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

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## SPIRITUALISM THE PROPHET OF SCIENCE.

Sargis Expatiates on One of His Especial "Hobbies."

To the Editor:—It is a long time since I have written for *The Progressive*. I have written for *The Progressive* anything about some things that have become like hobbies to me. Every one has an assortment of these, and as a rule they are boxes to the general. One of mine is, that scientific theories, new hypotheses in science, or real advances in philosophic thought, are but confirmations of spirit theories, previously announced. One of them that has been discussed in your columns heretofore, is the vortex theory of world formation—the "whirl" of Abby Judson. A very apt word, for a whirlwind is a vortex. It is not original to the modern Spiritualist era, for Descartes proposed it in the 16th century, but as to details it is modern, and particularly within the last half of this century, through mediumship. It is only needed to refer to Andrew Jackson Davis in *Nature's Divine Revelations*, 1847; Maria King's *Principles of Nature*, 1860; and that remarkable though comparatively unknown book *Oahspee*, 1882. If these too much neglected works were read and studied more, and their teachings discussed by our "leaders," there would be far less complaint about the indifference of Spiritualists. Do our teachers and scholars ever stop to ask a very natural question: "May not the indifference complained of so much be after all because they are not given the mental food naturally demanded by Spiritualists? To those accustomed to look to inspiration for light, little personal affairs that we go to Spiritualist sources to get rid of, only tire and fret. It is not the leading Spiritualist newspapers of the world, of current date, I find the five leading articles on the editorial page taken up with the topics: Memorial Day; Ownership of Railroads by Government; Kidnapping; Life-boat; Woman Suffrage; Hero Worship of Our Soldiers. Not a single article on the subject the paper is dedicated to by its prospectus from the editorial pen. Surely the general press gives us enough of these things. The same may apply to much of our platform utterance—the audience may be on a different plane. But this is wandering from the purpose of this writing—but is a timely parenthesis, nevertheless.

Have you, Mr. Editor, noted the new departure in astronomy? I refer to the theory of the young student, Prof. T. J. J. See—a man young enough to be named after Stonewall Jackson. Prof. See is a Missourian born, and possibly owes his new philosophy to that peculiarity of Missourians: "You must show me." He boldly differs from the nebular hypothesis of Laplace, and instead introduces a well known law as the solution of the origin of the sun and planets—world formation. In *McClure's Magazine* for May the reader will find a very satisfactory presentation of his theory, but here I can only give an outline, in order to show its sympathy in some of its leading conclusions with that of the Spiritualist dispensation.

By the nebular hypothesis, or theory of Laplace, the origin of worlds was in an intensely heated nebulous mass in motion revolving and throwing off rings that in turn became globes and cooling down into planets—the globular form being due to the action of gravity.

Prof. See regards this nebulous mass as the densest, coldest, and the constant temperature of space, and applies to it as the impulse to world formation the recognized law, that a gas when compressed gives out heat. In this way he accounts for the known fact of the sun's diminishing size and increased heat.

Prof. See's theory of the compressing force is as in that of Laplace—the attraction of gravitation—which in a gaseous body of such immense dimensions acts as the compressing power.

Prof. See accordingly holds that the family of planets were originally "a formless swarm of icy masses floating like some great flock of birds in blue space." This is in short the theory. So that as the sun decreases in size its temperature grows hotter, or at one time the sun's mass occupied the space of the solar system and by compression and the attendant generation of heat, the planets were detached and became by the same law as we know them. This from a different condition at starting is very much like the other theory in method.

What is peculiar about the See theory is that it does not work and its theory planets to death by reversing to the state of original cold. This is in one sense in accord with spirit theory: That organic life, as we know it, could not have made its advent until the temperature of the earth for a long period had been raised to the point of degrees Fahrenheit, which is the normal heat of living organisms and that a few degrees above or below is death. So that should the heat of the solar system or our earth fall permanently below the minimum, say 94 degrees, animal life would gradually decrease until it became extinct. Or in other words our globe would become a dead planet, as our moon is said to be.

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## PSYCHIC EXPERIENCES

In the Life of a Retired Farmer.

Some sixty years ago, I was a boy, nearly fifteen years of age, living in Cedarville, Herkimer county, New York. I had a friend, a little older than myself, one William Truesdale, who was working in a starch factory at Waterville, in Oneida county. Having occasion to visit my friend, I walked the whole way, staying with him three days.

There were no railroads in those days, and walking was just as common as street railways are nowadays. Water-ville, the objective point of my journey, was thirteen miles distant, which I walked, the thirteen miles being considered no more than one mile would be, at this time.

When I went to Waterville from Cedarville, I journeyed by way of West Winfield, Bridgewater and Sangerfield Center.

When I returned to Cedarville, I was told a newer way was to go by way of Cassville, and that when three miles out I would pass a red farm house on a hill, owned by Horace Wakefield, and that I would then be just half way to Cassville. I came to the house on the hill, just as they told me, and passed it all right, with cheerful boyish thoughts.

It was a down grade after I had passed the house, which was about noon in the month of April. The sun was shining clear and bright, and when some fifty rods past the house, walking fast and looking straight ahead, I was greatly surprised to see a tall elderly man, having on his head a round-top hat, and clad in what was in those days called a hunter's coat.

In his hand was a cane, with which he was driving five hogs, directly in the middle of the road, about four rods ahead and coming towards me.

I was naturally shocked, for I had all the time been looking far ahead, and he so near me, and I not seeing him.

Yes, for a verily I was a scared boy. The hogs seemed tired, and in order to keep them moving, he applied his cane vigorously to their backs.

I was also in the middle of the road, but too much frightened to come close to him, so I avoided meeting him, and turned to one side, thereby giving him and his friends, the pigs, the entire right of way. As we were now nearly opposite each other, he turned to the other side of the road, when the hogs dropped to the ground apparently dead.

"Thinking both man and hogs very tired, and then the man desired to rest, I was more astounded than ever to find him not only sit down, but to keep going down until entirely lost to sight.

Heaven and earth! thought I, as confounded and terribly frightened, my hair stood on end, almost raising my hat from my head. Meantime the hogs remained, apparently lifeless. They were pure white in color, and as near as I could judge, would weigh two hundred pounds each. And there I stood, hardly daring to take my eyes from them, for fear they, like their master, would vanish from my sight. And now what was I to do? For here was not only a wonder, but a veritable miracle, anyhow a mystery—shortly, however, to be cleared up.

For a half-hour there I stood, looking at the hogs, at the same time thinking the play was not yet ended; indeed, I firmly believed the man would again appear, when everything would be made plain.

True, I knew there was a being called "God," also one called "the Devil." Yet as I had never seen either of them, I thought it might possibly be a trick of the latter, as he is said to be full of deceit, so in order to even up matters, I thought I would give the hogs a few whacks, whereon I walked up to them, my hair if anything, standing up straighter than ever, and gave one a kick, but it had no effect. The hog must be dead. I gave another a kick, with a like result. "Got in Himmel!" thought I; then taking on a little courage, I swore I would "raise that hog, dead or alive," whereupon I gave him a tremendous kick. The instant, raising his head a little, gave a single grunt, then fell back, the whole five to all appearance, dead.

Looking and thinking, I remained for some time, having let them in that apparently lifeless condition, "for sure," I argued, "there must be more to it."

I thought of my long tramp home, and the strange story I would have to tell, but I left them and started on my ten mile journey, about as fast as my legs could carry me, for I was terribly frightened and greatly excited, looking backward at nearly every step.

Passing a piece of woods, I caught a glimpse of something, falling behind, but whether ghost or devil, it didn't matter much, for I could not be more frightened than I now was, but finding it was nothing more to be dreaded than a leaf dropping from a maple bough.

I hastened on, reaching Cedarville and home, promising myself that I would in all future time steer clear of the place where the man and hogs were brought to my view in such an uncanny way.

Upon arriving at Cedarville, I stopped at a store and related just what I had encountered, as I now herein record it. I have known many a child, many of the villagers in the store, seeing my excited condition, and knowing of my reputation for candor and truthfulness, believed the story I told them, treating it as a solemn affair, while others said, "was all imagination, or perchance hallucination, but when it became noised about that there had once upon a time been a hog-drover murdered at that identical spot, they came to the conclusion that possibly the imagination was on their part, while the reality was on mine.

Some eight years later I drove to the red house on the hill, where I was told Mr. Wakefield resided. This was about three miles distant from the scene, as above related.

Hitching my horse to a convenient post, I walked up to the house, gently

## THE DEDICATION

Of the Royal Templar Hall.

ABSTRACT OF DR. PEEBLES' ADDRESS ON THE OCCASION, AT BATTLE CREEK, MICH.

Man is not a material animal as some Darwinian materialists have taught, but rather a thinking, reasoning being, being made in God's image, which image does not consist in shape, or outward form, but in life, consciousness and spirituality. God is spirit, or causation as Proclus of old affirmed; and man is a spiritual being. "The divine image consists in spirituality."

As a religious being man is naturally worshipful. Whether civilized or savage, he is conscious of a superior Supreme Intelligence, Allah, God, and our Father in Heaven.

Rightly translated, the direct words of Jesus are "God is spirit." The spiritual is the real and the substantial. The spiritually-minded are reverent. They are religious. Their life is a prayer. "The fruit of the spirit," said the apostle to the Galatians, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Spiritualism, by whatever name known, without the fruit of the spirit, without religion and moral growth, is but the veriest rot and rubbish; and sectarian religion, by whatever name known, in any age, without Spirituality and its accompanying spiritual gifts, is only an empty shell—an offensive creedal dangle, that should be buried without ecclesiastical formalities.

God is spirit, and Spirituality while inhering in God the Father, and does not center alone in, and rest entirely upon phenomena, but upon spirit—upon the spiritual and moral constitution of man, which constitution requires such spiritual sustenance as inspiration, prayer, vision, trance, clairvoyance, and heavenly impressions from the divine sphere of love and wisdom.

Spiritualists, like the primitive Christians, believe in God the Father and in the brotherhood of the races. They acknowledge Christ; they feel the influx of the Holy Spirit; they converse with angels; they cultivate the religious emotions; they open their senses many of them with prayer. They are richly blessed with visions and calm, uplifting ministrations from angelic homes. They see in every pure crystal stream a Jordan, in every verdant-clad mountain a present Olivet, and in every well-cultivated prairie a Canaan flowing with the milk and honey of spiritual truth—love to God and love to man.

There is a spurious Spiritualism just as there is a spurious Christianity. The Utah Mormons call themselves the "Latter Day Saints of Jesus Christ." Orthodox Christianity has no standard of faith. That brilliant scholar, the Rev. Dr. Briggs, thrust out of the Presbyterian church for heresy, has, without the least change of faith, just been ordained a priest in the Episcopal church. Roman Catholic and Unitarian creeds do not well harmonize; but each sect declares itself Christian. Just as there are all sorts, shades, and kinds of Spiritualists. They have no creed—no formula of faith.

Spiritualism must be differentiated from Spiritism. The terminology of the two words is altogether inaccurate, as every scholar knows, entirely different meanings. Chinese, Indians, and Utah Mormons are Spiritists, believing in spirit communications. Most of the African tribes of the Dark Continent worship demons and believe in spirit converse, but certainly they are not intelligent and religious Spiritualists.

Spiritism is a science—a fact—and when abused sort of modernized Babylonian necromancy.

But Spiritism, originating in God, who is spirit, and grounded in man's moral nature, is a substantial fact, and infinitely more—a fact abate with testimonies and beautiful messages from the loved beyond—a fact relating to moral and religious culture—a sublime spiritual truth ultimating in consecration to the good, the beautiful and the heavenly.

Spiritualism proffers the key that unlocks the mysteries of the ages. It constitutes the foundation stones of all the ancient faiths. It was the soul of all past religions. It was the mighty uplifting force that gave to the world in all ages its inspired teachers and immortal leaders.

