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Man's Aural Self.

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CHAPTER SEVEN—Continued. Psychometric Suggestion.

There is a faint general realization that suggestion is, and has always been "the soul of things." It is Nature's pet force. The suggestion of fear will paralyze the coming victim. The suggestion of a feast will bait by which fertilization is accomplished, and a coming form evolved. The one motive in human life is suggestive pleasure or happiness, or the accumulation of experience for the same end, against some hour of need. Every man suggests to himself that there is something better than he is now experiencing or enjoying. The suggestion is itself a creative thought of intelligence, and outreaching from center to circumference. We think of it as activity of the units that have blended into brains; and that are, so to speak, at the center of form. But the spectroscopic and the sensitive will trace those vibrations into aura, as we have already seen. Just for the moment let us watch its effect upon the "core" which we call form, because it is all that our mortal sense limitation can feel and see and handle.

Thought, however induced, is a vibration of blended units, and producing a direct effect upon every form that can echo the movement. Taking hearty, good-natured laughter as a text we trace it from its mental center, through every degree of air, to the evolution of a movement which presently affects every unit in the form. Laughter is intelligence in greater harmonious activity than usual. Carried to excess it becomes hysterical and destructive. But the tendency of every manifestation is to ripple itself to the dead level of an universal cosmic force which it has emerged. The movement of the heart, the circulation of the blood, the inflation of the lungs, and every other process of physical activity is not merely a manifestation of energy, but of an impulse of that energy that would soon die out. Impulse after impulse must follow, or form would soon fall to pieces. We call it "pulsation."

Pulsation is always expressing the arrival of a fresh supply of cosmic energy. And since energy is always associated with intelligence of the substance, manifesting as units, every pulsation records the coming and going of units. The child plays and sleeps. The man works and rests, or calls on other energies in another channel. We are told that the heart takes a brief period of repose between its beats. Exhausted energy goes; unexhausted energy comes. Every organ must perpetually renew itself by constantly used-up force, or faculty would cease. The physician counts the pulsations of his patient, and records them as temperature. As a scientist he is feeling the pulsations of nature, which pulsations consist, necessarily, of the outgoing of three units, and the arrival of others ready to go to work. The coal in the furnace is each moment giving up its units as energy, and must be constantly renewed or activity will cease. The metallic form of the engine and engine is more lasting, but it too sooner or later, becomes the victim of its own unceasing unitary energy. The form of man has its furnace where energy is more active than in its bony skeleton, but, as a whole, its existence is far more limited than that of its own aura.

We have now to note an exhibition of the action of intelligence which is deeply interesting. We have always been accustomed to count human form as existing to the extreme limit of its nervous system. In that form we find various centers of intelligence called ganglia. The brain is but a recording and directing office for the various ganglia, who, under normal conditions, do their work without guidance, instruction or assistance from the brain. For instance, the brain is not even conscious of the action of the units which have blended into the all important solar plexus. Neither is the brain normally aware of anything going on in the aura. The ignorant man does not even realize he has an aura; and he does not attempt to produce or occasion a mental effect at a distance from his own body by causing a suggestive vibration within his aura. Nevertheless, as we have seen and know, intelligent units are at work in that aura. The aura is itself composed of such units blending into this form which outstretches beyond mortal limit. Since these units thus embody and express both intelligence and energy, and are also in active vibration, we may be assured there are methods of communication between its parts analogous to the nervous system in the body of Homo. This is a reasonable assumption, for since the aura form is invisible to mortal sense it must remain unknown save by its effects.

The physical phenomena of exterior sensibility prove the existence of external nerves similar to those by which we see, and hear and feel in our mortal bodies. The mental phenomena, to which we have alluded as psychometric, demand exterior nerves to the extremity of aura, as much as they require interior nerves for communication with the brain. Therefore it becomes certain that ganglionic centers of intelligence must exist, according to the necessities of aura, just as they are necessary to the mental oneness of Homo in his mortal center. We are in the habit of thinking of our lives as a mere expression of brain. That is to say, if we have ever thought of Ego as distinct from brain, we have yet considered brain as his home, his one dwelling place in earth life. Most assuredly it is his headquarters for mental and physical communication with his fellows in mortal life. But it by no means follows that brain is the center of his highest

activity which we call spiritual. Every experience pertaining to the spiritual side of manhood is so entirely interior and beyond sense touch with Homo that logically and necessarily it must have its headquarters out in the aura. A physical brain center is necessary for physical activities, and undoubtedly includes departments for mental energies. But such brain cells, although palaces for lords of mere matter, are but hovels compared with dwellings demanded by intelligence when working inside and beyond petty mortal limits. Once let it be granted that intelligence is entitled to a center for those higher activities called spiritual, we see that such a brain will necessarily be located amid the finer vibrations appertaining to the aura.

CHAPTER EIGHT. Suggestive Therapeutics.

The physiologist discovers various centers of intelligence in the physical organism, with one as chief director, which he calls brain. These ganglia are far more than mere stations to which are echoed commands and instructions from the brain. Each is a small brain, and sovereign to the extent of its functions. The large brain is, as it were, foreign minister to the nation, with power to plan and pursue all necessary relations with outside forms. It must both receive and interpret the vibrations it receives. It will also inspire the active energies needed for reply, and can command, if necessary, the entire force wielded by the nation, to its own limit short of self destruction. It has also another limit. The various senses, usually classified as five, seem as if they could be vibrated into a certain point, at which their ability ends. Like the Bushmen of Africa, whose normal ability to count ends with five, these senses have a limit beyond which their power of interpretation ceases. It may be thousands of vibrations to the second as in sound, or billions as in light, but its limit is fixed. We thus mark the limit of the brain power of man the mortal, as wielded by Ego in chief control.

But this physiological form, which we call Homo, is, as we have seen, only the receptacle for cosmic energy. Its interference has no limit that mortal sense can grasp or define. This larger manhood has both experiences and necessities, amid vibrations abnormal and often impossible to the mortal brain. We are calling this outer manhood "aura" for want of a better name. We have demonstrated its existence, and being necessarily composed of blended units, its activities are guided by their blended intelligence. This inner intelligence manifested in this outer manhood must have organs through which to express itself to other auras, as well as to provide for its own necessities. The brain and form ganglia of Homo are useless for its purposes, therefore it must possess brain and ganglia of its own, with powers sufficient for its needs.

Surely the student will now see that (a) the proved fact of the existence of an aura to mortal man; (b) the further fact that such aura is infused with intelligence; (c) that it has necessities and wills powers over which brain has no control, amid vibrations impossible to mortal life; combine to render it reasonably certain that there is a center of intelligence for that aura which is absolutely distinct from the physical center called brain.

We are claiming two distinct centers of intelligence for manhood, one of which has its headquarters in the mortal brain, and the other out in as yet some undiscovered location in the human aura. In the one we find the influence of Homo predominating. When that center disintegrates Homo also disappears, and is recalled only as a memory. In the other, center, Ego is supreme, or at least has vastly greater powers. He watches over the mortal powers, so long as it lasts, and is certainly affected for good or ill by its activity. When mortal form has disappeared Ego remains active as ever in his own sphere, and capable of certain demonstrations through outer organization in earth life. So much seems to be scientifically attested by the officers of the S. P. R.

We must here note that Ego, like Homo, is but the temporary head of a nation of blended units. There are, of course, myriads of blended units constituting that aural form, gathering their own experiences in their own way, but with a municipal or national head controlling the aural relationship with other aural forms. It would be useless to follow further our investigations into this higher or inner life of humanity in its aural form, and dominated by its own localized brain center, for both its work and its experiences are amid vibrations that man the mortal cannot sense. The fact of its existence, and the consequences of its influence upon mortal life will, however, demand our careful consideration, since manhood as a whole is incomplete and very imperfect if but one of its sections be observed and studied. We now return to our study of the influence of aura upon mortal life.

In Aura is gaining experiences that cannot be expressed by Ego through mortal brain. It is the lack of these experiences that causes the soul hunger of every scientist and explorer of the occult. Such mortals innately feel there are grandly important truths just outside their ken in mortal life. Sometimes a lightning flash of such truth is caught and analyzed before it vanishes; but, of course, it can only be sensed as an entity by a mortal brain becoming a little more sensitive than that of its fellows in earth life.

Naturally the aim and object of every student who is seeking truth from the inner life should be to qualify himself to hold intercourse with his own Ego, and to receive and interpret vibrations from that inner center of intelligence which are impossible to normal mortal sense. This can only be possible if the normal brain can be rendered sensitive to such vibrations. This is a most serious matter, and such sensitiveness must be evolved slowly and with great care unless the physical brain is to suffer, and mortal man become an invalid. In future chapters this will be discussed at length. It is here mentioned because successfully conducting our present study of suggestiveness to which study it was essential we should bring some knowledge of the existence of a second intelligent center as another home of Ego wherein he is an actual ruler at the present time.

It should now be apparent that Homo suggests such of his physical experiences to Ego in his mortal brain as demand attention at that headquarters. Even such apparent trifles as the length of hair or nail is under this general supervision if their growth should become abnormal, and therefore prejudicial to the general welfare. And every portion of the entire physical form suggests its condition as soon as anything is wrong. Such suggestion can only be by vibration, which is always intelligence in activity. For the moment we will now confine our attention to the physical form, and its more immediate surroundings.

If stomach, heart, liver, lungs, are vibrating in normal activity their very existence is unnoticed at headquarters. They are active and prosperous citizens, contributing to the well being of the "sympathetic" system. Apparently there is no trouble, and they are not demanding any aid from the national authority. In some evil hour brain becomes conscious of, say, heart. Its rhythm has become out of tune, its vibration is inharmonious, and, by so much, the existence of the whole form is imperilled. What the doctor calls "sympathetic" system. Sometimes faintness, sometimes pain. Apparently there may be at any time what is called "heart failure," and the whole form proceeds to disintegrate. We see the heart has "suggested" its condition to Homo, and at its headquarters, where Ego is in control, there is alarm, usually founded on ignorance and inexperience. We must remember that Ego's life work is to gain knowledge by experience. He and his predecessors have often had "sympathetic" system. Sometimes faintness, sometimes pain. Apparently there may be at any time what is called "heart failure," and the whole form proceeds to disintegrate. We see the heart has "suggested" its condition to Homo, and at its headquarters, where Ego is in control, there is alarm, usually founded on ignorance and inexperience.

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gesting sickness rather than health. Homo has ignorantly blundered into a truth by demonstrating the power of thought, and, as usual with ignorance, the new found truth is carried to an extreme for which it is not adapted. The world has, however, taken a great step. The regular physician just catch up or be left behind. Every "he smiles at his patient, but with a hidden thought of disease, suffering and death, he does little to help nature. He has certain drugs which will smother symptoms, and he uses them to such effect that pain often disappears. His cases then become what is called chronic. Brain makes feeble attempt to go on in the old way, but every now and then the case ends, and is reported as "heart failure." The layman outside, or more usually the laywoman, uneducated, undrilled, thoroughly illogical, and ignorant of the facts gathered by science and long experience, takes a step of immense importance to the whole race. She tries thinking health instead of disease. The world looks on, and makes comparison. It has no other way than by judging of effects. Under every and no system the majority of sick folks get well. If they do not it is called an epidemic. So the world is startled when so-called incurable cases recover, as they sometimes do. It also notes many failures on both sides, but on the whole is coming to a conclusion that unless the learned physician will also think health instead of disease he belongs to an old school, rather out of date. The injustice to the old physician and all that science is doing for the world are left unsuggested by the inspired laymen and laywomen who have risen in active rebellion against drugs, and are crying "great is the power of thought." The physician will, we presume, presently take the hint and under some new name, adopt the treatment. In fact, as "suggestive therapeutics" he is already classifying it as one of his branches.

