people in their purpose to organize for practical work in the cause of Spiritualism. I consider this movement of the most vital importance, and here I wish to say that parents have a duty to fulfill in this direction, for the reason that, if the teachings of Spiritualism are good for the parents, they must be equally good for the children. After receiving the spiritual light and teachings of Spiritualism, it seems criminal to send children to orthodox Sunday-schools, many do, thus entailing upon them the influence of teachings which act as a barrier to the teachings of Spiritualism. When will those claiming to be Spiritualists take heed and fulfill this duty, instead of storing up remorse which they must meet on the spirit shore?

While at the late Rochester Jubilee, I attended a number of the meetings of the N. Y. P. S. U. as its charter members were forming the organization, and also attended the convention in Lily Dale, in August, and was not only deeply interested, but surprised at the knowledge and ability manifested by the members of the Union, in perfecting their organization, under the able leadership of their president, I. C. Evans, of Washington, D. C., who seems in every way competent and worthy to lead this movement.

Having listened carefully to the work while the delegates adopted the constitution and by-laws which are to govern their society, I must in justice say that they are entitled to great credit for the good results accomplished. Each delegate worked diligently to avoid the errors and mistakes made formerly in similar organizations.

Now that this important movement has been so well started, it only requires the co-operation of the various societies with the young people to make a grand success and become a prime factor in the progress of Spiritualism, next in importance to the spirit ray of fifty years ago.

I hope to hear from others upon this subject.

B. B. HILL.

Philadelphia, Pa.

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A CLOUD OF WITNESSES

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There is no doubt that Dr. Watkins could fill The Progressive Thinker each week with testimonials of the wonderful cures made through his gifts, as a healer, and as he gives the entire credit to his guides, we see no reason why the ordinary physician should expect to make the cures that are made through this wonderful psychic.

Dr. Watkins on the 15th of last March opened his Health Home, and it has been a perfect success from the start. This winter he intends opening, in Boston, his Cancer Hospital, where cancers will be killed and removed without the knife or plaster.

To those who desire to be treated at home it is necessary that they should send to the Doctor their name in full, age, sex, and leading symptom, and two 2-cent stamps, and they will receive by return mail a diagnosis. No charge will be made for diagnosing a case.

We would suggest that you write the Doctor at once. One hundred and sixty patients discharged as cured in the last three months.

GEO. A. PEARSALL,
Rural Home, Ayer, Mass.

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New Orleans, La., July 19, 1898.

Dr. C. E. Watkins, Ayer, Mass.—Your letter with the excellent diagnosis of my case was received this morning. You described accurately his condition, and you must be prepared to accomplish his recovery. Respectfully,

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Canton, N. Y.

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East Pepperell, Mass., July 20, 1898.

Dear Doctor—After the three months' treatment you gave me in '95 and '96, I feel that I can call you, as do many other of my friends, "my Father." All speak gratefully of your wonderful powers as a healer. Mr. B. F. Sartelle was in to-day and told me the numbness was fast leaving his limbs.

Yours, etc.,
ELIZA M. HOBART.

So. Berlin, Mass., July 21, 1898.

Dear Doctor—I can see a marked improvement in my case. No headache for two weeks, the longest time without it for years and years. *****

MABEL A. MAYNARD.

Cambridgeport, 23 Norfolk St.,
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Dr. Watkins—Dear Sir—I do not know what to say, only I am feeling better and better all the time.

Yours truly,
MARY WHITE.

Cambridgeport, 35 Pearl St.,
July 12, 1898.

Dear Doctor—I have passed the best two months for five years, free from pain, and I have enjoyed it, you may be assured. ***** Shall sound your praises to all who are sick.

W. H. ACKERS.

Hammond, Ind.

Dear Doctor—Having become very much discouraged, I wrote a dear friend of mine, Mrs. Geo. Geary, Emporia, Va., whom you cured of nervous prostration and other troubles. I knew she had been a great sufferer for years. She told me of her good health; it is now one year since you treated her, it is a wonderful cure, and feeling that you have made a well woman of her at the age of 60, I feel that you can help me. *****

MRS. JOHN A. WATTS.

Mt. Vernon, Wash., July 20, 1898.

Kind Sir—I thought I would write you a few lines to let you know I am feeling fine, improving in health each day, etc.

MARY A. COX.

Chilco, Pa.

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Santa Barbara, Cal.