Spirituality is the substantial reality. And man is spirit now—a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man, that the husk bears to the corn. Spirits are but men and women divested of their mortal bodies. They have taken with them consciousness, memory, reason, sympathy, character. They walk by our sides often, and yet unseen. Philosophically considered there is but one world, and that one would embrace the yesterdays and to-day's, and the innumerable to-morrows of eternity.

Spiritualism teaches salvation by character; or by the life, as did Paul in his higher inspired moments, who said, "Being reconciled, we shall be saved by his life." (Romans 5:10).

Spiritualism has not only positively demonstrated a future life, but it has explained the philosophy and psychic methods of spirit intercourse; it has greatly liberalized the religious mind; it has encouraged the philanthropic reforms of the age, and it has given us a revised geography of the heavens and the hells. Mortals enter the future world with as absolute substantial bodies as we have here, only more refined and etherialized. There are different degrees of happiness there. Memory is the undying worm. There is intense mental suffering in those cinematic spheres. And yet, God builds no hells; He burns no man's fingers here, damns no souls there. Men are the architects of their own hells; they reap what they sow. Every child born into this world is a possible archangel or a possible demon; his head touches the world of light, his feet the world of darkness. Man, a rational moral being, has the power of choice. Punishment

## AN APPEAL

To the Spiritualists of New York State.

To bring about sociologic, religious and political reforms so much needed for advancing the welfare and happiness of mankind, the undersigned officers of the New York State Association of Spiritualists appeal for co-operation and financial aid in carrying forward the great work imposed upon it.

The established principle of spirit return and communion is but the beginning of the New Spirit Age.

The time is ripe for the application of the Christ principle of life in all departments of human endeavor.

The history of civilization affirms the absolute necessity of observing system in methods of procedure, therefore, to promulgate modern spiritual truth a system of organized effort which the N. Y. S. A. of Spiritualists affords is of prime importance.

To be an important factor in influencing legislation bearing directly on the liberties and welfare of the people, such as taxation; the liberty of choice in medical treatment; the barbarous practice of judicial killing; prison reform in the treatment of criminals; woman's rights and many other live issues of the day beseech a hearty associate and financial support to this organized state effort.

We ask minor associate bodies of the state to join as auxiliaries in the work and earnestly request individuals to enroll in this effort which costs but \$1 each per year.

We need at once an enrolled membership of 5,000 or more to give the state organization the character and standing it deserves in the scientific, philosophic and religious institutions of the state and nation.

Being organized and chartered under the New York State laws, we are empowered to do business, receive donations and bequests in behalf of the great work the association essays to do and trust that the authorized missionaries and soliciting agents will not seek in vain for individuals to become subscribing members, or in other words donate to this state agency for advancing the cause of spiritual truth.

CARRIE E. S. TWING, President.

W. WINES SARGENT, Vice-president.

TILLIE U. REYNOLDS, 2d Vice-president.

HARVEY W. RICHARDSON, Treasurer.

HERBERT L. WHITNEY, Secretary.

953 Madison street, Brooklyn, N. Y.

Our National President.

To honor Dr. J. M. Peebles with an election as president of the National Spiritualists' Association would mean to compliment the workers who have toiled so many years for our cause. Dr. Peebles has devoted a good lifetime of effort, and we should appreciate his labors and honor him. For much less the nation honors its heroes. The idea that our national president should be a business man and not a speaker or medium is a fallacy and injustice. They who toll the most are likely to be the most capable. We need a good orator and an enthusiastic public exponent as our president. One who has been in the field of labor for many years can appreciate the needs better than a man who is limited by the duties of office or store. We want a spiritual man or woman for president; and for each of the officers. We need officers who can place the N. S. A. in the true arena of helpfulness to the workers and local societies. We need the spiritual elevation of our people and of our cause. There is something more than a salary needed. Indeed, finance depends upon worthiness. We must create the utility and virtue of expenditures before the people will enthrone to supply the means. Good works done by the Spiritualists will call forth financial aid. We must make sacrifices as workers—more so than ever before. Persons who will gladly serve the National Association free of salary will soon build it to a unification of the Spiritualists.

None can do better than the speakers of Spiritualism. The offices will create labor for them, and that will be all necessary salary.

There is none more capable, more magnetic, more earnest, more active and more worthy of honor for long service than is Dr. Peebles. I second Brother Hull's nomination of Dr. Peebles for president of the N. S. A. And I will also say it has been the oft suggestion of our local people in various localities. Dr. Peebles as president will make the N. S. A. an earnest and active association that will call to its support every local society and tell the world that we honor our toilers and our men and women whose lives are devoted to the cause of humanity.

G. W. KATES.

AFTERGLOW.

At sunset and after, as shy as a dream,  
What time all the opulent splendor has faded  
Into wan ashen dusk when the amber has shaded,  
And twilight has fallen on hilltop and stream,  
One sees stealing back a faint rosy reflection  
That deepens and melts into loveliest blush,  
As elusive and soft as a sweet recollection  
That tugs at your heart with its tremulous blush,  
Be silent and gaze at the great sky, for, lo!  
God's angels are there painting day's afterglow.

—Margaret B. Sangster.

The world owes all of its advancement to the doubting Thomases who have lived, to the men who call for proof, men who were satisfied with nothing else but proof.—Living Issues.

## FROM FAR AWAY ALASKA.

"In far away Alaska where the Yukon River flows" I have pitched my tent for the summer.

Skagway, the gateway to the interior, is our stopping place for the present. After my return from Spokane, where I had a delightful trip and was most kindly treated by the good Spiritualists, and left with but one regret—that circumstances did not allow a longer stay—we left Seattle in a few days upon a very unexpected trip here and back to be remembered. Coming up from the Sound the scenery is one continuous unfoldment of snow-capped mountains, dashing, gurgling streams, Indian camping grounds with their totem poles recalling the savagery of long forgotten ages, and the surf-beaten shore on both sides so near at times as to cause one to fear the good ship Seattle may share the fate of the Coroma, and some of us at least sleep beneath the dark waters of Wrangell Narrows. Off from Juneau the waters were thick with floating icebergs from Muir Glacier, and in this neighborhood the presence of many whales was known by the fierce spouting of a watery spray and the rolling of their huge black backs in strong contrast to the dark blue sea, and the waters and the delicate tints of the floating icebergs.

The trip upon the steamer is almost like taking a trip around the world, for there you will meet the Frenchman with his vivaciousness, fresh from Paris; the Englishman, just from London with his slow, lazy drawl; the Yankee, very much in evidence; the Canadian, a mixture of both; the Australian, a mongrel, and Paddy with his rich brogue, and Scotland, Sweden, Denmark, Italy, and the nabob darkey who made a stake in Klondike, and with his diamonds and dress suit, in the after dinner hour, feels himself, when all are gathered in the saloon, to be the finest gentleman among them. Under the magic charm of a good dinner all tongues are loosened, and with all nations represented, it is a cosmopolitan scene long to be remembered.

Skagway lies in what would be termed a gulch, and for a long time wondered why, with its green foot hills and great snow-capped peaks keeping guard, I could not admire its scenery; but there is nothing left for the eye to reach out for. About six blocks wide, and seemingly closed in upon all sides, it reminds me of the orthodox religion—it is too narrow, and leaves no limitless horizon for one to long to reach.

My life seems to be always upon a pinnacle, and like all pinnacles, it does not reap the benefit of my labors, but simply dig the stumps and get the ground ready for the harvester. There has not been anything done in the Spiritualist line here, and as the churches have pretty well exhausted the field, I fear anyone trying to work against them will have a hard time. While I have looked over the ground and almost despaired of doing anything, my guides, however, will not allow me to be perfectly idle, so I have started in a quiet way, and hope that what Spiritualists are here will in time become brave enough to show their colors.

I have received two copies of your paper, and they seem like a cool drink from a mountain spring to a wayfarer upon a summer day.

I should like my address changed from 2003 or 1381 1/2 Second avenue, Seattle, Wash., to Skagway, Alaska, as I feel that I must have it while I am here.

All communications addressed to me as secretary of the N. S. S. A. should be sent to Mrs. Lillian Nagell, as president.

I wish to say to my many friends in Washington and Oregon, through the columns of your valuable paper, that I have found what I have been hunting for during the past year—health, and hope by fall to be among them again, myself once more. Until then good bye.

ESTHER THOMAS, S. M.  
Skagway, Alaska.

A Very Mysterious Party.

The woman whose mysterious power over dust into rupees, molur and several other articles, has arrived at Ghazipur. No sooner had she touched the ground from on board the steamer Rama, plying between Turi and Steamer Ghat, than she drew an immense crowd of people around her. Copper and silver coins she continued showering upon them liberally and freely till she took shelter in a small cottage belonging to a Mahomedan, apparently utterly disturbed and annoyed by her followers. Two police constables came to the place and they, being satisfied of her wonderful powers, led her to the City of Kotwal. The woman, who is called Mage-Lokhi, took the Kotwal by surprise by depositing golden coins on the ground. When questioned by the Kotwal of her whereabouts and native country, she responded thus: "I am an inhabitant of Eyzabad and an Agarwalla by caste; in the bloom of my youth a Ghil was enamored of me. Wherever I go and whatever I do I obey my Lord Ghil's direction and permission. He is all along and will ever remain with me in my life is snatched away by death."—Indian Empire.

A governing overmuch kills the self help and energy of the governed.—Wendell Phillips.

Love yourself, and in that love not considered leave your honor.—Shakespeare.

Life is the basis of phenomenal existence, the force that impels the soul outwardly, and is the basis of its forms of manifestation.

We have still an instinct which we cannot repress which elevates us above our sorrows.—Pascal.

## THE HEART'S REFUGE.

Fame dies, love dies, And the world that was crimson and gold.

Unspeakingly fair to behold, Is gray in the light of day.  
Poor heart, where will you turn To learn How best to bear your care? Ah, turn and pray!

Hopes die, dreams fly, But the heart of the world is good, And a god's similitude, For pain you may yet attain.  
For suffering makes men wise, And eyes That joy made blind may find Light born of pain.

—Ex.



## THE VESTMENTS OF THE PRIMAL BODY.

As Considered from a New Point of View, by Alcinous.

Probably no other subject calls forth so great a diversity of opinion as the problem of the spirit. The writer hopes by presenting a few suggestions on the topic to call out the thoughts of others in the new direction in which he has considered it.

There are two classes of intelligent readers. The one class asks that everything be explained in a scientific manner or be left unexplained; the readers of the other class, while appreciating the merits of scientific treatment, are not content to rest with the scientific writer at the point of proven statements, but resolutely leap beyond, and erect for themselves scaffolding for the Temple of Truth, which scaffolding, they willingly grant, may have to be taken down, but which furnishes them with a temporary platform and a series of planes from which to view truth and work at the temple. In this thesis, therefore, we shall lend our aid to the scaffold-builders.

We shall never understand what man is, and what his environment, until we appreciate more fully than we do the fact that the body of man

### IS NOT THE MAN HIMSELF,

nor the mere phenomenon of any being, the being itself. Each individual body is a tent, vestment or instrument, in and through which a finer physical being operates. But even this finer physical being is not the true reality of the being. The seer perceives that this finer physical being is again a body on its plane of etherality, and that this is so, on and on, of the successively finer and more sublimated bodies, on to a possible ultimate etherality of form. Every one must appreciate the fact that the elements of the earth are far denser than the etheral elements that permeate and surround it; but it is not generally known that these dense elements of the earth are bioplasm, or life-formative elements, for the etheral entities with which they are appositely associated. But so it is with each appositely finer etheral plane of existence. There is an ocean of ether, successively more etheral or sublimated, permeating its appositely coarser or grosser ocean to its innermost parts, and the finest, more sublimated and volatile permeating all the other oceans. The successively more ponderable ocean of elements furnishes, or rather is, the food and body, the nutriment and support, of its appositely-related less ponderable. This mutual relationship is absolutely necessary for subsistence and existence.