Whilst we have thus admitted and claimed that thought power, when wisely wielded, can produce effects impossible to drugs, we now turn to the equally important fact that thought power can work positive injury as readily as it can sometimes restore health. And that, when ignorantly wielded, its results may prove to be more of ill than of good.

(To be Continued.)

Two Mediums' Prophecies.

I have noticed much being published in the Record-Herald and other papers concerning the predictions of some astrologers about what has happened President McKinley, and I am going to tell you and all the good people who read The Progressive Thinker, the prophecy of Mrs. E. Hanson, a Spiritualist medium whose home is at 70 Bingham street in Chicago, that anticipates that I have heard of. A year ago last Fourth of July I came into Chicago from my home in Sheridan, Ill., to stay a few days in Chicago and visit friends, one of whom was Mrs. Hanson. While there I said in a joking way, as we sat alone, "Mrs. Hanson, who may be told by elected president this fall," she hesitated a moment, then said, "I think McKinley will be elected, but I don't believe he will serve his term out, if he is." Then some one came in and interrupted our conversation.

The next day, as we sat alone again, I thought of what she had said, and I asked her to explain what she meant about the president not serving out his term. Mrs. Hanson then said, "I'll tell you, but you must be very true. I think I get this symbol from you know so much of my work comes to me in symbols. I see a great heap of stuff, everything almost you can think of all piled up in a great heap, and McKinley comes right up on the top of it all, bright, well and smiling. I just get a good look at him, and know it is certainly McKinley, and there seems to be an explosion, and throwing up her hands to demonstrate, she continued: "McKinley disappears, and that heap of stuff flies all to pieces. Now, what do you think of the symbol? I am afraid he is going to be shot."

I asked, "Do you get how long it will be before this will happen?" "Well," she said, "somewhere near a year, I should say. Maybe a little more or a little less."

I went home to Sheridan with so much faith in the prophecy I repeated it to several of my townspeople, who have remembered it, and will tell you what I told them of Mrs. Hanson's prophecy.

Again, Sunday, Sept. 1, to a medium from Wedron, Ill., Mr. H. Lewis, I said, "Mr. Lewis, I am about to start for the Pan American. Do you see anything about my journey home?"

"Why, yes, I see you go and come, but I see in connection with your journey such sorrow, and excitement, such a stirred up condition, I don't know, I can't tell, but something unusual, but go ahead, you are all right, I think."

I think we may safely say as regards prophecy the Spiritualists stand first. MRS. GEO. B. POOLER. Sheridan, Ill.

UNPATTERED.

Down life's river gently floating,
Floating to the sea;
On its silvery banks dreaming
Dreams of ecstasy.
Balm breezes fill the curtains,
From the land;
Joyous melodies we sing,
Songs of gladness.
Hearts and voices all exultant,
Now we're freed;
Shackles have no power to hold us
To the creed.
Links of bondage have been severed
Long ago;
Mind and limbs no more are fettered
With its woe.
Free for thought and free for action,
Heavenly bliss!
Nature smiles—her gold orb greets us
With a kiss.
—Frank G. O'Brien.

SUN COOKED FOOD.

A Lecture by Dr. R. Greer, Delivered Before the Chicago Vegetarian Society.

It is our great pleasure to present to this society a few brief arguments in favor of an exclusively vegetable diet.

Vegetarianism has been given a pretty fair trial in the United States during the past fifty or sixty years, and its superiority over dead animalism for food is now being pretty freely conceded by a large number of progressive thinkers, as the most natural and nourishing food for man.

The medical profession, indeed, up to a few years ago, did actually imagine that there was more nourishment in beef tea and animal broths for invalids and convalescents, than in anything else. Now, however, this opinion of the medical world is gradually giving way, under the weight of vegetarian argument and experience.

Indeed the arguments and experience of vegetarians are entitled to consideration, and should cause all intelligent thinkers to ponder. For if man be the product of his food, and his life and health depend upon it, how necessary must it have the best that Nature can afford.

And although man only is great in this world, nevertheless, man is dependent upon food for existence, as the humblest form of life below him. He must have food or die. Hence Nature's great provision for man as for all other animal life below him.

There are three great departments in Nature, from whence man may derive all his supplies. These three great departments are water, land and air. But the greatest of these in importance is air, for man may go without food many days, and live, but without air he cannot live three minutes.

Air, pure atmospheric air, is, I believe, the natural food for the life of the soul or spirit in man, and the energies of the soul are greatly dependent upon it.

Pure atmospheric air envelops this globe like unto a great giant ministering spirit. It goes with man wherever he goes, to give him life and light and voice and hearing, for without the presence of the atmosphere man could not hear anything, not even the clanging of bells, nor the booming of cannon. With atmospheric air he can hear the sweet melodies of music, that cheer his soul; he can hear his own voice, and the voice of his loved ones.

The properties of atmospheric air are vitalizing and are man's chief support in life.

As a great ministering spirit, it remains with man till his last moments. To breathe it is to live, to cease to breathe it is to die.

But while Nature has provided in atmospheric air this wondrous spiritual food for the spiritual nature of man, Nature has also provided a physical food for the physical nature of man.

For this physical food, Nature has given with lavish hand to choose from an endless variety in the vegetable kingdom. But whether Nature has given for same in the animal kingdom I am not sure. At any rate one thing is clear, the noblest of animal life, in the animal kingdom, are strictly vegetarians. They have strictly maintained the integrity of their nature, and would scorn for food a mixed diet.

But in laws of Hygiene, especially in foods and drinks, I know it is hard for some people to abandon olden time, customs and habits, however erroneous, handed down by ancestors. It was hard for old Israel to abandon the flesh-pots of Egypt, for food never and better menu of wine, milk and honey, or even the manna sent down from heaven.

But there are some people in this world who scarcely know or think what would be best for them, and there are many who prefer to have others think for them, as if they themselves had no mind of their own.

All this, however, is wrong. People should learn to think for themselves, and reason upon all subjects, and see where they can improve if possible upon ancestral methods.

Every son and every daughter should try to be corrected, improved and revised edition of their parents, and every parent should see that no foolish or erroneous ideas should cling, like so many cobwebs, to their posterity.

The world of mind, however, is progressing in many directions, and many now are beginning to think who never did think for themselves before, and they find themselves all the better for it.

Notwithstanding, it is remarkable in this enlightened age how much ignorance prevails in regard to the most important essentials in life—food and nutrition—for the prevention of disease, and food for the support of the body.

Food and nutrition are really the most important of all things in life. Food and nutrition are the origin and sustenance of life; without food and nutrition, there would be no life, nothing, therefore, more important than food and nutrition. It is indeed upon food and nutrition that all our life, health and happiness depend. Therefore, in my opinion, the gospel of dietetics is paramount to all and every other gospel.

For we may live without sermons, music or art.

We may live without friends, and from all live apart.

We may live without love, and live without books.

But civilized man cannot live without cooks.

He may live without liquor, tobacco and all.

He may live in a palace, or keep a bachelor's hall.

He may live in a hovel, so half clothed and nude.

But where is the man who can live without food?

It is also remarkable in this progressive age, how much ignorance prevails in regard to the fundamental difference between vegetable life for food, and dead animal matter. For the difference between vegetable life, for food, and dead animals, as I understand it, is the difference between the living and the dead; or to put it more forcibly, the difference between the live products of the vegetable kingdom, and the dead products of the horrid, agonizing slaughter-house, for food, is the difference between bread and stone, for the products of the slaughter-house, eaten alone, will not sustain human life, only for a short time, while vegetable life, eaten alone, will sustain for a lifetime, as is known by the millions of sturdy religious Turks and devout Hindus, who from sentiment never eat meat, because of the divine injunction, "Thou shalt not kill."

These two great Oriental nations are distinguished for wonderful good health, vitality and morality.

They eat animal flesh at all? It is neither necessary nor conducive to health. On the contrary the flesh of animals often proves dangerous to health, and many from eating certain diseased meats have been fatally poisoned from animal parasites.

All animals are always subject to parasitical diseases, and all flesh eaters partake more or less of the parasites, which often give rise to boils, pustules, carbuncles, trichina, dukes, tube worm, etc.

But some will say good cooking will destroy the parasite. Yes, I admit, but if there is any nutritional quality in the meat, that nutritional quality may be lost, for the cooking may destroy it also.

Fire, you know, is a devouring element, and a roasting fire may not know enough to know how to spare the meat, to roast the parasite.

Flesh diet did not evidently originate in the Garden of Eden. The people in those days lived on vegetable life. Many lived hundreds and hundreds of years. The daughters of men, too, were so fair and lovely to look upon, that the sons of God (whoever they were) became enamored of them, and chose the carnal life.

So much, then, for the value of vegetable food, with the animal left out; and now the question arises, which food for us would be best, the vegetable, pure and simple, with the animal left out, which gave to man such wonderful longevity, and to woman such marvelous beauty as to excite the admiration of the gods, or a mixed diet of vegetable and animal, which falls to give such results?

I often wonder who it was who first invented the idea of animal flesh for food. Whoever he was, he was certainly a genius in the art of cruelty to animals.

At any rate, whoever he was, he was no philosopher in the science of dietetics, for he failed to see that dead animal matter possessed no living animal life for living animal bodies. He failed to see that dead animal bodies, unlike living vegetable bodies, possessed no soul life, or seed germ in itself, for growth or reproduction, for where there is no soul life, for life development or reproduction, there can be none for nutrition.

For example, if we want to raise a harvest, we must not first kill the grain or seed by boiling, if we do, we shall never see a harvest; or, if we want to raise a brood of chickens, we must not first kill the egg by boiling, if we do, we shall never raise a chicken. From this I argue where there is no life for reproduction, there is no life for nutrition.

But no doubt the first meat eater had so acquired the meat habit, that when overwhelmed with hunger he would resort to it, thinking that it would serve to fill an empty stomach and allay hunger. It would also serve to afford nutrition and develop vitality. But how could this be when there was no vital force in the dead meat itself? No seed, or soul germ, as in the vegetable? Where no vital force is, no vital force can be given. All dead animal food, therefore, should be excluded, and none but live vegetable employed.

It may not be known to all, but it is a fact, that all vegetable bodies, every fruit and every flower, are animate, that is, according to their organic nature, with a sort of spirit essence, or life principle, and with exception to the powers of locomotion, all vegetable bodies possess most all other functions of life peculiar to animals, including absorption, digestion, assimilation, growth, secretion, excretion, respiration, circulation, and generation, and like all animal life, too, they derive their food from water, and air.

As proof, I have seen with psychic vision, in a darkened room, radiations of phosphorescent lights, from certain vegetable bodies, and of different colors, flickering, shortening and elongating, as if each organic body was endowed with life.

Cereals especially seemed rich in this phosphorescent light.

Water, too, exhibits the same phenomena, and here is the secret of the distiller's art, in the product of alcohol. For in the chemical combination of these two phosphorescent flames or spirit essences—the one in water and the other in grain—we have, by a process of vegetable ferment, a product called alcohol, or spirit—a spirit, too, which will make more fools of men, in less time, than any other spirit we know of. But his only fools who indulge in it. Vegetarians do not. At least I never knew a Vegetarian who was a drunkard, nor a drunkard who was a Vegetarian.

I only refer to this product to show the presence of soul in water, as well as soul in grain.

And so in the nature of the soul or things, all vegetable life, I think, should be eaten in its natural state. When eaten in its natural state, a smaller quantity will always afford a greater nourishment than will a larger quantity, when cooked.

But is the cooking of vegetable life, at all, any more necessary to human life, than to any other life below it? All other life below it take more kindly to the raw material.

It would indeed seem natural that if there were any great nutritional value in vegetable life, that nutritional value would be found more in its natural state; than when cooked or subjected to the action of fire.

The culinary art applied to vegetable life may serve to tickle the palate, but the culinary art does not add one single iota to its nutritive value.