Dear Doctor—Yours received, and the last clause of your letter calls forth this immediate reply from your grateful patient. I have not been as prompt in sending in my weekly reports as I should, and my reasons are only two: First, I was waiting results; second, said results were so good and satisfactory, that procrastination set in. I am happy to say I continue to improve, in fact do not really need the last supply of medicine, etc.

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For this great gift we are truly thankful, and in return for this great benefit that the spirit world shows us, by using us as their instrument, we try to be worthy, by leading an honest, upright life, free from envy, and try to attend strictly to our own business; always feeling that if we do this, we can do no more.

Perhaps it is wrong in us to rejoice so, in our own gifts, but we do not know why we should hide this light under a bushel, especially when we do not claim it is our own greatness, but the goodness of those who have guided us on in our endeavors to heal the sick.

We love our work, wrapped up in our profession. Nothing gives us so much pleasure as in robbing the grave of its intended victim; yet there is one part of our work we dislike, that is we have to advertise, have to use testimonials to let others know of the good work that is being done, but we must do it, as in this age the specialists or Christos all do so. We must "do as Rome does."

Send your age, sex, leading symptom and two 2-cent stamps to us, and we will diagnose your case as soon as possible.

DR. C. E. WATKINS,
AYER, MASS.

LAKE BRADY CAMP, O.

Account of Two Interesting Seances.

The principal portion of that which it is my intention to relate at this writing, will no doubt be a surprise to many, so also was it a surprise to the one whose name I shall mention, that one being an instrument of the spirit world now, and has been for a number of years, but never until recently have the spirit world used him for the purpose of which I propose to speak. The instrument I refer to is Mr. Charles J. Barnes, the trumpet medium, who is well known to the Spiritualists in several States of the Union as quiet, congenial, and a perfect success from the start. This winter he intends opening, in Boston, his Cancer Hospital, where cancers will be killed and removed without the knife or plaster.

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Sunday Spiritualist Meetings in Chicago.

The Progressive Spiritual Church, G. V. Cordingley, pastor, 3300 Wabash avenue. Services at 7:30 p. m.

Beacon Light Spiritual Church, 617 N. Clark street. Services at 2:45 and 7:45. George F. Perkins, speaker.

Indiana avenue and Thirty-first street, at 8 and 8 p. m. Lecture and tests by good mediums.

Spiritual Investigating Society, at Pym's hall, Robey and North avenue, at 8 p. m., under the direction of Mr. and Mrs. W. L. Brown.

West Side Spiritual Society meets at No. 46 South Adams street at 8 p. m.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Send in notice of meetings held on Sunday at public halls.

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Dr. W. P. Phelon's latest book, is a presentation from the spirit side of life of the basic principles of Mental Healing and their relation to Vibration. The Esoteric undercurrent of the processes manifesting themselves in the operation of healing, is clearly shown to be the silent power of invisible force. Under the head of "Causes and Effects" are made plain many hitherto unexplained phenomena, along the lines of spirit power, attraction, repulsion and overcoming.

It treats of adepts, mediums, and their varied powers. It also has something to say of elementals, and man's power over the unseen. The Helpers and Hostiles of the Invisible World are described, and their abilities specified. Astral conditions, with the process of going out on the astral currents are explained by one who knows. The subject of Fear occupies one whole chapter.

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B. F. Poole, Clinton, Iowa—Dear Sir:—Your Most Noble Spectacles are all you claim for them, and even more. Your Magnetized Compound is a wonderful remedy, and acts like magic upon sore and weak eyes. I would not be without it. Very respectfully,

MRS. J. A. PERKINS.

Easthampton, Mass.

For 30 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail.

Clinton, Iowa. B. F. POOLE.

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The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

OF INTEREST TO SPIRITUALISTS.

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. C. RAY, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above, and I am happy to convince them of the truth of spirit return.

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In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference, if you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in letters, if it is sent in any way, and in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

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With her Magnetized Herbs all diseases that flesh is heir to are cured.

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The book demonstrates that Christianity and its central tenets are mythical; that the whole system is based on fraud, falsehood, forgery, fear and force; and that the Aryan race, ceremonial, dogmas and superstitions are good, that all things combined that I ever took. I shall do it all for you.

Mrs. Wm. L. Lankin, Clifford, Mich., again writes: "I am slowly improving; have been under a doctor a little each day for the last week. Am gaining strength fast. My back, rheumatism, and ailing, but I feel better. I have gained more in the last two weeks than in a year before. The last visitation I had did me more good than all I could have done. I feel better. I shall do it all for you."

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