We may say a step further and say that each ocean, while it is one mighty organic being, having its homogeneous and heterogeneous conditions, is made up of

### MYRIAD PSYCHIC ENTITIES,

of all sizes and forms, from the minutest to those of various magnitudes; and that the existences seen on our outer plane of sense are but a surface phenomenon, a mask, as it were, underneath which the myriads of ordinary sense-unseen auxiliary entities, conditioning and constituting these sense-unseen phenomena, are at work.

The seer penetrating through this mask of sense, views the panorama of life with amazement. The more he observes the phases and modes of Nature's uniformity the more he is impressed by the inter-relationship, inter-dependence, inter-working and inter-lacing between all sentient beings, from the minutest to the mightiest, on each plane, and of plane to plane. The selfhood of each entity and of each plane seems to be swallowed up in a larger fact, in what might be called the helplessness, its efficient vital helplessness. Viewed from the standpoint of Nature's uniformity, everything is a giver, promoting the universal welfare, an ally, colleague, partner, friend. The reciprocity, inter-mediation, co-operation, seem to be measureless. What contrivance; what complexity. Surely this universal concurrence and unanimity, indicates intelligent, nay, affectional responsiveness to relational needs. "Yea, yea," in rotation and turn, join them in the universal chorus. To the mere spectator this universal confederation of parts, this subservience and linkage, is so complete that he cannot but exclaim, "What a mechanism, wheel and axle, wheel within wheel—nothing lacking."

But to the participant, this perfect machine, is one grand organism of myriad lesser organisms, and bespeaks a central principle.

Deeper, profounder grows the haze of the seer. He now sees a polar fact hitherto overlooked; on the one hand, that the growth in selfhood, individuality, character, of each and every unit in this universe of units, is due to the "helpfulness," the self-effacement, subservience, donation, communication, endowment, investiture, by all the other units in their order and degree; and on the other hand, that each unit, receiving and accepting larger conscious selfhood at the hands of the contributors, of these givers-up of self, returns the compliment, and in accordant measure, when the conditions are ripe for it, communicates larger privacy, peculiarity, individuality, distinction, "I-ness," selfhood, to them also.

Thus does the seer arrive at the great principle of axial polarity, to the eye of the seer and the poet it is manifest that there is a

### POLAR FLOW IN THE WORLD,

a current that animates each and every unit, now associating and integrating them into groups, clusters, bodies; then disintegrating and distributing them into severally, diversity, variety, items. The poet sings:

"The force which binds the atoms,  
Which controls secreting glands,  
Is the same that guides the planets,  
Acting by divine commands."

Psychic cells collect and connect under the call law, to form the etheral elements in nature. These elements in turn, sensitively responsive, combine in various proportions, and form embodying material for psychic beings of a higher order of manifestation. Let there be a united call by the sun, soil and seed, for grass, and lo and behold there is at once a consatus to that end, that is, a co-operative natural

### TREND TOWARD GENERATION

and growth, by affinitive psychic entities as they joyfully leave their bondage, their subjection to the lower form of life, to enter one of larger range. These responsive psychic entities but give up one limitation for another, it is true, but one that is less circumscribed. There is no psychic unit that is not in some degree of enthrallment, vassalage, serfdom, subjugation, and that does not therefore embrace with pleasure the opportunity for wider liberty, independence, range and play, which opportunity is found when it may enter a higher order of existence, at the call for subsistence by a being on such higher plane. Is not this the secret of assimilation and growth through nutrition, that embodying entities joyfully enter their new prison "cells" because they find

more scope and come into a franchise or freer ownership, dreamed of perhaps, but not realized by them before? When we "convert" the food we eat into our flesh and blood, what do we do? We offer an opportunity for, and absorbingly accept, the willing surrender of the psychic entities composing this food—surrender of their more circumscribed limitations—and we successfully appropriate their joyous entry into the "cells" nature in us makes for them, into a higher life in our body. We can then say, after we have assimilated them: "This is flesh of my flesh, bone of my bone." In our body they are endowed with our experience, whether of degradation, lust, sorrow, or of nobility, love, joy.

Which process is the more likely to be true, this that the seer reveals, of the spirit lower responding to the call of spirit higher, to come and enter its comparative paradise, by combining with its neighbors to become and sustain the body of this higher-sealed being, or the process based on sense-seeming, that of converting really "dead" matter into living? This latter process seems to be true, but is not this seeming truth a pseudo-magic, an inverted fact? "Things are not what they seem," sings Longfellow. "The history of human error is the taking it for granted that things are as they appear to be," says James Hinton. The seeming deadness or non-animation of the constituents of the slime into which the lily strikes its tender root, or of the constituents of the soil from which the oak gains its sustenance, is a delusion of the senses, a delusion due to the merely surface function of these senses. When it is once realized that every one of the atomic, molecular, corpuscular entities composing our bodies is a living being,

**SENSITIVE TO OUR EXPERIENCE,** stamped, impressed and given a character and direction to by our attitude and attitude, our lust, our rage, our hate, etc.; when it is once fully realized that we endow them with our nature, and not only these in our bodies, but more remotely those on the more etheral plane with which we may be in intimate association; and not only those also, but through them, inter-relationship, the whole universe of units ultimately—when we once realize this tremendous thought, of the fated nature we contribute to impart to these myriad entities, a new era will dawn in religion and philosophy. The manifold relations implied in such a revelation are so numerous and so far-reaching that an article like the present one

Science has been making great strides in the study of micro-organisms, or microscopic forms of life. The Century Dictionary says that "microbes are regarded as essentially polymorphous organisms, adapting themselves to varied conditions of existence, which in turn influence the form taken by them, they are instrumental in the production of fermentation, decay, and many of the infectious diseases affecting man and the lower animals." A germ, according to the same authority, may be "any microbe or micro-organism, a being of microscopic size and extremely minute size and not subject to ordinary classification; a living germ; a source of being."

The germ theory in biology is the doctrine of biogenesis; the theory that living matter cannot be produced by evolution or development from non-living matter, but is necessarily produced from germs or seeds."

In pathology "The doctrine that zymotic diseases, together with some not usually classed as zymotic, are due to the presence in the body of living organisms." Biogeny is defined, as "the genesis or evolution of the forms of matter which manifest the phenomena of life. It is divided into two main branches: Ontogeny, or the genesis of the individual organism, and phylogeny, or the genesis of the species, race, stock or tribe to which the individual belongs."

It will be the never-ending function of science to bring us accurate reports of the ratios involved in such relations. Suffice to point out now that the seeming deadness and inertia, that congealment of critical energies called matter, is a seeming only because of the greater stultification and enthrallment of these entities, than in so-called organic forms.

Superficial thinkers might grant to us that moist masses of substance are composed of animates, but that dry substances, such as dust, rock, glass, china, paper, etc., are likewise composed, seems to them absurdly impossible. To profounder insight, however, such is the fact. The changes that are wrought in the substances by chemical, mechanical, ingenious, or other action, simply vary

**THE MODE OF ANIMATION,** lessen or enlarge the limitation of the animates comprising such substances. Change is only a question of re-embodiment, re-expression, and not of annihilation of ential animation. In the mineral states the animates are only more self-effaced, and in the human they have a larger selfhood.

Tennyson says that—  
"The hills are shadows, and they flow  
From form to form, and nothing  
stands;

Like clouds they shape themselves and go."

There is not so much difference after all between solids and fluids. The difference is merely a question of degree and mode of vibration. Change the vibration by the convergence or divergence of "force," and you have as consequence a resultant called gas, liquid, solid, as the case may be. This process of change is going on all the time at an electric rapidity, though not perceptible to the outer sense plane of man.

It is somewhat misleading to refer to the several planes of existence or to the several vestments of the spirit, as successively finer, purer, lighter, as though that were the important relation between them. The relation is rather that between a receptacle and the thing received, between case and contents, casket and jewels, nest and bird, cell and prisoner, dwelling and occupant, holder and thing held, abode or body and abider or being; in short, between a directing home and a creature truly fit man. The relation between the "spirit" and the "body," or between the several bodies of the spirit to each other, is that of degrees of accordance, adjustment, apposition. As, for example, a vehicle or conveyance may further, to a certain extent, the progress of the thing to be forwarded; a house, if it is suitable, will accommodate that which is to be housed; a person, if he be truly person, will respond to a principle, by expressing it in purposive action. So a person, in an architectural sense, is a medium also; a medium of principle-of-art, science, institution.

Each superior body of the spirit (no matter how many bodies it has) is,

as it were, a spirit itself, to the next inferior or exterior body. It therefore follows that the bodies of the spirit are related to one another, not so much by degrees of coalescence, merger, fusion—as for example, the less fine or ponderable shading into the more, but by degree of reactivity, replicativeness, responsiveness. To what degree will the exterior body answer the purpose of the interior; will it be sufficiently adequate, pliable, ministerial, instrumentally fit, will it be capable of opportunity for expression; is it a medium that will further the ends of the proximate spirit?

To that degree it is an organ, a conditional sanction, for the performance of spirit function. To that measure, or ratio is it an abode or body of being.

An exterior body is a living replica of its appositely interior body, and, as such, a shadow of its kernel, between the mind and the mechanism of the brain and nerves. Such is the parallelism between them. If therefore these bodies correspond to each other as indicated; and if the spirit and body, as such, correspond, then they are each distinct or distinguishable from the other. They co-exist and co-operate concurrently because they "discretely" (severally) correspond, one to the other. Leaving for future articles the treatment of thought-forms, vital color, etc., let us now review the planes we have reached. Before doing so, however, we must remind the reader that we warned him when we started on our excursion to the blue realms, that he must not expect us to bring back a "scientific" report of our discoveries, as we were inspired rather by the spirit of Hermeneutics and sought instead to present him with interpretative insights. Thus, in the present state of our evolution, for all time to come, in so far as you stamp or impress yourself on others—that is to say, in so far as you charge them with your nature, and spirit, to that extent and degree you duplicate yourself. You have done so in the indefinite past; you will continue to do so in the indefinite future. Therefore, you need not be surprised at catching glimpses of hints and fragments of yourself, or meeting "yourself," at every turn.

### ALCINOUS.

#### Church Room Dedication.

Our beautiful "Queen City" is greatly indebted to a few honest, earnest, noble-minded ladies for their Spartan devotion, that has resulted in the organization of a Spiritualist church in this city. The church room of the First Spiritualist Church of Battle Creek was duly dedicated to the cause of Truth on Sunday evening, July 2. The dedicatory exercises were performed by that grand, noble patriarch and pioneer philanthropist, and fearless advocate of humanitarianism, Dr. J. M. Peebles, who for more than two hours held his large audience spellbound by the earnest, eloquent and invincible words from his venerable lips. His address upon this occasion was "indeed a masterpiece." It was replete with beautiful thoughts, "invaluable advice," and "truths that wake to perish never." May the good Doctor be permitted to sojourn in the mortal for many, many years. Of him it can only be said, the world is better for his having lived therein. May the good work so auspiciously begun, be encouraged and continue on and on until all humanity have thrived on and until all humanity is Battle Creek, Mich. N. H. B.

#### Lake Brady, Ohio.

I have been one of the speakers who have served Lake Brady for the last five years, and when I first came some of the near-by town people would not even come here to a picnic on account of its being a spiritual meeting, but they have since then felt it was for them; but public sentiment has grown at such a rate in favor of the efforts of the managers for all that was best upon the grounds, that yesterday the Fourth of July picnickers came here, it is estimated over a thousand strong, had their dance, took their lunches, and many of them patronized the hotel, enjoyed the play of "Rip Van Winkle," in the auditorium, also enjoyed the fireworks furnished by the management, and it was remarked that only two persons during the day and evening were seen the worse for liquor and they did not get it on the grounds.