Vegetable food, if eaten raw, is positively invigorating. It is that only in a mixed diet which helps to sustain life.

To prove this, go without vegetable food for five or six weeks, live only on animal food, and your life will have greatly deteriorated, and vice versa, live only on raw vegetable food for the same time, and you will be surprised how much your life will have improved.

Vegetable life, killed in cooking is vegetable food emasculated. By emasculated food we mean food that has been deprived of its nutritious properties, in the effort to make it pleasing to the eye, or grateful to the palate, and it can be said, without fear of contradiction, that more ill health is caused by the use of indigestible animal food, and emasculated vegetable food, than by any other cause.

It is estimated that over seventy per cent of deaths, from all causes, in children under two years of age, are due to some intestinal disease, and supposed to arise from injudicious food or faulty nutrition.

And now that the summer is upon us, mothers who are not vegetarians should feed their little ones only on fruits and farinaceous foods.

No flesh meats of any kind should be given them, because flesh meats during the heated term are so apt to decompose and putrefy in the stomach with such rapidity that blood poison may set in, causing colic, convulsions, premature decay and death.

Nursing mothers, too, who are not vegetarians, will do well to abstain from meats during the heated season.

But speaking of emasculated vegetable food, it is only ignorance which allows this emasculating process, for food when ripe by action of solar heat, requires no cooking. It is sun-baked and cooked already.

Nature furnishes nourishment for man, and man defeats the aims of Nature by calling fire to his aid to make his food more palatable, in doing which he robs it of its value, and it is to this fact, experience leads us to attribute much of the physical degeneracy now so prevalent everywhere among meat eaters.

Without nutritious food one cannot have health and vigor, this is a self-evident proposition. Emasculated food must produce emasculated individuals.

From my own experience I am settled in the conviction of the real value of a natural vegetarian diet, and of its great superiority over that of an animal flesh diet.

From the beginning of my experience fifty years ago, I have greatly improved in health, and I have seen, too, in the experience of others, where life and health had greatly improved by the employment of vegetable diet. I have seen cases of extreme mental perturbation, and cases of extreme nervous prostration improved by an exclusive vegetable diet. I have seen cases of cancers cured, radically cured, by simply adopting an exclusive vegetable diet, and I have seen consumptives become full-blooded, hearty, healthy, and buoyant.

And why not? Vegetable life, in its natural state, contains all the chemical elements and alimentary principles that go to build up the blood, brain, bone and muscle.

But the importance of pure food calls for the greatest care. There is no other commodity in commerce which calls for more careful inspection.

Food should be guarded from every source of adulteration, for upon pure food and plenty of it depend public health and public morals.

In conclusion, hygiene and especially vegetarianism, has made more progress among Americans in the last twenty years, than in the forty years preceding. No reform of recent years has made such impression for good, in the United States as vegetarianism.

In this we may claim for the American Vegetarian Society the highest of honors, and we should all but reverse the zeal of the Chicago Vegetarian Society, as represented here on this occasion, an organization devoted exclusively to the propagation of the Vegetarian Philosophy. Therefore you who are officers and members of this Society, I greet and congratulate you upon the grand and noble line of work in which you are engaged, and which you, more than any other people, are trying for the welfare of humanity, to restore the primitive food of man.

Your work in that direction, for the welfare of society, is of the utmost importance, and I wish you God speed.

UNDER THE STARLIGHT.

Whatever the dismal doubters say,
We're breaking away from the ancient sway
Of hate and superstition gray
And creeds that fetter.

From year to year and day to day
The world grows better.

Humanity their steps have bent
Up the long, arduous ascent,
The highway of enlightenment,
With faces downward.

Such up that path, with high intent,
The race moves onward.

Up thro' the long, dark night of Time,
From the out, shadowed past we climb,
Above the ignorance and crime—
The gyres that bound us.

Unto an eminence sublime,
The sunlight round us.

—Denver Times.

PSYCHIC SCIENCE.

A Lecture Delivered Before The Philosophical Society of Omaha, Nebraska, by Paul S. Gillette.

(Conclusion.)

The term telepathy as understood is the transference of active thought sent immediately from one mind to another without the use of the special senses. We shall now go to prove that it acts by the same medium as psychometry, namely, the ether. There is an important distinction to make between the messages which are sent out by the wireless telegraph and telephone. They cannot as yet send a message to a particular instrument with certainty, if there are other instruments of the same kind and attuned in the same field, that is, within a certain number of feet of each other, for such case more than one will respond to the key of the sending instrument. Telephone apparatus conducted on the same principle at Minneapolis, Minn., has proven that the voices of a number of different persons can be heard distinctly by one person at a distance of 1000 feet, when said persons were holding a conversation in a common tone. This was proven during an experiment conducted by the Northwestern Telephone Company with wireless telephone apparatus; with twenty volts at one end of the line and five at the other a message was sent from the twenty terminal to the five terminal with such distinctness that at one time the person who was talking could be told by the sound of the voice, at the same time others who were engaged in conversation near the sending instrument could be heard speaking to one another, their message evidently not being intended to disturb the diaphragm at the receiving end.

The telepathist (meaning by this term one who sends as well as receives a message) is capacitated to direct his thought to one particular person, who will receive it, although another person in his immediate company, fully as sensitive as himself, will be totally unconscious that such an exchange is going on. Although the human mind has not sent messages with such regular certainty as the wireless telegraph, there are instances where persons in great sympathy with one another have succeeded in doing so by much practice, and over distances which precluded the exercise of the special senses. Practice seems to be, and in fact is, the means of placing the mind on the proper tension to receive etheric disturbances. If the telepathist could pursue the task of perfecting telepathy with the same care and continuity that telegraphic experts do theirs, there is little doubt but the certainty of transmission would come fully up to that of the telegraph and would retain the additional phase of being absolutely exclusive for the person to whom it was sent.

We wish to name some of the conditions under which thoughts may be most readily transferred. There is much attributed to imagination that is not its property; although we may not be able to prove it in each case, we know it to be true in this science, because the imagination has many times worked things out in such detail, which afterward proved to be true, that we know it is not all figment which builds up in the mind without any apparent material cause. It is scarcely necessary to name a case in point, but we will do so to be thoroughly in keeping with scientific methods, and illustrative of hundreds which could be collected. I shall select one of my own experiences, a phenomena of my own mind. In the summer of 1898, in the month of June, I arose one morning to go to my business, when the thought began to work in my mind that my present wife (who was then engaged to me) intended to go through a surgical operation which was useless and might prove fatal. I thrust it out of my attention again and again, but each time it returned with renewed vigor. I still believed it to be imagination, but presently it became so urgent that I sat down and wrote a letter commanding her not to dare to pass through such an ordeal. But this did not stop the fear within me. I went to that part of the city where she was residing and showed her the letter. She looked at me and asked how I knew it, then acknowledged that it had been her intention to go without informing me; the physicians had informed her it was necessary to remove an ailment of long standing. I insisted they were wrong; time proved me to be right. The surgeons never touched her. This instance is illustrative of many others which furnish abundant proof that what we may believe to be the imagination is due to psychical forces.

It is not to these erratic cases that we shall go for the foundation of our science, but to those of more frequent occurrence, of which we have a more detailed knowledge. One may receive a thought from a stranger, but if unable to prove it by inquiry, it will not be so well established as those which are confirmed by the physical senses; that is, we may be convinced of its origin or source, but if one more sense can be satisfied, no matter which one, it will be that much in addition and therefore the message would be that much better established. We turn therefore to the class which can be established more readily on the objective plane.

There is another thing to note in this relation. The details of small living affairs are not transmitted from one totally unconscious of the other's existence; it is only their most dominant thought, as for instance, a great invention or discovery which is being sought with sufficient concentration of mind to affect some sensitive individual who is

mentally attuned to just the right tension to receive the idea, as in the instance of a European (I think French) lens expert, who was pushing an invention in the telescope with great energy, his thoughts were repeated by an American novelist, who brought in the same device in his story. I am acquainted with a number of persons who have brought mechanical ideas into objective existence, with the intention of procuring a patent, only to find that some one was just ahead of them, having brought the same thing, the same in its main features and many or all of its details. A mechanic of the name of M. C. Danford, a resident of Council Bluffs, Iowa, had for some years in his mind the design of a level which would act by means of a weight and pointer; it would indicate on a dial the number of degrees a surface was out of horizontal, or perpendicular. He showed this design to me and I immediately recognized that it had but lately come into manufacture. He did not know that any one else had made such a discovery; the two were similar even to details. Had not Mr. Danford been a mechanic he probably would never have caught the thought, but the fact of his years of experience in a mechanical line led him gradually into that state of mind which readily responded to the idea of the originator. He says that he has repeatedly suffered such disappointments, thinking he had discovered something new in mechanics, only to have some one else present it to the public. In my own experience I have made discoveries on the corn planter, apparatus for investigating perpetual motion (which would not perpetuate) and apparatus for facilitating machine shop practice. In the first and second, and part of the third instances I found a sufficient resemblance both with respect to the nature and detail of the discovery and the manner in which it was received to prove that the process was telepathic. I have made original discoveries of practical value, but they were different from anything in that line to my knowledge. Similarity of discovery, in ninety per cent of the cases, which can be proven to be telepathic, occurs between persons of similar business. When one is unusually sensitive, thoughts are transferred along scientific parallels with which the receiver may or may not be familiar.

The foregoing belongs to involuntary telepathy. To the same class we refer the little things which are received from those well known to us and have to do with such small matters as where we are going or intending to go; the small acts of physical necessity such as procuring food, fuel, clothing; there may be deeper thoughts transferred respecting our studies in history or science which will set up the necessary disturbance to produce that thought in the mind of the sensitive.

In such involuntary cases many useful and sometimes sublime impressions are made. In all cases it will be noted that telepathy is regulated by two things, namely: Receptivity and intellectual capacity. A person may receive and feel the effects of etheric vibrations, but unless he possesses the quality of mind and the facts pertaining to the department of knowledge under which a telepathic thought is classified, he will be unable to comprehend it himself, although upon rare occasions he can transmit it to others who understand the terms in which it is couched. In those rare cases where the psychic becomes nearly or completely unconscious of its immediate surroundings, technicalities may be made use of which he or she has no knowledge, the organism being used as a mere automaton. But be it understood that such instances are exceedingly rare; in the mediumship of Mrs. C. L. V. Richmond it must be remembered that her almost half-century on the platform has made her mind a vast repository of fact and philosophy which by the all-prevailing law of suggestion may be called forth by an inspiring mind embodied or disembodied.

The indications are that no thought goes unrecorded, that the mind faithfully inscribes in its memory all of its experiences, which find vocal expression during negative states. Let any one study the early lectures of Mrs. Richmond and compare them with her present productions, it will be found that those of to-day contain more facts and less generalities, indicating, in this greatest of all modern trance lecturers, that the telepathic transmission of technicalities is rare. Facts of another nature are frequent, however, but they are such as may be expressed in the vernacular familiar to the medium. The phenomena must occur within ourselves to give us absolute knowledge of their nature, the fact that deception is possible and prevalent among public mediums gives one greater confidence when they are the receiver instead of some one else; it is then, too, that one, in a position to judge the origin and cause of a phenomenon, he is in position to understand their physical and mental condition during the occurrence.

There is a great misconception respecting what constitutes real proof of the continuity of life in the human spirit, or thinking principle. The spiritualistic public generally think that certain physical manifestations are "proof absolute" of continued life. They are, only under proper conditions, namely: The perception of the cause. This does not mean to surmise or guess at it, but to see it clairvoyantly. I want to say most emphatically that a

knowledge that continued life is a fact cannot be given to any one through the physical senses, no physical phenomena of any kind whatever can demonstrate the future life; the reason is that they cannot go beyond a knowledge of matter in its first three states: Solid, liquid and gas. The special senses can know these immediately, but when we pass to ether they can see only the manifestations it is one of the agencies in producing. Ether cannot be seen, smelled, tasted, felt or heard; it is a state of matter which the present state of special sense cannot reach immediately, but must do so mediately.