When one of the trains came in, I watched the people as they passed by, and I never saw a more refined-looking, well-dressed young people together on a Fourth of July excursion.

When the world knows more of Spiritualism, the rough element will learn that Spiritualists who really believe in the communion between the two worlds, when known and understood, will attract the student and philosopher, and the people of clean lives, rather than the element that drags downward. This obtains in most of the camps, a something in the atmosphere of a really spiritual camp repels the rough element until a desire for light is born, and they seek for that which will soothe the sorrow caused by the loss of friends, and in so doing leave their chains behind. This looking toward the light argues well for our cause. Let us welcome all under our banner.

#### GARRIE E. S. T. WING.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin and development of the Bible." By Moses Hull. The well-known, talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

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## A TIMELY MOVE.

Initiated at Los Angeles, Cal.

To the Editor:—The Board of Directors of the Spiritual Investigators' Society, of Los Angeles offer for publication their articles of organization, believing they contain suggestions useful to other Spiritualist societies. The officers of the Investigators' Society desire to correspond with those of other Spiritualist organizations who will assist in an effort to banish fraud from the Spiritualist platform (and, so far as possible, from the circle-room) by the exchange of information concerning persons proved guilty of fraudulent practices. You will, therefore, confer a favor by publishing this letter as an introduction to the articles of organization.

A. M. BUCK, Pres.  
737 S. Spring street,  
W. H. SLOCUM, Sec.  
211 W. Ann street,  
Los Angeles, Cal.

#### ARTICLES OF ORGANIZATION.

Any person of good moral character who approves the objects of this society may become a member by signing the membership roll.

The objects of this association are: The mental, moral and spiritual development of its members, the study of psychical phenomena, and the dissemination of the facts and philosophy of Spiritualism. These objects are to be attained by holding private meetings for development, and public meetings for the exposure of fraud and instruction in spiritual philosophy.

The presence of fraud, and the tacit consent of Spiritualist societies to the practice of fraud on their platforms have made this organization a necessity. Pretenders, who have no spiritual gifts whatever, and mediums who habitually practice fraud in connection with their mediumship, are admitted to the platforms of such societies, and are there allowed privileges which make the perpetration of fraud easy. In the name of pure Spiritualism, we protest against the employment of proved frauds on the Spiritualist platform, and the presentation of pretenders and tricksters as representatives of Spiritualism.

We recognize spirit phenomena as the basis of our knowledge of spirit existence, and the private circle as the best means to secure genuine manifestations. We are opposed to public dark circles, and hold that no phenomena should be permitted on the public platform except under test conditions; that all public acts of mediums should be open to public inspection.

As the teachings of Spiritualism are in direct opposition to the dogmas of the Christian religion, we condemn the use of church terms and Christian ceremonies in Spiritualist meetings. A rational conception of natural law being a necessary prerequisite for the comprehension of the phenomena and philosophy of Spiritualism, illiterate Christian exhorters should not be invited to the Spiritual rostrum, where their absurd conceptions of Nature and their general ignorance are so woefully out of place.

We condemn the "ordination" by Spiritualist societies of weak-minded and illiterate persons, and also the "ordination" of any one for no higher qualification than physical mediumship. The officers of this society shall be: President, vice-president, secretary, assistant secretary and treasurer, who shall be elected by ballot, and hold office until resignation, or removal by a majority vote of members present at any regular business meeting.

The officers shall act jointly as a board of directors, having full control of the affairs of the association. Three members shall constitute a quorum.

A social and business meeting of the members of the Association shall be held on the second and fourth Wednesday of each month, the place to be announced at the preceding public meeting. Ten members shall constitute a quorum.

All expenses of the society shall be paid by receipts from subscriptions, free-will offerings and the proceeds of entertainments—no charge to be made for admission to public meetings unless there be special collection or lecture for them; but public entertainments for the society is required to pay for.

These regulations may be amended at any business meeting of the members of the association at which a quorum is present, provided such amendment has been proposed and read at a previous business meeting of the association.

#### TWILIGHT IN SOUTHERN CALIFORNIA.

The shadows of twilight are softly falling;  
In crimson and gold the sun sinks to rest;  
Sweetly the voice of the night-bird is calling;  
Slowly the glow fades away from the West.

In the blue ether the sunlight still glistens;  
Gleaming the brow of the beautiful night;  
To the day's farewell in silence I listen,  
While the dusk is hiding her face from my sight.

The rose in her beauty is blushing and nodding;  
The lily is waiting a kiss to his bride;  
The evening's zephyr is stealthily robbing  
Their sweetest incense, in twilight to hide.

Just a faint light of the sunset is lingering,  
The sea and sky are kissing good-night;  
The purple mountains the valleys are tending,  
While the glorious moon rides in splendor of light.

I feel there are loved ones close by me this evening;  
Who watched with me in twilight long gone;  
Voices once dear, I hear them in seeming,  
And know their sweet tones in love's tenderest song.

They speak of the glorious twilights in heaven,  
Of homes whose golden beams slant to the West,  
Where flowers never fade, and praises are given;  
Where feet never weary, nor hearts pine for rest.

One moment more I'll watch thee, oh, twilight;  
Fading so fast away over the hill,  
Good-bye! Thou didst linger, beautiful sunlight,  
Sweet day! I have loved thee, and would hold thee still.

ROSE L. BUSHNELL,  
Summerland, Cal.

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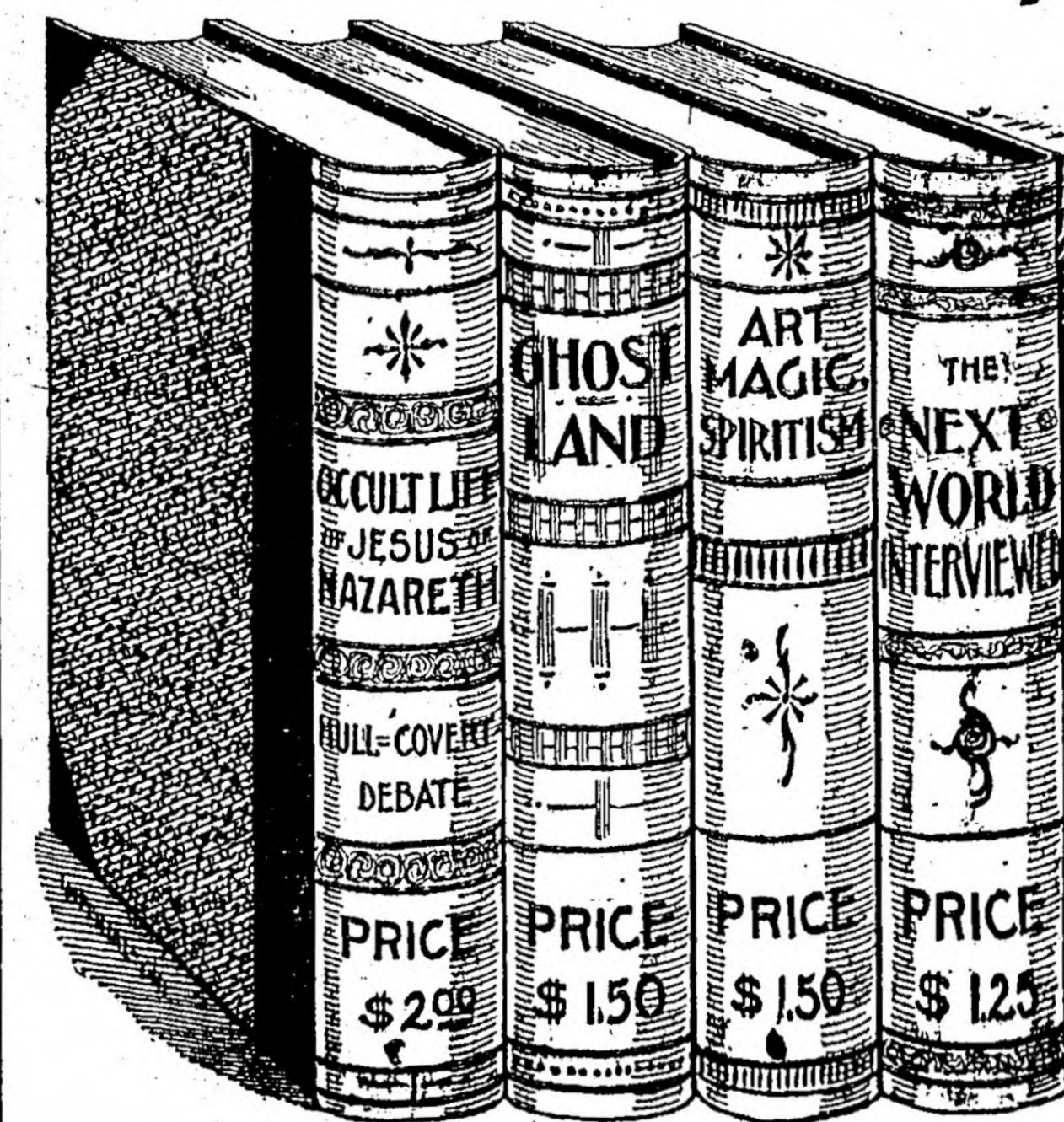
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## SPINOZA:

## The Maker of Lenses, and Philosopher.

Thou art the only Atan I have ever met and thou art a Jew, the half-festive, half-tender tribute of a friend to the character of Baruch Spinoza. This man, the impress of whose thought dominates the modern theological world, was born at Amsterdam in 1632.

Beckoned thither, by the angel of freedom, whose wings brave little Holland had allowed to grow unclipped, the parents of Spinoza sought refuge in Amsterdam from the persecutions of Catholicism in Portugal. The philosopher's earlier years were devoted to a mastery of talmudic lore, and ere he was 14 he had a full rabbinical diploma. Latin was the Devil's language to the Jew, and an appetite to study the same led Spinoza out of the regular regime of Jewish education.

He was taught by Franz Van den Ende, a physician, who exerted considerable influence on the plastic mind of his eager pupil. Van den Ende was a careful student of the natural sciences, a thorough Latin scholar, a bolterous unbeliever, a genial purveyor of quips and cracks at the expense of all things sacred and sanctimonious. Among other things he inculcated into the mind of Spinoza a fluent use of good Latin, a taste for science, and the seeds of skepticism.

The acquisition of Latin opened up many new avenues of study. Descartes became his mental friend and benefactor. A growing impatience with the ritual and ceremonies of the Rabbis became apparent in his intermittent attendance at the synagogue.

His suspected heresy was confirmed by the perfidious conduct of two alleged friends, who called upon him, insidiously led him into a discussion of his heterodox opinions, for the pre-arranged purpose of reporting them to the Jewish authorities.

Even thus, the promising capacity and the incisiveness of young Spinoza's mind was discerned by his fellow Israelites; they displayed the shrewdness of their race in seeking to buy Spinoza's outward conformity to the religion of his people at the expense of a pension of 1,000 florins a year.

The same spirit of disinterested truth-seeking which characterized his after life caused him to spurn their offer to buy his silence and approval.

Parents, bribes, entreaties were alike unavailing to persuade him to wear the commandments of hypocrisy, so the fatal council of sixty was called and Baruch Spinoza was condemned to suffer the last extremity of the Jewish law. All Israel was called together to the synagogue.

What a weird picture that historic gathering presented. A silence as of the grave prevailed. The strained, stern faces of the sons of Israel were invested with a deathly pallor by the flickering black torches which each one carried and which cast sinister shadows upon the frowning walls.

A shrill blast of the man's horn smothered the silence with ear-rending echoes, and then the appalling curse, withdrawing, with picturesque particularity every right from the outlaw, living or dead, was pronounced. According to the decision of the angels and the judgment of the saints, with the sanction of the Holy God and the whole congregation, we excommunicate, expel, curse, and excommunicate Baruch de Espinoza before the Holy Books. Cursed be he by day, and cursed be he by night; cursed be he when he lieth down, and cursed be he when he riseth up; cursed be he when he goeth out and cursed be he when he cometh in. May God never forgive him. His anger and his passion shall be kindled against this man, on whom rest all the curses and execrations which are written in the Holy Script.