Thus if a material form be built resembling that of some departed individual, there are many philosophies ready to explain it, all can be made equally tenable from a physical standpoint; among them are: Spiritualism, Theosophy, and the Subjective Mind hypothesis, together with many others which might be named. To any philosophical mind one is just as probable as the other when their phenomena are reviewed by the physical senses, and all of this because not one of these five avenues of procuring knowledge can get at one iota of the cause which is producing the phenomena, although a study from that standpoint should by no means be discouraged, as it will bring out things from the physical side which the psychic senses cannot reach immediately.

Let us elaborate upon this. It is necessary, for the spiritualistic world has gone almost wild over phenomena of this character in particular. The very mystery which surrounds it has drawn persons into the ranks who are there from idle curiosity, and their name is legion. Suppose that some one at a "materializing" seance has a mother in Spirit Life. There appears at the cabinet door a form resembling her. There are three persons present whose beliefs are respectively: 1st, Spiritualist; 2d, Hudsonian apostle; and 3d, an expert magician. The Spiritualist says "This is my mother, because it resembles her in height, gesture, facial contour and by the rhythm of her speech. She has told me things which no one but she and I ever knew. What more could any one do to make herself known?"

The Hudsonian says: "He thinks it is his mother. He is a foolish philosopher. Telepathy proves conclusively that one human mind can affect another. The sensitive being in a negative condition will give you back thought for thought, with different degrees of correctness and entirety. It matters little whether the thoughts are past, or active at the time, all thoughts leave their record and the psychic reads from one almost as readily as from the other." Let us add here, for the benefit of the Hudsonian, that in cases of prophecy he may aver that "all nature is continually preparing for things to come, such as clouds before the rain, 32 degrees Fahrenheit before freezing, and many etheric phenomena in the spiritualistic line, such as those which give forewarning of deaths, and the psychic only reads. There is no disembodied spirit in it." Let it be supposed that there is a reading given of some departed spirit not known by any living person, and that the reading is verified by the perusal of court records which have not been read for fifty years; the Hudsonian has only to say: "Every thought and act leaves an indelible record upon wall, book, stone or the very bones which make the earthly tenement of the thinker, and it is these which the medium has read. She has projected her psychic perceptions into the magnetic aura of things handled by the departed one and read the past. The indications are that there is no departed spirit active in producing the phenomena. Materialization is only one phase of the subjective mind." So speaks the Hudsonian.

The magician looks very much amused at what he terms the ignorance of No. 1 and No. 2. Says he: "They won't let you put your hands on any of these forms or ponderable bodies which are moving about. I can do the same thing myself under the same circumstances, and I will do it all by mechanical contrivance. They are nothing but spiritual tricks."

If the magician is shown a phenomenon he cannot produce, we can put in his place the Theosophist, who will tell you that there is an astral shell which is the counterpart of each individual, that at death it rises from and is detached from the physical, that it contains a correct record of all the doings and peculiarities of the individual who once lived and whom it represents, but that there is no soul in this wandering empty freak. While acknowledging the independent instances of clairvoyance and allied phenomena, he attributes the remaining manifestations to the omnivorous shell, or the wonderfully well hid "adept," whom the old veteran Dr. J. M. Peebles could not find even though he took along a microscope to hunt in crevices, around gnats' ears and a few such places where they might be. Even this theory is also admissible, as there is always boundless room for speculations so long as the cause of anything cannot be perceived. The Theosophist does not perceive the true nature of the thing, any more than anyone acting on the objective plane.

It may be said to be one of the most ridiculous things in the Theosophical movement that its leaders (who are far less psychical than any one of a dozen mediums in Spiritualism whom we could mention) should presume to tell mediums what it is that is actuating them (the mediums) while in the sensitive condition. During the summer of 1897 Mrs. Annie Besant lectured in the Capitol of Nebraska. She ridiculed Spiritualism as a matter of course, bringing out the most ridiculous anecdotes she could find among the most ignorant of its followers, without one reference to such grand philosophers as Tuttle or Davis. She then told what she had seen while traveling through "Devachan." The thought occurred to me that it was strange that such an intelligent woman as she did not express the opinion that she might be mistaken—in as much as it would be financial safety to wager \$1000

that twelve mediums could be taken from Spiritualism who will prove the possession of more psychic consciousness in half an hour than she could in half a year. To use a crude expression, "The one who bites an apple knows its flavor. Not so with one who stands by and looks on."

It is safe to say that the Materialist could find just as impenetrable logic on any of the physical phenomena of Spiritualism as he can on the physical phenomena of his own anatomy; as he can say that he is destroyed as an individual when the physical body is gone, so he could say destruction or intelligence ensues when so-called materialization is dissolved, and blending his philosophy with the Hudsonian he may posit a subjective function of the brain which, in his fertile imagination, sufficiently accounts for all psychic phenomena. More astonishing than all else to the spiritualistic philosopher is that he is justified in so doing; he is dealing with a substance which he knows is continually changing, wiping out old forms and building up new, and "why should not a 'materialized' form both create and destroy its own intelligent principle?" Thus reasons the Materialist, and he reasons very keenly sometimes. It is the transient nature of the form which brings such queries to his mind.

If then there is something which has a degree of permanency to it, so that searching observations could be made, there would be greater opportunity to learn of their true nature. If we could carry it still farther and observe intelligences, whom we have known in human form, acting intelligently in refined states of material substance which still exist after physical death, then we would have in our possession actual knowledge of the continuity of individualized intelligences beyond the dissolution of the physical organism.

Andrew Jackson Davis proved indisputably that he was a psychic of remarkable ability; his testimony therefore is worth more than anyone who has not so proven himself. In Great Harmonia, Vol. I, will be found a complete description of birth into the etheric state of being, from the time the spirit begins to sever its connection with the body till it is completely free from it. Did he see it with the physical eye? No, he was in another room with a wall between him and his patient. Neither did the touch, nor smell, nor taste, nor hearing enter into it. It was by the awakened faculty of clairvoyance. When Davis saw that manifestation of continued life he knew that death does not end all. All others who would know the same great thing, the greatest fact of all existence, must be in a similar state to that in which Davis was during his scientific observations of transition. Otherwise they must continue their fumbling around in the first three states of matter which carry no message of immortal life to man.

Not all persons pass from physical life under the same circumstances, so "death" is not preceded by identical causes or phenomena, therefore it cannot be succeeded by identical phenomena. Some of the features are the same, they are the main ones and are as follows: partial or complete unconsciousness during issuance from the physical organism; second, the etheric body is attached to the physical by a magnetic cord; third, the cord usually breaks before consciousness is gained; fourth, a dazzling whiteness characterizes the etheric body.

One more case will be sufficient to illustrate this science as far as the borderland of the greater existence beyond, we will then leave the subject there, as it has already become a lengthy discourse. The observations in this manifestation of which we are about to speak, were made during the summer of 1897; many more could be added from a large collection, but they are useless, as the one is characteristic of all.

Among the friends of my wife there was an old couple by the name of Uncle Peter and Auntie Stewart. The old gentleman passed on, and "Auntie" was soon following. My wife told me of her transition a short time, in fact only a few moments, before the news was brought to our doors; we then immediately sat to learn her condition. Mrs. Gillette soon passed into the sensitive state and the intelligence began speaking through her, describing the state in which Auntie Stewart was at that time. This intelligence declared that both it and the medium could observe the phenomena at the same time. Continuing it said: "I can see Auntie Stewart reclining in the midst of a soft vapory cloud-like ether which is moving about her and becoming gradually absorbed into the spiritual body. When this process is completed she will regain consciousness, but not till then. The vapory substance consists of the magnetic vitality essential to properly function on our planes or degrees of consciousness; it has become dispelled with this old lady because of her extreme age and vital weakness at the time of spiritual birth. To describe the different phenomena which accompany this change would fill volumes, may libraries, and even then but part of the field would be covered.

Many times after that an intelligence announced itself as Auntie Stewart, manifesting many of her characteristics, and the medium who had known her while on the earth plane said that she recognized her completely, emphasizing that the knowledge was more complete than when the perception had been through the special senses. Thus we have come to the very borderland of continued life, and looked upon some of its denizens, and at the risk of being called insane we boldly announce that scientific inquiry will map out each phase of the spiritual life as surely and clearly as it has the earth states.

It may be wondered why more references to scientific men have not been spoken of here. The reply is that my experiments are worth more to me than those of any other. Furthermore, in presenting a scientific subject to the public, we must of a necessity present our own facts and the inevitable conclusions they lead to, resorting to others only by way of illustration, but never as proof.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

SOCIAL ORGANIZATION IN THE SPIRITUAL WORLD A PATTERN FOR PRESENT DAY SOCIAL ORGANIZATION IN THE MATERIAL WORLD.

The Mission of the Church of the Future to Sociology and Governments is as the full revelation of the doctrine of the organic solidarity of the human race and of the sociological principles which follow from the reception of this doctrine. The solidarity of the human race is an ancient teaching, but the organic solidarity of the human race is a doctrine peculiar to the present age.

By organic solidarity we mean such a solidarity as is found in the human body and its various organs according to their use of cleansing and recuperation. This doctrine is practically realized in the spiritual world, where men live in societies organized on the basis of mutual service, that is, where the use which the individual performs is what determines all questions as to his social position, possessions and distinctions.

1.—The first great principle is that in spiritual relationships men are only to realize his highest destiny, but that only in such relationships can any of his purposes be successfully carried out. All achievements of our earthly life, great and small, can only be fully accomplished by organic bodies of men; and at the same time the perfect, the very height of earthly and spiritual life is to be obtained in this organic brotherhood. The higher the spiritual state of man is, so much the more perfect is their realization of organic brotherhood. In his devotion to society, therefore, and in his

looking to society for the supply of his needs, does the individual accomplish all the purposes of his being. This principle places the questions of sociology and government upon their true basis, and tells us where to look for light in their consideration. This doctrine, it will be observed, is the opposite of individualism, or of the conception that the greatest of life's rewards are to be secured by individual heroism or separation from one's fellowmen. The most absolute identification with one's fellows is the only true road to the realization of the highest purposes of our life.

2.—Again, the law for gradations on social positions is brought out in a new way by this doctrine of the solidarity of the human race, as exhibited in a society organized on the basis of mutual service. Social varieties are not done away with, but the basis for their existence is changed. They can rightly exist only as the external expressions of grades of services. All men are not made alike, nor would it be desirable that they should be. But differences in the way that men are made are expressed in corresponding differences in the services they are severally qualified to perform, and thence in similar differences in the society positions they severally hold. But in a society formed according to the principles of the organic solidarity of man, all merely artificial distinctions are eliminated, and all social positions are determined according to one's service to society. Every human being must serve. No one more than another in a true society is allowed to escape this law. It is true that some have higher uses to perform than others; but that is because such is the quality of their wisdom, and those who perform humbler services have neither the wisdom nor the desire to de-

vote themselves to these higher services. It is true that some will have the greater wealth, but that is because they need greater wealth for the adequate performance of their services in life and for the gratification of their particular affections. But in the laws of justice derived from the organic solidarity of the race, such differences, when for such reasons they exist, are recognized as an orderly feature of such a society, and are seen to be for the best happiness of the whole. These differences in a true society are not, as is too often the case in this world, based on arbitrarily established differences in the privileges of a few, but arise from differences in disposition, latent talents and powers, and hence differences in services, by which some, for service sake, will have more, and others, also for service sake, will have less, but never from externally devised differences which anyone have either more or less than his neighbor, and the possessions of all will be adequate to their needs.

3.—To the question of government and of vesting power in certain duly appointed persons to make and to execute laws, the doctrine of the organic solidarity of man brings us this principle: that to administer the functions of government is neither a right nor a privilege, but is a use and a service. To hold official positions in the government may require higher than ordinary facilities, and should command a deference, which is extended to the office through the person, but service itself does not essentially differ from other uses either professional or of labor, and official honor is never extended to the person. As one manufactures goods and another distributes them, as a third teaches and a fourth labors with his muscles, so others administer the government by devising, executing, and interpreting the laws, laws which should not be expressions of the wishes of those who govern, nor enactments for the upbuilding of their personal interests, but should express their best understandings of the prin-

ciples of justice and wisdom. Like other functions of society this is also a service. Under the application of this principle, there must be no hereditary positions in the government, nor must any appointments be made to government positions from any other grounds than that of personal fitness for the performance of the duties of the office.

4.—In societies or in governments in which this solidarity of the race is recognized as a dominant end to be served, every individual shall have an opportunity to realize his best self. If an individual differs from his fellow men by being more than they endowed with talents, such an endowment is for the blessing of others, and he is thereby benefited and thence made glad by his possessions, not jealous on account of them. By these possessions he is only the more efficient servant. Neither jealousy or adulation is in such case possible; and thus in a society in which service is king, both the worship of geniuses and the hatred of respect for those having less than ordinary endowment are inconceivable.

5.—This doctrine of organic solidarity of the race constitutes within it a promise of special blessings which shall surely come upon the earth when acknowledged and allowed to control us—since it teaches us that a true society receives an influx of spiritual life possessing a character all its own; that it does not only consist of the mere sum of the lives of those constituting it, and it follows that every member of such a society, partaking as each member does of the society life, receives a more perfect life according as each society is more perfect. Hence, as these true sociological principles shall prevail in earthly societies, the human race will receive in them a new spiritual life, exceeding all that has been heretofore received.

Again, since societies are only greater men, this means that with the prevalence on the earth of a true society life, there shall come into existence here a new kind of grander personalities, that is, that the earth will be inhabited by what we might call mighty men, men like the societies of the spiritual world, composed of myriads of individuals yet possessing their own distinct and valuable qualities of character, exceeding every possibility of any individual to attain by his separate personal efforts. The day of individualism has passed, and we have now come to a day when a mightier kind of men, of men composed of many men, shall prevail on the earth. For such shall the societies of the earth become, when in them shall be realized the principles of the organic solidarity of the human race.

Sycamore Grove Camp, Cal.

To the Editor:—I notice in your paper and other Spiritual journals, frequent reports from many Spiritual camp-meetings, that are of interest, especially to those who are unable to attend any camp-meeting.

These I presume are generally voluntary reports, and as I see no report from the Pacific Coast and that subject, I take the liberty of sending you a brief account of what is transpiring at Sycamore Grove, a small camp near Los Angeles, which was well established three years ago, as you will recollect, through the enterprise and devotion of Sister Nellie Howell, of that city. The camp is improving each year under her untiring management.

She seems fully alive to the importance of renewed energy and perseverance in the cause of Spiritualism, and if she would consent to again enter upon the broad field of spiritual teaching, it would be an inspiring evidence that the new wine was being put into new bottles.

It health has deprived the camp thus far of Bro. Loveland's valuable assistance in conducting the meetings, but as there is near two weeks more of the camp, it is expected and hoped he will yet be present, as it is fully understood that his advanced age has in no way impaired his usefulness.

Bros. Bowman and Roseland are still

held in reserve by the management, beside several good local workers who are always ready with valuable assistance, and all that seems necessary now, to insure permanence to this organization is a location. Sycamore Grove is very accessible, being on an electrical street railroad, but is for sale, and liable to be devoted to other purposes at any time.

This is the third week of the session, and the interest seems to increase. There are several good speakers and mediums from abroad on the grounds. Among them I will name Mrs. Elizabeth Lowe Watson, from San Jose, Cal., who has just closed an engagement of two weeks here. The auditorium was not large enough to hold the people that assembled at each of the six discourses she delivered while here.

This was thought remarkable by many, as this was her first visit to Southern California, and the first public appearance of importance in California since her retirement some years ago on account of ill-health. She seems to have quite recovered her health.

There is every reason to believe with Mrs. Von Freitag, always ready to appear upon the platform, with several other good test mediums on the ground, the last two weeks of this camp will prove quite as interesting and valuable to the cause of Spiritualism as have the first two weeks.

If that should be the case, the management will undoubtedly be encouraged to make sufficient exertion to insure the continuance of the camp at this location or some other in the near vicinity for many years to come.

There is no better field for spiritual work than in Southern California, and from my observation, there is no better place in America where The Progressive Thinker and other Spiritual papers can be more successfully circulated by the proper effort.

B. W. GOULD, Pasadena, Cal.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1. For sale at this office.

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MRS. MOSIER'S WONDERFUL MANIFESTATIONS.

The "reporter" in matters of religion has always been a "don't know," an agnostic, and, respecting the Christian church as being the most effective and beneficial moral institution that ever existed and worthy to command the confidence and support of all good citizens. But as to Spiritualism the writer has never entertained any other opinion than that it was a big delusion, a well-played fake in the hands of cunning operators, many of whom have been exposed, both in their tricks, and in their personal inequities.

On this point the writer has corrected his views. The "don't know" still stands in it; the very nature of the thing affords itself held to work in, but they by no means comprise all there is in spiritual manifestations.

Dr. Nellie C. Mosier impresses the audience with the feeling that she is honest and sincere. Her spiritual tests are made wholly in the open; she requires nothing whatever in the way of "furniture," or dim lights, or passing of hands, or forming of circles.

She stands openly in the full light before the audience, and without closing her eyes or making any apparent effort to attain a trance condition, starts out with her communications, as she says, from spirit land. For an hour at a stretch she keeps an audience in an unbroken spell of wonderment. Without any faltering or hesitation she reels off the names and family connections of deceased persons, bringing messages of greeting, and the many instances of family relationship that she describes as so intricate and complicated as to completely baffle all the spectators except the party addressed who is familiar with the circumstances. There were a number of cases where the interested party failed on the instant to recognize the test. It didn't affect Mrs. Mosier in the least; she calmly insisted upon it and reinforced what she had already said by reciting a connecting circumstance that would instantly sweep aside the doubt and the absolute truth of every word and name and relationship would stand out as clear as sunlight. I regret not being able to reproduce a few instances word for word, as given. It would be an interesting and valuable record.

If her work were less complicated; if her catalogue of communications were few in number, if she dealt in generalities, one might account for it in some elaborate system of posturing up in prepared information, supplied to her by a hand of cunning confederates. But Mrs. Mosier impresses one with her honesty and sincerity; she builds a family tree for strangers, skeptic or Spiritualist, that almost baffles their own cloudy recollection. She sits from Burroughs to Lisbon, from Madison to Yonkers, since she has been in the city, and often there seems to come to her a rush of spirit voices all clamoring for an opportunity to send a word of greeting from mamma, or grandpa, from son or daughter.

Probably the most startling manifestation, and one of those that removes the suspicion of collusion, was in reference to the Lawrence family of New Lisbon who are not Spiritualists and were not represented at the meeting. Mrs. Mosier must have occupied ten minutes on this one communication, which was very intricate and very complete. It was a message to Nick Lawrence, of Lisbon. She says he was once a postmaster. It is from Sophy Lawrence who died at Cornwall, England, years ago, and who was married to a man named Hannah Lawrence, who was in the Union soldiers and who was raised in the Fox family, and of Thos. Mitchell, once an overseer of the poor in England. All of these names were connected by Mrs. Mosier in their family relationship and which we are not able to give, not being a shorthand reporter.

Mrs. Mosier gave a message sent by Wellington Davis and Isabel, his wife, to their daughter, Hattie Lamb, wife of Chas. Lamb, of Ontario, and also from Mrs. Parker, who was daughter of Isabel by her first husband, Parker, who was killed in the Civil War.

Also a message from Anton Miller of Plymouth township, who died at Kate's house, and who asks Charley and Nancy to say to Conrad Miller that he is making the mistake of his life.

A soldier comes, Ben Lohdell, who died at Nashville, and says there is no more war and no more shooting, and Robert, his brother, comes, who met his death by falling down stairs, and a soldier of Co. K, 10th Wis., who remarks that the battle of Murfreesboro was too much for him.

A year ago Mrs. Mosier lay for 90 hours in a state of apparent death—in a trance—or in a cataleptic condition—perhaps no one can state with certainty the exact nature of it. It is an indisputable fact that she lay for four days in a condition of every vision, and that her life was suspended during this time. Mrs. Mosier says she retained perfect consciousness of her situation and surroundings, while entirely unable to give her mourning family the slightest sign of life.

While the greater number of people will believe that what she saw and experienced during this period was a purely physical power, or hallucination of mind, Mrs. Mosier herself firmly believes and declares that she enjoyed a dual existence, that she came into actual contact with the spiritual world, and had a revelation of the beauties and glories of the eternal home.

Her faith in this is sublime, her sincerity in the belief that the spirits of departed friends can and do, under proper conditions, make themselves manifest cannot be questioned.

She may be deceived; but her Spiritual friends may attribute her surprising faculties to the wrong force; it may all be the natural but mysterious manifestation of a purely physical power, understood neither by themselves nor any one else. If one prefers to attribute her strange manifestations to magnetism, electricity, mind reading, hypnotism, or a combination of natural forces, it is his privilege to do so.

On the other hand the writer frankly confesses, after having witnessed her manifestations on several occasions, that it is no longer a wonder that people should be carried away with a belief in genuine Spiritual communication.

It is the heart's desire to be close to those we love; we may wish to live more in the hope of the future than in the joy of the present; it is as natural for us to reach Godward as it is for the unconscious plant to search for water and light; it is a force of Spiritualism that is moving force in every system of religion that ever existed, and if this is true, how can we blame these people if they prefer spirit power to the no less incomprehensible physical power, accounting for the strange phenomena

so the medium must have had at least four, if not five, accomplices, for the figures that appeared were too different to have been managed by any one person, and the variation in clothing too rapid for any lightning change artist.

People who make a practice of going to this kind of seances say there has been nothing equal to it in Denver for years.

The credulous will say "ghosts" and the incredulous "stuff and nonsense." Neither will have any doubts as to their view of the case, but it doesn't follow that everything not readily explained by natural laws must belong to the supernatural. It is barely possible we don't know it all.—Denver Rocky Mountain News.

IMPRESSIVE.

Memorial Services of Spiritualist Society.

THE STREWING OF FLOWERS UPON EACH INCOMING WAVE WERE ROSES CAST IN MEMORY OF THE STORM DEAD.

Impressive and inspiring were the simple memorial services observed on the beach at Galveston, Texas, on the evening of September 10, under the auspices of the Spiritualist Society. About 300 people, many of them not members of the society, assembled on the beach and participated in the ceremony of strewing flowers on the waters of the Gulf. A florist's wagon laden with fresh flowers and backed on a white frame pyramid monument, led the procession of the members of the society to the edge of the incoming tide. Around the wagon gathered the audience, believers and non-believers in the society's doctrine. The monument was lifted from the wagon and placed on the beach, where the spray from the playful surf kept moist the lovely floral offerings.

Mr. J. H. Ring, speaker of the society, conducted the services, which consisted of a brief address, followed by prayer, after which the audience joined in singing one verse of "Nearer, My God, to Thee." At the conclusion of the singing Mr. Ring invited all those present to come forward and join in paying a tribute to the memory of the departed. He explained that the society had provided plenty of flowers for all, and the messages had been received by the society from persons away from Galveston, asking that their dear relatives and friends be not forgotten in the ceremony.