"Amen" came in sepulchral accents from the lips of the assemblage, as they solemnly extinguished their torches. In an abyssal darkness they made their way out of the synagogue, to speak no more with their mortal lips the name of the dead Jew Baruch Spinoza.

But the living outcast Spinoza was very much alive, and proved as active a thorn in the side of Christianity as he had been to Judaism.

In accord with Jewish custom, Spinoza—like every Jew—had learned a trade. He not only clarified the intellectual vision of men, but possessed great skill in the making of lenses to improve their physical sight and by this handicraft he earned enough to supply his simple wants.

He ground his lenses and polished his thoughts, and bestowed on both conscientious workmanship and care.

"Alas," he wrote, "the heaviest burden that men can lay upon us is not that they persecute us with their hatred, but the scorn of their own souls." His sterling integrity made for him private friends as well as public persecutors. One earnest pupil and admirer presented the lens-maker with 2,000 florins. The gift was gratefully declined and when De Vries, the pupil in question, deemed to an early death, threatened to leave his fortune to Spinoza, the latter consented to a small annual subsidy provided the property was left to De Vries' brother. The heir, desiring to show his gratitude, endeavored to do so by proposing to increase the allowance from 500 to 500 florins. "How unreasonable people are," was the philosopher's comment. "I agreed once for all to accept 300 and I will certainly not be burdened with more."

The "Tractatus Theologico-Politicus" was published in 1705. It has been far-reaching in its influence. It is an eloquent plea for liberty of speech and thought especially with regard to religion. It was the first manifesto of modern higher criticism. It inaugurated the method of the study of the Bible as literature so much in vogue in our own day. It originated two phases which have been the salvation of our broad church friends in the Ecclesiastical domination, viz: "Sacred Scripture contains the word of God and so far as it contains it is inerrant," and "error in speculative doctrine is not impious."

age the danger—caused by a visit to the French army, whose purpose was misunderstood—was averted.

An effort in 1673 to ally his pen and influence with Christianity was futile. He was offered a professorship at Heidelberg University. The offer was made with the most flattering tributes to his scholarship, and was backed with the assurance "that the largest freedom of speech in philosophy would be allowed, provided it did not disturb the established religion."

It had already been proved that gold could not sully the integrity of his soul-loving soul. One thousand florins pension offered by Judaism not to disturb its established religion had been declined. His pupils' lavish gifts had been resisted. He had by law forced his sisters to pay him his share of the patrimony, to demonstrate that even an outcast Jew had rights, and then quietly made them a present of the disputed bequest, and now he countenanced the Christian offer—promptly by a mistrust lest their gold stain his spotless robe of honor.

At the age of 44 consumption claimed this noble scholar for its victim. To him the world owes its debt of the Higher Panteism; the robes of Parker, Emerson, Lessing, Goethe, Tennyson and many other bright flowers in the garden of literature have been steeped in the nectar of Spinoza's inspiration. Scarce an idea has fallen from his pen that has not been woven into the fibre of modern thought, yet even as late as 1880 the voice of calumny and bigotry had not died away.

It was proposed to erect a monument to him at Amsterdam. From synagogue and church there was hurled a storm of imprecations and denunciations. The wrath of God was threatened the city for such a profanation, and when the project was nearing fruition, the eminent scholars who unveiled the statue had to call for police protection to save themselves and the monument from the hands of the vulgar horde, whose ignorance was as fatuous as their unreasoning hate.

"Religion," said Spinoza, "is the love of God and is independent of all other considerations. It is not a religion of many others, and buttressed by the eloquent argument of a simple, pure life, has pervaded and saturated the religion of both synagogue and church."

ANDREW W. CROSS.

Westfield, Mass.

## Brief Notes From Moses Hull.

Now that the Spiritualists' Training School at Maple Dell, Mantua Station, Ohio, is drawing to a close and in good shape, I feel to say a word. Notwithstanding the inability of Rev. A. J. Webb to attend, and the fact that the school, the school has accomplished much good. Students are all enthusiastic in his praise. Most of them promise to be with us again next year, and to bring others.

Plans have been made to increase the curriculum as well as the number of teachers and students next year.

Meetings every Sunday during the school were well attended. The citizens of Mantua have formed a favorable opinion of Spiritualism and the school. On the Fourth of July we had a celebration. Our auditorium was decorated so that it was "a thing of beauty." Several of the students took part in the exercises and did their part well. Miss Victoria C. Moore proved herself entirely capable of going onto the platform to work for humanity, a work she intends to do. No society need have any hesitation in engaging her. She was a graduate of two or three schools before she came to us.

One of the features of the Fourth of July celebration was a wedding. Mr. J. M. Whitworth and Mrs. J. M. Whitworth, of Cleveland, concluded to unite their fortunes, and as they are both Spiritualists who never "put their light under a bushel," and friends of the school, they thought the school was the place to ratify their union, so they took about a dozen of their friends and came down and were publicly married, as a part of the Fourth of July services.

The marriage ceremony was of such a form as to educate the people as to the value of the marriage ceremony, and the marriage takes place; and of what benefit is the public service. Many were the favorable comments which were heard upon the unique ceremony, and several said to me, "Brother Hull, when I get married you must say the ceremony."

I begin my work in Lily Dale on the 14th inst., where I remain one week. On the 22d I speak at Island Lake, Mich., and on the 29th to August 3 at Freeville, N. Y.

The camp opens at Maple Dell Park on the 29th. MOSES HULL.

## Doings In Texas.

The Texas State National Association of Spiritualists held a meeting of the trustees, in Ft. Worth, June 2, 3 and 4. A very pleasant meeting was held by the local society, the occasion being the dedication of "The Temple" (first building in the State dedicated to the use of Spiritualism), Saturday afternoon, an interesting service, in which all the speakers present made short addresses, and at night an excellent musical concert.

Sunday morning at 10 o'clock Mrs. Anna Gaines and James Atwood were married with the simple yet expressive service of Spiritualists, with the following ordained ministers present: Mrs. Cora L. V. Richmond, Jennie H. B. Jackson, Miss Ellen T. Thomas, Messrs. John W. Ring and Allen Franklin Brown. Following was the reading of congratulatory letters and remarks of good will by speakers representing different societies.

In the afternoon the editorial service proper, participated in by Judge Wray and Mrs. Richmond and Mrs. Jackson. At night the usual feast enjoyed at the close of a gathering of Spiritualists. Mrs. Mary Arnold Wilson, the "Mother" Spiritualist of Ft. Worth, sang several soul-inspiring songs during the services. Dallas is quietly but surely preparing for a camp-meeting October 1 to 15.

San Antonio is working for humanity, with Allen F. Brown as speaker.

R. H. Kneeshaw has been re-engaged in El Paso.

Houston and Galveston are holding their own with John W. Ring, State Secretary, as speaker. His address is Galveston.

Miss Ellen T. Thomas is in the mislabeled field.

The Progressive Lyceum of Galveston held the third annual sundowner party June 18.

On the 25th the second christening by the society was performed. The candidate was Harry Charles Adolph Bockelman, baby boy of Mr. and Mrs. Fred Bockelman. Special music was arranged, flowers were used, and the simple yet impressive ceremony was duly and respectfully appreciated.

Long live The Progressive Thinker and its Divine Plan. COR.

## A METHODIST CONVERT

## His Confession and Avowal.

To the Editor:—The only chance I have to introduce myself to you, is to refer you to No. 495 of The Progressive Thinker, to the news item Mrs. M. E. Kratz sent you, headed "A Methodist Converted." I am that Methodist. Every word in that item is true. For thirty-five years I felt a hunger within my soul. The Bible did not satisfy me. Spiritualism was a dream to me. I was a Methodist, and therefore I treated my best friend, my own sister-in-law, very harshly, because she was a medium. Her Spiritual papers and letters sent to me, as a rule, I committed to the stove as soon as possible.

But when I went to Evansville, Ind., on a visit, I ventured to attend a lecture of my sister-in-law. I heard and saw what I never expected to hear and see: a spirit, speaking through a living woman. The scales fell from my eyes, for this lecture was from God. I could now see my ignorance, and was now willing to investigate Spiritualism as I was able. I was able to have my children, my father and mother, and my three sisters and one brother; also with a Methodist minister that used to be a great friend to me. We worked two years side by side. He left this earth in 1878. I also talked with fifteen schoolmates and friends, and all of them proved positively to be who they represented themselves to be, and all of them were very happy. This knowledge took away that hunger of my soul, I am now satisfied and happy to know positively that I shall meet my own dear ones that have left this earth to live eternal.

But now I feel it my duty to spread Spiritualism to the full extent of my ability. All I can do at present is to let you know in what condition this country and Spiritualism is in.

First, our State of Idaho is one of the best States in the Union, as far as health and comfort in climate is concerned; no cyclones or hurricanes; no sunstrokes; nights in summer are cool; our climate is equalled in the whole year on account of the China currents, or Chinook winds as we call it, that are in motion all the time. In winter these currents are warm, in the summer they are cool. Idaho is the State that received first premium on all fruit—apples, peaches, plums, cherries, apricots, and garden berries and fruits. Our Capital City of Boise is one of the handsomest cities in the United States. Nampa, twenty-two miles from Boise by railroad; Caldwell, nine miles from Nampa by rail; Ontario, thirty-three miles from Boise by rail; and Fayette, four miles from Ontario. This makes five cities all connected by rail.

Second, I have investigated these cities, and have found only twenty believers in Spiritualism in Boise City. I called for a meeting, and found two young mediums, only partly developed. Their names are Mrs. Emma Driscoll and Frank Bond, and one clairvoyant and test medium, Mrs. Duboise. But for two years they have had no meetings. I met with them three Sundays, and to my joy found that all of them would be glad to have some good medium that is ordained as Spiritual pastor would come and take charge of the present members, myself and family included, although we live in Caldwell, but I expect to have the pastor give lectures in all the above said cities, even if I have to go with the pastor, to assist in holding the meetings. I am willing to do anything that I am able to do for the cause of Spiritualism. We have all agreed that we must also have a trumpet medium. The two mediums named, Emma Driscoll, and Frank Bond, and take in the above five different cities.

Caldwell is a very good little city, between fifteen and sixteen hundred citizens; we have five church buildings, four of them are large and costly, one is a very common building. Caldwell is the county seat of Canyon county, Idaho. Boise City has between 10,000 and 11,000 citizens; I think it has ten churches; street cars through the length of the city; has all the modern improvements of any large city. One of our Spiritualists is the owner of a very large hall. Her name is Mrs. Martha McCarthy. She had it fitted up for the Old Fellows' Hall, and she gave me the promise that if a Spiritual pastor and a trumpet medium would come to stay with us, she would give the use of this hall free. The lady is an enthusiast on Spiritualism. She could do a great deal of good with her wealth. If she should be pleased with the mediums they would find a home in her house. The people of this country are more liberal than they are back East, and we are used to paying prices for everything; our smallest change is five cents; we use no pennies. Tickets to a circus, as a rule, are from \$1 to \$1.50; to an opera from \$1 to \$2.50. Common home talent shows, 50 cents a ticket. The reason why I give the above items is to give you an idea that mediums can make good wages, in fact get rich. As for doing good, they can do more here than in places where there is a plenty of mediums. The reason why I have given them different names is this: If they should misrepresent this letter, they can write to those named persons for more information.

In conclusion, in case honest mediums should come out to Idaho for any purpose, they will find a home pro tem at any time at our home in Caldwell, Canyon county, Idaho. WILLIAM DORMAN.