It was not a Spiritualists' meeting, but a beautiful observance of tribute to the honored dead whose graves are marked only by the limitless bounds of the sea. There were no graves to decorate, and the society happily concluded that as the sea had claimed many of the loved ones on that fateful night, so should the sea be made to receive the offerings of love for the dear ones it called to eternal rest. The hour for services was at sunset, and the scene was one never to be forgotten by those who witnessed it. The murmuring Gulf echoed the requiem as the waves kissed the shore, and quickly receded, bearing the prayerful offerings and floral tributes to the distant shore.

On Sunday night at the society's hall the monument was decorated with appropriate ceremony, and the beach exercises followed yesterday evening. Mr. Ring, in touching upon the sad occasion in his address, said:

The sun is slowly setting, with trembling flashes of purple and gold it says "farewell" to us that may bring dawn to another people, the hush of the night is upon us, we have reached the parting day of the restless tide at whose roaring of the elements formed a combine for destruction and hurled multiplied thousands of souls into the unseen world. Thousands of the bodies found no grave save in the sea, so we come here with our garlands to cast them upon the waves which are solemnly singing a soulful requiem. As time has roused us from the dazed condition produced by the unparalleled calamity of September 8, 1900, we have looked for faces gone, and vainly sought even a grave, so we have looked in tearful prayer for some token of the soul arisen. Our faith and trust has been in the God of storm and calm. Few there are who have failed to believe unflinchingly that Nature's God gathers the souls of earth into the tenderness of love and light, and though 10,000 claim acquaintance in a single night there are none unprovided for.

Though on the sea of trials were tossed, and unmarked is our grave, God claims the soul, it can't be lost, Of good man or of knave.

We naturally ask where these dear ones find their abode and in the name of Spiritualism, humanity, we point you to a science, a philosophy, a religion that has satisfied Prof. Crookes, England, and the late deceased Queen, Victoria, Camille Flammarion, the scientist, and the professors of the American Psychical Research Society, that not only is there a life after this, but that the inhabitants of that land, (friends you and I love) are cognizant of our lives, and our thoughts.

Turn your anxious gaze from the sunset which reminds you not only of the close of day, but the apparent close of the lives of many you love, from the restless sea, with its encroaching tide, which reminds you of souls grown tired while pent in forms of flesh, or of others buoyant with hopeful plans cut off by the unyielding hand of death, to look upon.

The soul transformed by Death's firm grasp, Behold it there in beauty grown; With anxious love your hand to clasp, When in your grief and tears you groan.

We ask you to cast a flower upon the tide, knowing that as you do an unseen form bends over you and mingles with the perfume of the simple blossom the fragrance of love divine.

Many of you would be astonished if your spiritual perception were opened and you saw the host of ministering spirits that q'vashadows us in our solemnities. But why our surprise? The angel spoke to Moses, to Daniel and many of the prophets and Mary and Joseph of the birth of Jesus, the babe who grew to be the wondrous "Man of Galilee." It was not imagination or the works of the devil then, neither is it to-day.

Come, cast thy blossoms on the tide, And as the flower of ocean wide, A message of our love, Sweeps through the fields above, Of realms where we can't go, We'll trust the God of storm and calm, And strewn our garlands here; For unseen friends will breathe a balm, Of peace and love and light, To pierce our fearful night, And soothe our grief and fear.

—Galveston (Texas) News.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 25 cents. For sale at this office.

CHRISTIANITY HAS IT PROMOTED THE ADVANCE OF CIVILIZATION?

It is a theory entertained by many that modern civilization has been greatly promoted in the past by Christianity, and is still dependent upon this religious organization for present and future aid. History free from religious bent does not corroborate this theory, but instead, denies its correctness, plainly indicating that Christianity with its theories, dogmas and mythical teachings of almost endless number, has retarded the progress of civilization.

As we glance through the history of past centuries, to periods previous to the Christian era, we can trace the march of civilization moving steadily on, through the process of evolution, unaided by any religious system. In corroboration of this, the eminent historian Buckle contends that religion, literature and government, are products of civilization; also that human progress has not been due to moral agencies, but to intellectual activity, and that the fundamental idea of human perfectibility has manifested itself in continuous progress in the past, it must lead to endless progression in the future.

These points from the historians seem to be well taken. May the day speedily come when priestcraft will no longer be able to lead the people into the misty darkness of mythical theology which causes intense mental suffering in both worlds.

B. B. HILL.

Philadelphia, Pa.

THE CENTRAL LIGHT.

A Soul Communion Experience.

To the Editor:—Following is a verbal description, inspirationally expressed, of a soul communion experience of Mrs. Mattie Grupp, herself and husband, the well-known psychometrist, now residing at 742 West Third Street, Chicago. It was written by Mrs. Grupp during the experience, automatically, but not unconsciously, and she reports that she clearly saw by inner vision and felt in soul emotions what she describes. All who have got into the universal soul communion spirit will understand how inadequate spoken language is to express the felicitous of these heavenly experiences.

"As I sit here in spiritual communion, quietly listening to the breezes sighing through the trees just outside, my soul seems wafted by their mournful strains out and away from its scenes that surround me. It seems apart from the material life, and as in days ago, it is once more borne aloft on airy wings away from the earth, away from the form of clay. Like a butterfly which has just burst its cocoon it revels in the beautiful sunshine, floating from flower to flower, sipping their sweets and enjoying the full fragrance and joys of its new state of being. Freed from a brief time from the entanglements of the flesh, it rises into a higher life, into a grander state of being, and knowing itself to be a part of that life, conscious of the individual entities composing that larger life, yet conscious of the truth that all are one, that all life issues from a Universal Center, rejoices in its present freedom. It is no freedom on earth, or beyond it, except in the truly spiritual consciousness."

"While in this universal state of being or consciousness, in which are blended the life essences of the divine—expressed in angels and archangels, spirits incarnate and incarnate—each individual expressing, as each molecule in the human form, is to a certain degree conscious of the thoughts and purposes of the Universal Mind and Soul; and the destinies of human beings, of nations, and of worlds. This boundless life does not with the units alone, but unifies all the aggregates, working to this end—the good of the whole."

"This one great lesson all must learn before peace can enter the heart, that God is love; that harmony rules; that the universe is made of love, and that no individuality by mergerment into the divine, but are then as the strings of the harp attuned to perfect harmony. Then, when this celestial harp is smote upon by the hand of the Great Musician, the strains are sublime. There are no false notes or discords; the symphony is grand, because the harmony is perfect. And thus the Father, the Great Musician, makes his harp of souls tell his will in tones of perfect love. They vibrate down through the spheres, touching the earthly instruments that are to give to the masses and the few, a divine and uplifting message, the transmission of the Father's will to earth's children, but too often the real message is discarded and a substitute accepted."

"After revelling for a time in the sublime realities of the soul life, my soul, by the impulse of another will, seemed drawn toward a great Center of Light, by an attraction absorbing, irresistible in intensity. It impressed me as I felt it to be, the centralization of a mighty spirit force, drawing me nearer and nearer. The nearer my soul was drawn to this Central Light the more luminous it became, and there seemed to be an interchange of soul forces, as the lightning's play from cloud to cloud, which continued until there was a complete fusion of the forces. My soul was swallowed up in the light. It seemed a perfect state of being, a renewal of life, from which my soul emerged glorified and once more fitted to raise the standard of truth over the children of night and reveal to them the will of the Father as given through this Center of Light, his chosen channel of transmission." H. N. MAGUIRE.

The tendencies of the Christian religion are not progressive, it never moves forward unless forced along by science, or some progressive movement, powerful enough to overcome its dead weight. Where, then, are the main-principles of civilization except they are innate in man?

Let us consider briefly the state of civilization in our own country. While there is yet much room for improvement, even in its youth it has not only forged its way to the front, but is rapidly leaving all other nations behind. For this rapid progress we are without doubt indebted to liberty and equal rights embodied in a constitution—free from all gods and religious dogmas; as well as many other like advantages. The human mind, free from the shackles of free press, free public schools, and free libraries, endowed with the wealth of every branch of knowledge, freedom of speech, liberty of conscience, and many other privileges too numerous to mention. Did Christianity hand down to us as a people any of these priceless aids to civilization? Far from it. When our grand people liberty was built, inspired by the constitution, Christianity was barred out by the Thomas Jeffersons, Thomas Paines and their colleagues. The Christians see their dilemma and are clanging at the doors of the temple of Freedom for admission, with their God and religious dogmas, that they may rule over the people and restrict their liberties, and thus they would embody in the sacred compact of our constitution elements that have been so destructive to human liberty in the past, as well as a curse to every government or nation that has tolerated them.

The following is a pointed illustration of the spirit of Christianity in our times: "In 1892 one of the leading Methodist journals of the West made this remarkable statement: 'When Roman Catholicism stands ready to unite with us in putting down Agnosticism and scientific Atheism, we shall be ready to forget all differences and to bridge the bloody chasm that has existed so long between us, by the shipwreck of fratricide.'"

This proposition requires no comment, its purpose is unmistakable, and its words have a fearful import, which can mean only subjugation to those who differ from such bigots as could make a public statement of that character. Whether such sentiments are for or against the progress of civilization, I leave the reader to judge.

To assume that Christianity as known and taught has been a promoter of civilization is a mistake of the past, as well as the present. The misty legends of ancient mythology mouldy with age, upon which the Christian religion rests, have enwrapped mankind as with a mantle of darkness, wherever the effects of its influences have been felt, but the dawn light of the morning appears, as Modern Spiritualism comes to the rescue, and as this star of spiritual light shines forth from the spirit spheres, the emancipation of mankind from the darkness of error and false teaching seems near, even at the door.

The fact stands out in bold relief upon the records of time, that Christianity as taught and accepted by the people is of, and for the people.

"Doubtless the possibilities are infinite

The above was written when it was expected that Mr. McKinley would recover.

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Man's Influence Over Man

Remarkable Words on Personal Magnetism From an Eminent Divine.

NO SUBJECT HAS EXCITED SO much interest or awakened so much discussion among thinking people of late as that of Personal Magnetism.

It is worthy of note that clergymen, doctors, college presidents and men of science everywhere are giving it deep thought. Many of them have openly certified to its wonderful powers. The outspoken words of the Rev. Paul Weller, of Gorham, N. Y., in this connection will call forth no little additional comment.

REV. PAUL WELLER.

In answer to a personal letter from an intimate friend, according to which it was true that he (Rev. Weller) had become a firm believer in Personal Magnetism and Hypnotism, Rev. Weller wrote:

"The facts are: The subject of Personal Magnetism and Hypnotism, to which I have devoted many years of study, was recently more forcibly than ever called to my attention through reading a scientific work on the subject, now being circulated by the New York Institute of Science, Rochester, N. Y.

"I am a minister of the Gospel, and I do not hesitate to say that the reading of that book and the subsequent study of its contents have worked an all-powerful, important and good influence over me. My recognition of Personal Magnetism, a subject which every man and woman may study with profit, is the result of thorough investigation and with complete knowledge of its great value. I make this statement deliberately. The study of Personal Magnetism, as set forth in the admirable book, has mentioned above, should be next to the study of the Holy Bible."

Personal Magnetism embodies all the laws governing man's influence over man. It is the power that makes men mold the minds of men. It turns life's failures into successes. It develops the latent powers of the will, and makes one capable of the accomplishment of great deeds. I have received many letters on the subject, and to all writers I have answered: "Write to the New York Institute of Science, Rochester, N. Y., asking for their scientific work on Personal Magnetism and Hypnotism. It will be sent to you free of charge. If its perusal does as much for you as it did for me, you will thank the author for the book. Yours truly,

(Rev.) PAUL WELLER.

It will only be necessary for you to send your request to the New York Institute of Science, Dept. M K 2, Rochester, N. Y., and you will receive the volume Rev. Paul Weller recommends by return mail. IT IS FREE. A postal card will bring it.