## Briggs Park Camp, Mich.

Our camp opened Sunday and we feel proud of it. One thing we say proudly, that is, we so conduct our meetings that we can command the respect of the secular press of our fair city. We have as good a quiet as there is in the Spiritualist world. The day was fine, and our audience was large—more than 500 persons being present. Hon. Julius M. Jamison made the address of welcome, which was done in an able manner and in well chosen words. Mrs. Marian Carpenter followed with an inspirational lecture, which was fine. This concluded our morning service. At precisely 3 p. m. we were summoned to the auditorium tent to again listen to the beautiful teachings of Mrs. Carpenter. Her lecture was delivered in an able manner and the descriptions and loving messages from friends "not lost, but gone before," which followed, were such as convinced those who received them and softened with tenderness the whole audience. I know all felt that they had been benefited by attending.

Mr. and Mrs. Kates follow her, beginning Friday evening. The Ladies' Bazaar had a good business in "sunflower badges." Everything points to success.

THOS. J. HAYNES, Sec'y.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religion, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

## THE HOME CIRCLE

## The Home Circle

There are agencies at hand wherever Spiritualists are, to furnish the intellects of Spiritualists, to increase the knowledge of the truths it brings, and extend its influence, and thus thinking people.

The quiet silent forces are the most powerful in working revolutions in thought and bringing about changes in mental attitudes toward new and strange ideas. Few can be dragged into the acceptance of ideas contrary to those long held as sacredly true; but little things attract attention, excite interest, lead to inquiry, and gradually the mind finds itself led away from the old rats of thought and belief, and enters upon a new path of progress, guided by new light, established by firm and known facts of experience.

The simple things sometimes done in the home circle, perhaps by the spirit influences working through the instrumentality of little children, carry ultimate conviction to enquiring minds, and lead out from bondage, into the broad paths and limitless fields of glad progression.

In whatever way it comes, Spiritualism brings with it unspokeable wealth of light and joy to burdened hearts. It proves that the old dogmas of orthodox belief are false; it takes from the mother's heart the crushing weight of a fear that her loved one gone may be destined to endless woe, when that loved one comes with evidences of identity and of continued love, bringing a message of solace and peace. It spreads a light of joy and glad anticipation over the spirit world, instead of the darkness and fearful gloom that envelops the soul wrapped in the midnight darkness of orthodox teaching. It comes to such a soul, as the bright, cheerful morning sun, rays come after a night of gloom and terror.

And it is a good and strong point in Spiritualism, that such beclouded souls as these have no need to run from Jericho to Jerusalem after this or that

scientific aid, whether understood by the masses or not.

In accordance with creative and progressive order, it is the duty of art after it proposes to itself an end, to define it and pass it over to science. It is the duty of science then to investigate causes and conditions of the end in view and return the results of such investigation to art which thus has the legal sanction of the rules of progress and its efforts will be blessed and its results have proper legal protection. The world is full of art of every name and kind. It has the right to inquire into scientific conditions, and how they may be brought within the scope of human power and means so that the end desired may be pronounced legal, for the scientific declaration will determine what is or is not attainable art. Art, though it consists of and is burdened with many rules, does not and cannot make them. It can speculate and prosper, but it is the office of science to find and determine the necessities of which it is in search. The exigencies of human life demand this. Art may assert that something must be done; science investigates and declares it has a right to end its mandates to every fibre of the world's great system, as well as to every fibre in humanity en masse, for the reason that all is propelled by its natural and ethereal constituency. It is the right and duty of science to furnish rules for action and then prove man's service as just and right. It is the legal support and protection which true progress requires to make it stable, to insure its maintenance against disturbing forces and elements which are the weapons of warfare and destruction in the hands of powers and principalities opposing the achievements of men not in keeping with scientific and legal procedure. We know of different classes of men that owing to a fitness for receiving the higher light in their specific degrees, receive and hold different ideas in regard to great truths which all humanity must share in common in God's own time. But, controversy is necessary for the development of the masses as uniformity in human reasoning is impossible. It is not a state that belongs to humanity en masse. Nature presents distinction in things, so does man, yea, even between moral good and evil, truth and error, wherefore there are doubts as to maxims which are subject to the government of social principles. Reasoning starts as it must from axioms or self-evident truths that cannot be disputed, being so plain that they cannot be made plain; that is, men think so, yet they are disputing about them as to spiritual progression decreasing in spite of the seeming increase in Christianity because there is more material than spiritual ratio; therefore the fact must be brought before men that the spiritual ratios of progressive pursuits according to the rules and methods must be the greater to have progress of the true order.

Van Wert, O. MRS. M. KLEIN.

## Lake Pleasant Camp, Mass.

The indications of a successful season increase every day, and not only of a successful season, but a renovation of the grounds, and the placing of the association upon its feet financially, and otherwise. The property owners are now realizing that with the rapidly increasing facilities to reach the Lake, the place is becoming of more and more value.

Mr. Stratton, of Boston, gave an interesting talk along metaphysical lines, Tuesday evening, June 20, at Home Comfort House.

Lectures on photography are also to be given by Mr. Crozier.

Attractions continually increase at this Spiritual Chautauqua.

Mr. Kittredge, of Boston, gave a dinner party at hotel, Sunday, June 18.

Committee on reception of strangers has been appointed and consists of Mr. Churchill, Mr. Streeter, Silas Mason, Geo. Cleveland, Mrs. Barnes, Mrs. A. Waterhouse, Miss Johnson, Mrs. Bowman, Mr. John Smith, Mr. Haslam.

Lightning struck the cottage of Mrs. Woodruff, Lake Pleasant Highlands, split stairway and removed the top of gallion oil can, ripped a shoe from Mrs. Woodruff's foot, photographing upon the heel of the foot the nails in the heel of the shoe. As the lightning visited Brother Moody's place, at Northfield, 8 miles from here, and removed the first class of human knowledge, the staff from his auditorium, we conclude the lightning department is being conducted on just if not patriotic principles. As a remedy for cold feet, lightning may be a success, but few there will be who will desire to try the remedy.

Mrs. McIntosh reports that The Progressive Thinker is all right, and she is a subscriber and reader to know.

The understanding here is that Lake Pleasant is to hold the place it occupied in former years. Cottages are letting rapidly.

Hon. Geo. Davenport, of Greenfield, Mass., delivered the Fourth of July address.

FRANKLIN.

## PROGRESSION.

## Its Basis, Principles, Methods and Magnitude.

Progression simply means proceeding in a course—an increase of numbers or magnitudes. It starts from an arithmetical, geometrical basis. Arithmetical because all substances are closely calculated in full scientific measures, and geometrical, as thus the rules of procedure with all indicated angles are mapped out, the end in view, is the barometerous consummation of that which the program mapped out calls for. It is well to bear in mind that the Divine Architect drew the plan in all its multitudinous divisions and subdivisions, and that this plan hangs in immutable law, but has changes to correspond to the extension which are constantly made, as these too are part of the law; hence, all rules and methods of labor for progressive purposes, are the defense and support of law and each new truth or method pressed into service as turning points are reached, were named in the original plan and are, so to say, derived from preceding ones, being, however, as a matter of consequence, superior to them, since at each turning point reached, the world's extension and populace are supposed to be greatly increased, therefore in demand of stronger motive power to such progress. Let us glance over the world in retrospect. The themes of progression are as we behold them in the demonstrations marked along the path of man from his earliest nativity on the earth to his plane. Man has done what he could, but progress defeated itself too often because of material predominance over the spiritual nature of man. Every race and every nation of men boasted its record. Some are lost to the people of today, but are preserved in the finite archives here in the worlds of no end, so we turn to these, and behold that they had laws in the remote past, by which they were governed and their religious observances, crude as they were, emphasized the fact that man is by nature religious, but can exercise this endowment only in correspondence to his status of progress. So the civil and religious record of each nation is in accordance with its progressive status, and being granted to them according to their individual progress, and the principles that impelled action.

These facts are uniformly maintained in the archeology of the world, and as we compare the past with the present, we wonder not at the progress attained, but at the glaring deficiencies we observe, considering the provision of supplies, of means to ends and all the grand opportunities for the acquirement of knowledge which is the power unto victory in the struggle for a scientific mastery of progression proper. Experience ought to have taught mankind that the rules and methods of progress in creative and progressive pursuits, have fixed a ratio between the worldly and spiritual rate of development which together equal unity with the weight of proportion on the side of spirituality, if the desired progress is to result. If, however, the ratio is not maintained and the result is less than unity by default of spirituality, there is no true progression such as was mapped out in the original plan of Father God for man.

You can retrace history and see this assertion has been verified many times, for art, learning and wealth attained to great heights in some of the older nations, but they were cut down and destroyed because they developed not spiritually and their understanding remained in regard to the things in which they moved and by which men are expected to trace out their life problems and importance and how every function has a different end to work out in the economy of nature, therefore a specific purpose to work out in the complex assignment of serving and being served.

Now we do not wish to be illusive by hinting at something you do not clearly understand as yet, but we are trying to impart that missing knowledge, by expressing ourselves as plainly as possible, in order to clear away some of the ambiguities; for we are well acquainted with their sources, which are that crude art played too large a part in the exercises of human progress, and the inquiry of science as to the propriety and feasibility of the results desired. We know that man holds art to signify power and skill in the use of knowledge, be that of whatever grade or kind it may. It has thus been used and the world has been detained rather than aided in her true progression, because it is the knowledge and practical application of the rules and methods of science that work out in the complex assignment of serving and being served, and the world were created on strictly scientific principles and progress must be made accordingly. Art acquires knowledge convenient to practice, but it is not always the best order, that depends on its fact, which is in itself, a

## THE HOME CIRCLE

## The Home Circle

great medium; they can have the proofs of light and humanity at home, in their own rooms, and by their own hands, with no moral assistance outside their own families, unless they choose to invite friendly ones to sit with them in their home circles. They may not be believers in spirit return, may be skeptical in fact, yet with desire to know of a truth whether these things are really so, and by supplying the needed conditions, in a way that will eliminate fraudulent acts, in due time they will be rewarded by unmistakable demonstrations of the power and presence of intelligent spirit entities who will furnish proofs of identity.

They will not need to take the testimony of others; they can have it at first hand, and for themselves. Orthodox offers no such plan to settle the question of its own truth or falsity—it is all "believe, have faith," accept it on trust, without demonstrable evidence.

The home circle is a great and powerful power for good, and is worthy of all encouragement. It should work hand-in-hand with the children's lyceum, the Spiritualist paper, and—not to be forgotten, neglected or ignored as a thing of little account—the children's own paper, published for their especial use and benefit, and of these there is none other equal to The Lyceum, by Tom Clifford, 1905 Pearl street, Cleveland, Ohio. Hudson Tuttle's contributions to its columns are unexcelled by any paper published. They are admirable, and denote the versatility of their author and of his inspiring spirit influences. One would hardly suppose that the same brain and hand used to pen his grand philosophical essays, would be used to write such beautiful stories for children. But so it is, and well may the children be glad it is so.

Mr. Tuttle is also a staunch friend to the home circle and the children's progressive lyceum.

JAS. C. UNDERHILL.

Hammond, Ind.

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TALKS WITH THE DEAD.

Lilian Whiting Converses with Kate Field.

MRS. PIPER THE MEDIUM—MANY MESSAGES RECEIVED FROM THE DEPARTED WRITER—MISS WHITING QUOTES THEM AS EVIDENCE OF MRS. PIPER'S BEING UNDER SPIRIT CONTROL.

Boston, Mass.—Ten years' experience in sittings with Mrs. Piper may enable me to contribute some information that will assist Chicago psychologists in arriving at a satisfactory conclusion as regards the experiments being made by Professor Hyslop to prove the immortality of the soul.