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QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of correspondents, that to give all the answers in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions, and yet 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 am able to give whatever information I am able, the courtesy of correspondents is expected.

HUDSON TUTTLE.

Thomas Lees, Cleveland, O. What reception did Queen Victoria receive in the spirit world?

A. Be assured that the pageantry, the display of power, glory, and a nation's grief, were left on this side of the grave. The jeweled crown was left with the mists of power. No longer Queen of England and Empress of India, but her plain self, retaining only her spiritual attainments, she differed not from the lowliest woman who passed from earth from the hovel of poverty.

Yet, as may be inferred from cardinal principles that millions of her subjects who have gone before have not lost the deferential respect with which they are imbued by centuries of heredity and training. The high officials of her court and attendants in spirit life would yet regard her with more or less deference as Queen and yield to her the homage they did in earth life. As she ever felt the presence of Prince Albert, indicating that her deep conjugal love was reciprocated by him, he would be first to welcome her, and she would be surrounded by a court drawn together by the event.

Yet it would be a court without other purpose than the voluntary and spontaneous expression of love and respect, and when a full realization of the purposes of the future life are understood by its members will dissolve.

The Queen was punctilious in the observance of forms and ceremonies; the bars that fence in royalty from rude approach, and yet retains her ideas of courtly etiquette. She may retain them for many a century.

Napoleon Bonaparte yet retains a coterie of the most devoted of his followers, and their advancement is retarded by their minds constantly dwelling on the bloody deeds of earth life.

Never again can they renew the life for which they were trained, and live in a dream-state in which they re-enact the crimes against humanity which have made them famous.

Beyond the immediate influence of the earthly plane, there is no acknowledgment of the distinctions of earth-life, except of those of a purely spiritual character.

The possession of great wealth, or political power has no influence. They who have made achievements in thought, inventors, thinkers, poets, artists, philosophers, true statesmen, such have in this life begun a real spiritual advancement which not only distinguishes them on earth, but in spirit life, and they receive their homage from those of their own superior plane than the greatest of earth's potentates.

N. C. Thompson: Q. We would hail with delight the coming of a medium duly accredited by some spiritual association. Cannot one be sent?

A. There has been a movement on the part of the National Spiritual Association to grant credentials to mediums as well as lecturers. An examining board was proposed, before which claimants were to appear for examination and if found worthy, granted approval and recommendations. But it was at once pertinently asked: Where would such a star chamber of a court receive its authoritative power to approve or condemn? By what rules conduct its examinations? The medium receiving the most convincing manifestations to-day may be incapable of duplicating them to-morrow; or if found above suspicion in one sense, may be unreliable in the next. The scheme was abandoned as impractical. Some chartered societies have granted credentials to lecturers and mediums, enabling those thus "ordained" to receive the honor of their names and secure half-fare passes on the railroads, but these "ordinations" have been granted so carelessly that they have become anything but an honor, and many who have received the honors, realizing that they were worthy because they had credentials, henceforth will prefer to trust to their own judgment.

The N. S. A. has planned to send missionaries to such places as demand their work, yet there has been a want of funds to engage in an extensive scheme of propaganda. The genius of Spiritualism is opposed to such methods. A faith may be extended by evangelists, but knowledge is to be gained by the part of students and teachers are of little avail unless there is earnest desire to know the truth on the part of those they seek to instruct.

In countless communities there are a few earnest souls who desire more intimate knowledge of Spiritualism. They read of the wonderful manifestations through advertised mediums and they conclude that these were mediums to come among them the public would not fail to be convinced.

Such should know that while they wait the coming of some medium, who possibly might be disappointing in not meeting the expectations raised by published reports and advertisements, they allow the golden opportunity to go by. They have within themselves the means to obtain all they desire and more. They should form a circle, for reading, discussion and social culture, and devote one hour of the evening to the same proper. We reiterate that the home circle is the best of all places and methods for the investigation of spiritual manifestations.

A Few Words About the Devil, and Other Matters. By Charles Bradlaugh. 100 pages. For sale at this office.

HUMANITARIAN.

Chicago's Social Settlement Work.

SELF-GOVERNMENT TAUGHT THE BOYS AND GIRLS AT ITS BEAUTIFUL PARK IN MICHIGAN.

When the Forward Movement Association concluded its annual session in Chicago, the meeting proved to have been one of the most important in the seven years' history of the society, says the *Inter Ocean*. In addition to the annual election of officers the society definitely adopted plans for the erection of a new home for its work, which will not only be an advantage to the West Side, but will also be the finest of its kind in the country. The new home of the society is to be erected on Van Buren street near Aberdeen, and the plans of the structure are calculated to meet the society's needs for years to come.

The words "Forward Movement" may lack significance to many people, but in certain of their behalf it is a most densely crowded residence section of the West Side they mean almost the only delight that comes into the hard life of grinding poverty. Originally started to reclaim the boys and girls of those quarters from the vicious influences of the street, it has, without relaxing its efforts in their behalf in the slightest degree, extended its scope until it now takes in the adults as well. At the present home of the Forward Movement, on Sangamon street, near Congress, there is always something going on in the way of mothers' meetings or affairs of the kind which are of interest to the women of the district as well as the juveniles, and which attract hundreds to attend. Impromptu concerts, readings, lectures, and a big library appeal to the adults, and a big gymnasium upstairs is the delight of the children.

HOME OF FORWARD MOVEMENT.

The home of the Forward Movement is a big stone dwelling that was built in the heart of the West Side fashionable residence section. That day, however, has long passed. The incursions of business have long since driven out the wealthy, and the big mansions have been changed into dingy-looking boarding houses and tenements. The deplorable condition of the children in this section of the city had for some time been a source of worry to Dr. George W. Gray, the founder of the Forward Movement, who had long studied over some plan for their moral and intellectual elevation. He rented a basement under a saloon at Harrison and Eleventh streets, and January 6, 1894, he induced two hungry and shivering boys, whom he found on Blue Island avenue, to accompany him to it. There were at least twenty and comfort, and they soon spread the reputation among their fellows until the basement proved too small for the crowds.

In March of the same year larger quarters were obtained at No. 210 Halsted street, and a Sunday school and kindergarten started. The teachers contributed their services, and all necessary expenses were defrayed by charitable men and women, who had become interested in Dr. Gray's work. Several of the West Side churches also became interested and provided workers. The Eleventh ward was divided into districts, and each worker was given a territory of two blocks which he or she canvassed thoroughly. The children were induced to come to the school.

NOT BASED UPON CHARITY.

Socialism has been the keynote of the Forward Movement work. There has been no suggestion of charity about it to the poor, but all are made to feel that it is their own right, and that they are not only there as a right, but are welcome to make suggestions for the extension of the club's usefulness. The social wants of the people have been closely studied, and this policy, more than any other, has contributed to its steady growth.

The meetings of the poor in the tenement districts have been the heart of the movement. Dr. Gray, who looked about for some means to alleviate them. A number of philanthropic men and women provided the funds to purchase 200 acres of land on the east shore of Lake Michigan, near the mouth of the Kalamazoo River, and Mrs. Swift, the wife of the big packer, gave the money with which to erect a cottage in which 150 children can be accommodated at one time. This has been named Swift Cottage, in honor of its founder.

In order to foster the spirit of independence in the Forward Movement, a slight charge is made for board at the Forward Movement Park. To all members of the clubs or classes of the work one week free of charge and half rate for transportation are provided. The maximum charge is \$3 a week, but, as there are many families to whom this is a fund impossible price, there is a fund provided to meet the expenses of those who would gladly pay all or part of this charge. The children remain at the park two weeks and if they desire to remain longer are kept at the rate of \$1.50 a week, and if they are unable to pay they are allowed to pay for it in work, not exceeding two and a half hours a day.

CHILDREN GOVERN THE PARK.

The government of the park is under the control of the children, who are organized into a republic of self-control. The mechanism of the republic is simple. It has a president and a vice-president, elected by the children. The president appoints a cabinet consisting of the following secretaries:

Department of home, to look after domestic affairs and see that they are conducted properly and without undue friction.

Department of foreign affairs, to adjust and settle by compromise or arbitration all claims or complaints from neighboring communities in the nature of alleged depredations upon apple orchards, crossing of imaginary boundary lines, etc.

Department of amusements, to provide entertainments for the evening for the community.

Peace department, responsible for the peace and good order of the republic. The legislative body consists of ten senators, chosen by the citizens from their number.

During last summer three cases called for the intervention of the peace department, and the culprits were haled before a court to answer charges. Deputies were sworn in and warrants served on the accused, who were arraigned, and allowed to go free on bail of twenty-five dollars work, which their friends provided. When the trial came on the procedure of a regular court was followed. A jury was impaneled, counsel chosen, and the Judge stated the laws of evidence.

JURY FINDS ACCUSED GUILTY.
One of the accused was charged with having thrown a bag of sand at another boy. Unfortunately, his aim was bad, and the bag of sand went through a window pane in the dormitory. There was a great deal of discussion as to who did throw the bag, and the accused protested his innocence. The jury

THE EMOTIONS.

The Groundless Fears of Disease.

It is a firmly established fact that emotions, particularly such as depression, nervousness, grief, sorrow, and fright, exert an unfavorable influence upon the health of individuals. Sometimes the influence is only temporary, but it often leads to permanent effects upon the nervous system. One of the most potent factors belonging to that class of emotions producing disease is fear. There are individuals with whom fear is a mania. One man fears the loss of his fortune, another that of his position, a third the death of some member of his family, and so on. A distinct group among the victims of fear is formed by those who are in constant dread of some disease. Thousands are constantly in the grip of the fear that they are consumptive or threatened with consumption. Others fear to be victims of other terrible diseases. Frequently one or more insignificant symptoms leads the fear of the individual in a certain direction. One man has palpitations of the heart and comes to the conclusion that they mean an impending stroke of paralysis; another individual occasionally suffers from weakness in his lower extremities or slight pains in the back and interprets those symptoms as sure signs of spinal disease; still another is troubled by mental depression or a lack of concentration and fears some disease.

But not only the presence of disquieting symptoms leads to the fear of disease. Impressionable persons who read about the symptoms of a disease are liable to imagine the presence of some of the symptoms and that causes in them the fear of the dreaded disease. During an epidemic of cholera or smallpox many persons are seriously affected by the fear of those diseases.

The open discussion of degeneracy by newspapers and magazines has given rise to a new and unfortunately quite large class of victims to fear. Thousands who have a hereditary taint of insanity and degeneracy have anxiously searched in the records of their families for any evidence of insanity or nervous affection among their ancestors. The most irrelevant facts are construed into positive symptoms, and the poor victims of fear, believing themselves degenerate, suggest to themselves all kinds of nervous and mental ailments. Many persons of hereditary predisposition who under normal conditions would have never developed any sign of mental disease, become insane through fear. The fear of hydrophobia has in many cases of persons who had been bitten by a snake, seriously affected the mind, strongly resembling those of actual hydrophobia.

There is no doubt that the fear of disease may cause functional disturbances in the human organism. Whether those functional disturbances are capable of producing organic changes is not yet firmly established, although it seems quite possible in extreme cases. Many authorities contend that fear of certain diseases may greatly increase pre-disposition for that disease in the individual. That has been particularly observed in cases of abnormal tendency for blushing, stuttering, and paralytic affections caused by nervous disturbances. The treatment of persons suffering from imaginary diseases in consequence of fear requires a great deal of tact and firmness.

To laugh at the fear of such persons, to tell them that they are perfectly healthy, and merely imagine the symptoms of which they complain, would be a grave mistake. The best plan is to apparently accept the symptoms described by the patient as actually existing, to make a thorough examination, and then convince the patient in an authoritative manner of the absolute groundlessness of his fear. Suggesting, with or without hypnosis, to the patient that he is suffering from some serious disease should be carefully avoided, as conscientious and experienced physicians, quacks and charlatans may do a great deal of harm in such cases.