The wave of sensation that has gone over the land from Professor Hyslop's experiences simply indicates that the time is ripe for popular discussion and examination of the question of modern Spiritualism, which was first brought to attention by the "rappings" of the medium of the Fox sisters in 1847. For the results attending Professor Hyslop's experiences with Mrs. Piper are no more wonderful in quality, and not an hundredth part as great in quantity as those which Dr. Richard Hodgson has been obtaining for the last three years. But as each one can relate best his own experience I propose now to relate mine, which, on account of certain restrictions upon me as a member of the Society for Psychical Research, have not been before the public save partially, as in a little book of mine, entitled, "After Her Death, the Story of a Summer," which narrates personal experience in intercommunication with my beloved friend Kate Field, during the first year after she went on into the new life.

To give a very brief resume of the evolution of Mrs. Piper, it may be stated that some fifteen years ago her mediumship began to attract attention here, the form being then the use of her own voice. Her "control" purported to be a "Dr. Planchette" who spoke English with a French accent, and who was apparently in communication with the friends of sitters who sought Mrs. Piper, and who gave to a great many persons a great variety of tests. Mrs. Piper's form of mediumship now is writing, not with Planchette, as a New York paper pictured her, and which she has never used, but with her own hand. She becomes entranced; a little table is drawn up at her left side with cushions on it, on which her head is supported. In this perfectly unconscious state she writes on a pad, and pencils is placed, and her own hand writes the messages. The theory is that her hand is used as the instrument by the unseen person present. This theory is corroborated by such a vast array of evidence from so large a number of persons, a majority of whom are people of eminence and whose judgment, as well as veracity, would be relied upon, that I do not despair of laying before the readers of the Sunday Inter Ocean an even more complete and more complete than an article, explained away. The experiences of a great many people with Mrs. Piper have been remarkable; but as one can best speak of one's own I shall limit myself to these, and while a few other friends in the unseen world have from time to time appeared, I shall restrict this narration exclusively to the communication from Kate Field, as she was widely known, and as the clear and significant character of her work in the world, in both writing and lecturing, is in signal evidence in her communications through the hand of Mrs. Piper.

TALKS WITH KATE FIELD.

All appointments for sittings with Mrs. Piper are made by Dr. Hodgson, the secretary of the Society for Psychical Research. Being under the auspices of the society, no one can go directly to her. All applications for a sitting are made to Dr. Hodgson. It, in beginning my story, I allude to the experience relating to my book, called "After Her Death, the Story of a Summer," which the old Boston house of Little, Brown & Co. bring out, it is because the story begins then, and I shall open it here presupposing all that I have then related and which is essential to a full understanding of the matter. For between Miss Field and myself this experience has been direct and sympathetic, as well as objective, through the hand of Mrs. Piper. I could not make this letter intelligible without explaining the former. Her messages fall on my mind in words and sentences as clearly defined as those of any person in this world. This experience, while there is seldom a day without its occurrence, is not by any means continual. And at its best it is usually limited to one or two sentences, so that for any length of conversation with her I am very glad to resort to Mrs. Piper. And now for the story in outline: to give it entire would require more than the space of any one issue of The Sunday Inter Ocean.

In August of 1890, three months after Miss Field's death, I returned from Europe, intending to go on to Honolulu, where her body was then resting in a vault. There was no other reason, really, why I should not go, but I was in the mood to fling prudence to the winds and go on regardless of consequences. With this intention, then, I was late one evening aware that Miss Field suddenly spoke to me and said: "Lillian, do not go; all you want will come to you here." This was all I received; no explanation was made, but it fell upon my mind with such absolute conviction that I instantly accepted the counsel. Within the next three months I saw four persons of whom I knew Miss Field well, and who were those I should have made the long journey to meet. They were Mrs. Dole, the wife of President Dole; Mrs. William B. Castle, Miss Anna Piazzi, who was traveling with Miss Field at the time of her death, and a young man and woman at the present moment escapes me, but who had married a young man from Lowell, Mass., and who came to a visit to her husband's parents in Lowell, and was so kind as to come and see me. This lady and Mrs. Castle came into my own room. Mrs. Dole I saw

at the home of her cousin in Cambridge, and I went to Brooklyn, N. Y., to see Miss Piazzi, where she was visiting friends. So this corroboration is presumptive evidence, at least, that Miss Field really said to me what I believed she did.

MISS FIELD EXPLAINS HER WILL

In the early autumn I applied to Dr. Hodgson for a sitting with Mrs. Piper, and on October 24, 1890, was the date of the first one. As soon as the medium became entranced the hand ceased to move, and the pencil wrote: "I am Kate Field." In her characteristic directness, passing over much personal matter, but that to me was unquestionable proof in mannerisms, terms of expression, characteristic phrases, etc., this test of proof was given: Miss Field had made her will, leaving the bulk of her property to Mr. T. Sanford Beatty. I asked her if that had been her real intention. Mrs. Piper's hand wrote out that it certainly was, and that she wished me as her intimate friend—to know why. There was then written out the complete story of a business meeting and transaction as having occurred at a given date in New York in the Victoria Hotel in New York, and not to make a mystery of it, it was simply in reference to stock taking in the founding of her paper, Kate Field's Washington. It was a transaction of which I knew absolutely nothing. Mr. Beatty was at that time a stranger to me, but Miss Field expressed (through Mrs. Piper's hand) the desire that we should meet, and wrote: "I will send him to you." This assertion did not greatly impress me, but within a short time, late one afternoon, the card of Mr. Beatty came up to me, and when he followed it, he said: "I should, perhaps, have written and asked your permission to call, but the fact is there has been about me such an influence, such a pressure, to come and see you that I simply had to drop everything and come." Finally, in the course of conversation, he remarked that he wished to tell me why Miss Field made a will that seemed peculiar, and he related the story as nearly identical as that which had been written out to me through Mrs. Piper's hand. Any two truthful persons would relate the same occurrence. When he had finished I said, tentatively: "I don't know, Mr. Beatty, whether you believe at all in communications from those in the unseen world?"

"Well," he replied, "I don't know much about it, but I have always felt as if my mother was near me." Then I showed him the written communication narrating in detail the transaction of which he had just told me; his aid to Miss Field having been of such a nature as to make the arrangements of her will entirely equitable and right.

Mr. Beatty was formerly the private secretary of the late Senator Bruce, and now is the treasurer of the Chinese railway syndicate whose office is at No. 50 Broadway, New York city, so this statement may therefore be verified in any way.

Now I pass through a long series of sittings extending from October 24, 1890, to January of '98; a series of which each one had tests of a more or less nature, and which, as I have said, tests involving circumstances that render it practically impossible to doubt, I am unable to relate here because it is told in full under the title, "The Date in the Ring," in a little book of mine—the "Third Series" of "The World Beautiful," and the publishers would feel it an infringement of copyright were I to relate it here as I wish I could. Now to come to the "sittings" of last week, which I had with Mrs. Piper. Miss Field came at once and began writing:

"Do you see me in my room and about my work?" I asked.

"Yes, very frequently," she replied—the reply being, of course, written by Mrs. Piper's hand.

"If you do," I said, "tell me of some special thing you saw."

"Well, for instance, last evening, Lilian, I saw you take a package of my letters from a drawer and sit down and read them over one by one. This was true, as having just completed her biography, I was looking to see if there were anything in certain letters that I would like to add during the proof-reading. Again, suddenly in the writing, the hand stopped, lifted itself in the air, and then picking up the pencil wrote: "Lillian, Mr. Savage is here." This referred to Mr. Philip H. Savage, the gifted and noble son of Rev. Dr. Minot J. Savage, whose death, three weeks ago, at the age of 32, was a great shock and sorrow to the entire community. Mr. Savage sent messages to his father, but of these I must not speak. The entire nature, however, of all that Miss Field wrote during these sittings last week was such as to render untenable any hypothesis other than that my general life, pursuits, and experiences were an open book to her. I questioned much regarding her own life and the nature of life in the unseen world.

DESCRIBES SPIRIT LIFE.

"By way of illustrating your present life," I said at the second sance, "will you not tell me, in consecutive order, just what you have done since the close of the sitting yesterday?" "I was rather weary after talking to you so long," she replied, "and I walked awhile in the garden to refresh myself; then I went with my father and mother to the temple, where we heard a lecture on the composition of light, given by several great scientific men. Afterward there was a discussion. Then we returned and talked it all over, and finally I said: 'Now I must look into the matter.' And I saw you at a little table writing. Afterward we gave thanks to God for the happiness and privileges that we enjoyed, and I went to my writing."

"But do you write in your world?"

"I do, I am writing now" (relating

the subject) "and I am writing it among the deceased spirits to help them." Inventions were spoken of with great clearness and force, and other intellectual activities. The study of spiritual laws engaged those who are living in the higher realms.

Last September in Paris Mr. Stead came one day to see me. He was then just starting on that interesting tour of visiting all the European capitals to write of the status of affairs to the American press. During his visit to the "Julia" (whom I may now say is Miss Julia A. Ames, who was closely associated with me in the "Julia") who, while he sat down to write, I asked him what the process is by which she writes through Mr. Stead's hand. "I substitute my astral arm for his from the elbow down," was the reply she wrote.

The Rev. W. Stainton Moses, a clergyman of the Church of England, was an opposer of spiritualistic phenomena, and he became convinced of it by means of the automatic writing of his own hand, which was controlled by a very lofty and pure intelligence, who spoke through him. "I am now writing a book called 'Spirit Teachings,' composed of these communications of 'Imperator' to Mr. Moses, and it is well worth reading. Two years ago 'Imperator' came to Mrs. Piper and assumed entire control of all arrangements. It is really he who directs the sittings, who names to Dr. Hodgson those who may be permitted to come and who also apparently directs and arranges for those in the unseen to communicate. Now 'Imperator' gives such teachings as these:

"Man is a spirit, temporarily enshrined in a body of flesh; a spirit with a spiritual body, which is to survive severance from the earth body. This spiritual body is the object of training in this sphere of probation to develop and fit it for its life in the sphere of spirit. This spiritual being, temporarily enshrined in the body of earth, we regard as a conscious, responsible intelligence, with duties to perform, with responsibilities, with capacities, with accountability, with power of progress or retrogression. It has its opportunities of development, its degree of probation, its phases of training, and its helps in progression if it will use them. Man, as a responsible spiritual being, has duties which concern himself, his fellow man, and God."

EXPLANATION OF PHENOMENA.

Unquestionably there is about us an atmosphere of a realm which interpenetrates our own, and whose inhabitants are the spirits of the dead. Interchange of thought with the inhabitants of the physical world; these inhabitants are our friends and acquaintances who have passed the change called death, and who are, therefore, living under new conditions, but conditions of which we also partake. For man, by virtue of his spiritual nature, is an inhabitant of the spiritual as well as the physical world. In fact, we are essentially and permanently spiritual beings, and only incidentally and temporarily physical beings. The next step in progress—the step of which we are just on the verge of—this threshold—is this: That clairvoyance and clairaudience are normal faculties, that the development of spiritual sight and spiritual hearing is just as possible to the spiritual man while still sojourning in his physical body as in the development of the finer perceptions and higher faculties in any direction, and that the sight and hearing in relation to the unseen realm will become just as much a matter of course as is now the matter of sight and hearing in the material world. The next step in progress—the step of which we are just on the verge of—this threshold—is this: That clairvoyance and clairaudience are normal faculties, that the development of spiritual sight and spiritual hearing is just as possible to the spiritual man while still sojourning in his physical body as in the development of the finer perceptions and higher faculties in any direction, and that the sight and hearing in relation to the unseen realm will become just as much a matter of course as is now the matter of sight and hearing in the material world.

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THE BEAUTIFUL YET-TO-BE.

Sometimes, in the hours of solitude, The soul can hear a song From choristers whose eyes have viewed

A world devoid of wrong, And in the silence of the night, In dreams we seem to see The dawn of a glorious light Of the beautiful yet-to-be.

It bathes the soul with heavenly bliss, Unmixed with earthly ill, And gently as a mother's kiss It soothes the pain of grief.