DR. ALBERT MOLL.

Verona Park Camp, Me.

The eighteenth annual camp-meeting at this beautiful park opened on July 28 and closed August 18. The cool, bracing air, the beautiful natural scenery, and the prevailing harmony and high plane of thought, are some of the strong points in favor of this camp. Our new hotel also adds much to the enjoyment of all the visitors and campers on the grounds.

We had a fine list of speakers, all of whom gave entire satisfaction, the most distinguished being the Rev. B. F. Austin of Toronto, Canada. His noble bearing, his eloquent and powerful personal reminiscences made him at once a great favorite with all who heard him. J. S. Scarlett was with us two weeks, working with a will and an inspiration that placed him high in our estimation. Mrs. Ella Hewes, a Maine medium, is in the front rank as a test medium and is a great favorite.

Charles A. Brown, of Orrington, Me., is another orator of great power and eloquence. His lectures are spontaneous and of a very high order. Other local speakers included A. F. Smith, of Bangor; F. W. Smith, of Rockland; Mrs. M. C. Donnell, of Bucksport, and others.

A company composed of members of the Verona Camp Association, purchased during this session a tract of 57 acres of land surrounding our grounds. This land is divided into field pasture and groves, and extends over 100 rods to the river bank, and includes many lovely sites for cottages and other new purchases will be sold out and beautified. Many shares are already sold and more will be sold for in the near future.

Verona is destined to become a favorite resort for all who need a cool, quiet, harmonious place of rest, and at the same time enabled to hear discourses of the highest order, and be within a mile or two of telegraph, telephone, railroad, steam navigation, and all the outside world. Small steamships plying up and down the river will carry our visitors within a few rods of the hotel and auditorium.

T. W. SMITH, Secy.
Rockland, Maine.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, and other interesting matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberalist. Price 75 cents. For sale at this office.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price \$1.

"Hindu, Chinese and Other Marriage, Sexual Development and Social Building." By E. D. Babbitt. M. D. L. A. A most excellent and very valuable work, by the Dean of the College of Fine Arts, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

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It is a firmly established fact that emotions, particularly such as depression, nervousness, grief, sorrow, and fright, exert an unfavorable influence upon the health of individuals. Sometimes the influence is only temporary, but it often leads to permanent effects upon the nervous system. One of the most potent factors belonging to that class of emotions producing disease is fear. There are individuals with whom fear is a mania. One man fears the loss of his fortune, another that of his position, a third the death of some member of his family, and so on. A distinct group among the victims of fear is formed by those who are in constant dread of some disease. Thousands are constantly in the grip of the fear that they are consumptive or threatened with consumption. Others fear to be victims of other terrible diseases. Frequently one or more insignificant symptoms leads the fear of the individual in a certain direction. One man has palpitations of the heart and comes to the conclusion that they mean an impending stroke of paralysis; another individual occasionally suffers from weakness in his lower extremities or slight pains in the back and interprets those symptoms as sure signs of spinal disease; still another is troubled by mental depression or a lack of concentration and fears some disease.

But not only the presence of disquieting symptoms leads to the fear of disease. Impressionable persons who read about the symptoms of a disease are liable to imagine the presence of some of the symptoms and that causes in them the fear of the dreaded disease. During an epidemic of cholera or smallpox many persons are seriously affected by the fear of those diseases.

The open discussion of degeneracy by newspapers and magazines has given rise to a new and unfortunately quite large class of victims to fear. Thousands who have a hereditary taint of insanity and degeneracy have anxiously searched in the records of their families for any evidence of insanity or nervous affection among their ancestors. The most irrelevant facts are construed into positive symptoms, and the poor victims of fear, believing themselves degenerate, suggest to themselves all kinds of nervous and mental ailments. Many persons of hereditary predisposition who under normal conditions would have never developed any sign of mental disease, become insane through fear. The fear of hydrophobia has in many cases of persons who had been bitten by a snake, seriously affected the mind, strongly resembling those of actual hydrophobia.

There is no doubt that the fear of disease may cause functional disturbances in the human organism. Whether those functional disturbances are capable of producing organic changes is not yet firmly established, although it seems quite possible in extreme cases. Many authorities contend that fear of certain diseases may greatly increase pre-disposition for that disease in the individual. That has been particularly observed in cases of abnormal tendency for blushing, stuttering, and paralytic affections caused by nervous disturbances. The treatment of persons suffering from imaginary diseases in consequence of fear requires a great deal of tact and firmness.

To laugh at the fear of such persons, to tell them that they are perfectly healthy, and merely imagine the symptoms of which they complain, would be a grave mistake. The best plan is to apparently accept the symptoms described by the patient as actually existing, to make a thorough examination, and then convince the patient in an authoritative manner of the absolute groundlessness of his fear. Suggesting, with or without hypnosis, to the patient that he is suffering from some serious disease should be carefully avoided, as conscientious and experienced physicians, quacks and charlatans may do a great deal of harm in such cases.

DR. ALBERT MOLL.

Verona Park Camp, Me.

The eighteenth annual camp-meeting at this beautiful park opened on July 28 and closed August 18. The cool, bracing air, the beautiful natural scenery, and the prevailing harmony and high plane of thought, are some of the strong points in favor of this camp. Our new hotel also adds much to the enjoyment of all the visitors and campers on the grounds.

We had a fine list of speakers, all of whom gave entire satisfaction, the most distinguished being the Rev. B. F. Austin of Toronto, Canada. His noble bearing, his eloquent and powerful personal reminiscences made him at once a great favorite with all who heard him. J. S. Scarlett was with us two weeks, working with a will and an inspiration that placed him high in our estimation. Mrs. Ella Hewes, a Maine medium, is in the front rank as a test medium and is a great favorite.

Charles A. Brown, of Orrington, Me., is another orator of great power and eloquence. His lectures are spontaneous and of a very high order. Other local speakers included A. F. Smith, of Bangor; F. W. Smith, of Rockland; Mrs. M. C. Donnell, of Bucksport, and others.

A company composed of members of the Verona Camp Association, purchased during this session a tract of 57 acres of land surrounding our grounds. This land is divided into field pasture and groves, and extends over 100 rods to the river bank, and includes many lovely sites for cottages and other new purchases will be sold out and beautified. Many shares are already sold and more will be sold for in the near future.

Verona is destined to become a favorite resort for all who need a cool, quiet, harmonious place of rest, and at the same time enabled to hear discourses of the highest order, and be within a mile or two of telegraph, telephone, railroad, steam navigation, and all the outside world. Small steamships plying up and down the river will carry our visitors within a few rods of the hotel and auditorium.

T. W. SMITH, Secy.
Rockland, Maine.

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HYPNOTISM.

Some Important Points Considered.

Is it possible to permanently cure physical weakness or disease, either violent and dangerous habits, by the power of hypnotic influence, which is but the forcible control of a negative life by one who is stronger and more positive in thought, concentration, or as frequently termed magnetic influence? The power of mind over mind cannot be disputed by any person who has given even a slight examination into the phenomena which a strong psychologist can produce. There is no denying the efficacy of the power of a strongly concentrated will over one less self-controlled and positive. The strong and potent suggestion of the operator will manifest in perfect harmonious action through the consciousness and organism of the subject, but the strongest operator can only hope to produce a transient result whenever he subjugates the consciousness of his subject, the length of the period when his will shall govern their actions varying according to the negativity of the subject thus controlled.

There can possibly be no clearer and better illustration of the action of the power of thought between an operator and a subject than a magnet and an attached negative. The operator is the magnet which irresistibly attracts the negative, and so long as the negative is held within the influence of the magnet it necessarily loses for the time all of its individuality. It is as if it adheres to the magnet wherever you may place the magnet, not having the resistant power in itself to separate itself from the magnet, but compelled by a stronger magnetic force than it can generate in itself. Now forcibly liberate this negative from the radius of influence which the magnet generated, toward which it was first attracted, and place it within the radius of influence of a weaker magnet, or of similar chemical nature, and at once it adheres as persistently to this as to the other, until you again forcibly remove it from the range of this inferior magnet. Thus left to itself it is still the same negative subject to be drawn wherever there is the strongest magnetic draw. So it is with man. A man who has not gained thorough control of his thoughts is a negative, to be influenced and controlled by any strong-willed self-centered person who may please to influence him, and it is just as impossible for him to resist the influence of their thought suggestions as it is for the negative to hold itself away from the magnet when it has been placed within the range of the magnetic influence.

Now let us picture to ourselves a person who has the strong propensity to take what does not belong to him. In other words a thief, and we will suppose that some strong psychologist seeing in the man some traits which are commendable and good, thinks to himself, "It will will him to show forth to himself the good in his spirit." After a season of this kind of suggestion, the thief is seen to be changed in his methods of life, feeling only longing for that which before was a pleasure of a business, and all persons, even the operator, feel joy to see a soul purged of sin. Is he purged? No. He is simply showing forth the suggestions of the operator. The power of thought is against him was stronger in force than he could resist, therefore the suggestions sent him became an irresistible magnet to hold and influence that part of his nature which the operator had in view until he shall come in contact with some more powerful magnet that will induce him to alter his direction, until he shall himself attain by his own desires and exertions clearness in thought and action and eliminate from his soul all negativity and vice.

Each time a man is controlled by the forcible will or thought waves of another the more negative and the weaker he becomes, and remove all thought suggestions from him and you have a weaker character than you have started with, and the less personal magnetism can now use him. The vicious propensities have simply been held in abeyance by force—they have not been eliminated from the soul.

Reason. Did you ever know a strong psychologist practicing hypnotism to be subjective state himself, thinking by being hypnotized frequently he could grow positive and powerful?

Certainly not. A man who has practiced thought concentration long would resist to the full limit of his power the influence directed toward him from an outside source. It is not good for the operator to be dominated and controlled by another, can it be for the negative man to thus become still more negative? Should he not rather be interested and enthused to train his own thoughts into the channel of right thinking and positiveness, striving to live a clean life because his evil propensities, not having been driven out, are held in abeyance by the force of another's will, ready to burst forth again whenever the power of that thought shall be broken?

Is it better to live your own life, or have your life ruled by others? The strongest hypnotist cannot change the qualities of your soul, but can evoke only temporarily such attributes as he desires.

To free your soul permanently from dross you must live clean living and practice the positivizing of your own thoughts, that you may be negative only to those forces of influence stronger and better than your own.

VICTOR ILLUMINER.

Kaw Valley Spiritual Association

I herewith send a report of the Kaw Valley Spiritual Association, held at Fort Park, Ottawa, Kansas, August 24 to September 2.

The attendance was more than double any former meeting, notwithstanding the drought and heat we have lately passed through.

The principal speakers were Laura B. Payne, Mrs. A. L. Toll and D. W. Hall. Mrs. Payne is a fine speaker and singer, and was frequently applauded.

Mrs. Inez Wagner gave platform ball test blindfolded. In the hundreds she read and answered she was not known to fail in a single instance. Blanks and druggist prescriptions were sent in. She never failed to detect them. In her trumpet sound she is equal to the best, and nothing but praise of her work was heard at any time.

An interest was awakened that will be for lasting good. Instead of Spiritualism dying out, it is spreading more rapidly than ever in every locality heard from.

The following officers were elected for the ensuing year: H. W. Henderson, Lawrence, Kans., president; P. P. Walton, Harveyville, Kans., vice-president; Jacob Hey, Carbondale, Kans., secretary and treasurer; Laura B. Payne, Topeka, Kans., corresponding secretary. Trustees: C. A. Beachcamp, Kansas City, Kans.; Geo. O. Lovell, Madison, Kans.; Miss May Cook, Springfield, Kans. The association met all expenses, with a surplus, and enough pledges to insure another meeting for the ensuing year.

JACOB HEY, Secy.
Carbondale, Kansas.

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