Beyond the gloom of present days We fancy we can see The peaceful haze and pleasant ways Of the beautiful yet-to-be.

As thus we dream we seem to scan A world unmarred by gold, Where honor, love and rights of man Are not but bought and sold.

And as the shadows lift and go We seem to hear and see The waters flow and sunrise glow Of the beautiful yet-to-be.

We hear a world where virtue thrives; From the grand refrain We hear the harp of heaven's lives, And catch the sweeter strain Of the melody of honest work.

The music of innocent glee And childish mirth that gladden the earth In the beautiful yet-to-be.

Where youth and maid will be free to woo And win the crown of life, And whisper the secret, ever new, Yet older than human life.

Mid singing birds and fragrant flowers, From the harp of heaven's lives, We hear the sweetest strain Of the melody of honest work.

And childish mirth that gladden the earth In the beautiful yet-to-be.

—John Gladding.

THE OCCULT.

It Invades the Pulpit.

GRACE CHURCH, OF CEDAR RAPIDS, IOWA, AS SET FORTH BY THE GAZETTE, WAS GRANDLY ILLUMINATED BY THOUGHT-SCINTILLATIONS OF REV. DR. THOMAS E. GREEN.

In the opinion of many of the vast audience that filled Grace church to the very doors on Sunday morning, Rev. Dr. Thomas E. Green never preached a stronger sermon than the one he delivered on that occasion on "Spiritualism: Visions, Ghosts, Fortune-Telling—Are They Totally Delusions and Deceits, or Have They any Foundation in Either Reason or Revelation?" Dr. Green took as his text, I John 4:1-3. He said in part:

The reason for my preaching a sermon on this topic is the increasing number of inquiries that come to me in regard to it. I believe, and what the church teaches about the group of phenomena that in a general way may be gathered under the term 'Spiritualism.' By this I do not mean simply Modern Spiritualism as confined to the medium, the trance clairvoyant and the rapping-fingered sharper, who, if her palm be crossed with silver will reveal to you a fortune that will delight your ear. But I mean what may very properly be called the religious signs of the times, as denoted by what we know in a familiar way as 'Christian Science,' together with occultism and psychic investigation in all its phases. I say the 'signs of the times,' because nothing more clearly evidences the type of religious tendencies than the heresies against which what calls itself orthodoxy is forced to contend.

"Twenty years ago the heresy hunter was keen upon the trail of the material evolution. We were treated to sermons and review articles without number assailing the materialistic philosophy of men like Spencer, Darwin and Huxley. Their philosophy, as you know, laid emphasis upon the material side of things. We were told that everything was material; that life came from protoplasm and protoplasm was sulphate of lime.

"Twenty years have passed and orthodoxy is now contending for its life against the philosophy which says that there is no such thing as matter at all; that everything is spirit and that matter is but a delusion of mortal minds. 'You have asked me a great many times about the occult,' said the Christian Scientist. I have refrained from doing so because I did not esteem it a sufficiently lasting dynamic in religious thought to merit any serious attention. There is a great truth in Christian Science, together with a great deal of pagan nonsense; just as there was a great truth in the materialism of twenty years ago, together with a great deal of intellectual rot. These psychic tendencies will come to human thought. If we can get the good out of the mass of rubbish that is being poured out, as far as Christian Science is concerned its one sensible conception is the revealed fact that man's spirit is the breath of God and by its divine heredity is and should be dominant over his physical being. But in order to believe that we do not have to believe the theosophical gushing and fragmentary 'mysticism' of a three-dollar-and-a-half book, which alone contains the revelation of life. What I shall say to-day regarding Spiritualism I shall say in a single line. If I were to tell you all that I believe, all that I know, all that I have seen in my careful study of these things for a score of years, I should probably be misunderstood. What I am going to talk to you about then is this whole branch of thought as it stands related to the confessed Christian life. First let me say: The religion of the Bible and of the church is distinctively a spiritual religion. Practical Christianity in the nineteenth century has gone astray from this conception of its faith. The average business man believes in Christianity because it is a good thing; it is a good power, a good command, a good safeguard to the home and family, and he believes in it and belongs to it. But if I sat down beside the average man in this great congregation to-day and asked him what he was doing along the line of soul culture he would probably gaze at me in blank astonishment, although he is a professed Christian. He does not think from one week's end to the other about spiritual life, spiritual development or spiritual fruitage. I fear the same thing would be true of the average woman in our polite society to-day. The physical and mental side of life has grown into the great dominating power, and yet the religion of Jesus is distinctively a spiritual religion. It deals with the soul and spiritual influences—influences that in our Savior's time were potent for some diseases, casting out evil spirits, for curing the lame, the blind, the weak spirit of human life, into a conscious communion with unseen powers and strengthening it for the pangs of martyrdom. The church carries the same philosophy. You see this in the sacramental life of the church. Devoted of their great spiritual men the sacraments of the church are purely in their insignificance, as mere theatrical or symbolical allegories. Any one of a hundred secret societies can furnish a more potent sacrament than the sacraments of the church. Their validity lies in the fact that materially they are absolutely nothing, and spiritually gain their full meaning from what they carry to the souls of men. The teaching of the church in regard to our present life is also absolutely spiritual; the relation of soul to the body; the absolutely patent fact that the soul is not the body, and that in its present action it does not depend upon the body; that it is admitted, though, imagination, life, memory, faith and hope, clear of bodily presence and bodily control. Borne on the wings of the soul they can pass under oceans and over continents and out into the infinite reaches of space. Wherever the infinite is there the reflection of the human soul can go, and by the determination of its conscious power it can direct and control the body, and the body will follow its will. This is the only fragment of truth amid the all the grotesque rubbish of Christian Science."

"The history of God's dealings as recorded in the Bible is the history of continued Spiritualism in the patriarchal age. Men were, continually surrounded by visible spiritual visions. Angels and celestial ministers stood beside them in their daily life, warned them; guided them. In the age of prophecy, holy men spoke as they were moved and guided by what they knew was a spiritual influence. Half of the Old Testament is fortune-telling. For these men told kings the future of their empires; told generals how they would fight and win future battles; told nations what God had in store for them. The prophets were inspired fortune-tellers. We know our Lord's continual preaching and evidence of spiritual control. You know that His apostles wrought wonderful work in His name, and the apostolic ages continued this same phenomena. Let us be frank and say that

don't know just all we must believe in Spiritualism. There is no accounting for the growth of the Christian church without it. It would be infinitely harder to explain how the church lives at all, robbed of these proofs of her power than to simply believe these things without attempting to explain them. For 800 years the church marched through the world working miracles, commanding with spirits, manifesting their divine power. Then Constantine was converted, the cross of the simple spiritual faith, Jesus, was welded to the crown of the human empire. The abbey of Monte-cassino stood in the treasury door of the vatican, watched them carry in bags of silver and gold. 'You see, ghostly father,' said the pope, 'the day is past when the church must say, 'silver and gold have I none.' And so is the day past, said St. Benedict, when she can say to the paralytic, 'Arise, take up thy bed and walk.' 'I pass now to a far removed picture of human thought and theory, namely, the discoveries and conclusions of the most exact science that speaks to-day in the name of human wisdom. This is a sublimated age. Electrical and magnetic science have nearly changed our conception of the laws of life and energy. From the old idea of a world of matter and a world of spirit we are separated by a gulf fixed. We have come to the day in scientific thought in which Drummond's 'Natural Law in the Spiritual World' shall stand as an exponent. We now know that this strange thing that we call vibration, beginning with the coarsest sound that motion can produce from light to heat, from heat to light, from light to electricity, from electricity to etheric force, and then to vital force, and then to mental force as brain, gives out thought and then on out into the stupendous ranges of the infinite—we know now that in some way that our minds cannot yet fathom, all this is one, and that this oneness is a revelation of the oneness of God."

Dr. Green then said: "There is a spiritual being that has eyes and ears, even if we cannot hear and see—the hearing and vision that through all ages has been developed in those who have seen clearly of hidden things in the universe of spirit. We do not all have that faculty developed. Neither are we all musicians nor artists. The inspiration that governs clairvoyants is denied the most of us. But I believe that though dormant the power to commune with the spiritual environment of life exists in every soul that God has made. "The practical conclusion: We are standing on the verge of what I believe is a wonderful revival of Spiritualism in thought and in life. All of this phenomena, psychic development, hypnosis, spiritual control, Christian science, telepathy and the like are merely symptoms of the waking tendency of the human thought and life. There is no need denying facts as they exist. There are people who are mind-readers, who are clairvoyants, who have the faculty of sending their thought to far distances and take cognizance of conditions and things as they there exist, who see water and minerals hidden beneath the surface of the earth. You can no more explain how it is done than you can define intuition or the wonderful things that some times come in visions and in dreams."

Dr. Green closed with an admonition to his congregation to train their lives on higher spiritual lines; to learn the laws by which the body can be developed and safeguarded and purified, and to undertake the training of mind and soul as carefully as the things of the present life. "And this I believe," he said, "lies within the possibility of every one of you the attainment of the spiritual eminence, of spiritual vision, and of the ability to see things in the spiritual world, but one of the stately control of the ages of faith, by the which you may come into conscious contact with the realm of spirit and be guided and kept by influences whose sweetness and whose beauty have heretofore been all a dream to your soul."

AN OCCULT FORCE, And How It Affected Jennie H. Beaton.

THIS MAN'S GLANCES—ENSLAVE WOMEN—THE VICTIM'S STORY—JENNIE H. BEATON MEETS A STRANGER ON THE STREET—HER QUEER EXPERIENCE.

Joseph McAuley, of Buffalo, N. Y., is serving a twenty-five days' sentence in the penitentiary for having hypnotized a young woman, Miss Jennie H. Beaton, on the street. Miss Beaton is an intelligent, sensitive young woman. McAuley is a man of ordinary appearance, apparently quite indifferent to the effects of his horrible power. Until last week the two had never seen each other. One night McAuley met Miss Beaton on the street, stared at her, made passes and began to exert a mysterious force, compelling her to follow him, which she did, until a policeman came to her protection.

This very remarkable case of hypnotism has been investigated by the Sunday World. The story of the young girl who was subjected to this horrible ordeal is now told for the first time, and the case is a most appalling danger, with no possible means of escape or defense, except by chance.

"I had read about hypnotism in newspapers and laughed at the idea. It seemed absurd. 'I did not believe any human being could control another by a glance of the eyes. I have seen a great deal of the world, but I never met any person like McAuley. He was walking down Washington street, near Seneca, when I first caught sight of him. 'It was I o'clock at night. Few people were near; the first look I got was he turned his head sharply and the big electric lamp in front of the Postoffice fell full on his face. 'I don't know why I should have looked at him at all. He was an entire stranger to me. He looked at me straight ahead, and the eyes shined through me. I was frightened. I wanted to run away. As he stared at me I found myself turning around and in a moment I was walking up street beside him. He had not spoken one word to me; he had not touched me. We walked a block north, then one west, then three north. Then we turned back and covered the same ground. 'I tried to speak to him, but my lips would not frame the words. I turned corners as he willed. I could not step in another direction for the life of me. I do not know whether I was most afraid or mystified. Something seemed to hold me right there. 'He didn't say one word to me all the time I was with him, and didn't even say his hands on me, but I felt that he was making me do what he willed. I was frightened. I saw a policeman. Main and Exchange streets three of the times we reached that point. I tried to cry out to him for help, but I couldn't speak. 'I became more frightened than ever as I kept on walking with him, and I

Jefferson Park. E. Summers announces a basket picnic on the Fourth of July in Jefferson Park, in the 'old apple orchard.' Five blocks from end of street-car lines connecting with Milwaukee avenue line. The picnic will continue each Sunday thereafter until September. For particulars address Mrs. M. Summers, 1763 Milwaukee avenue, Chicago.

Island Park, Winfield, Kansas. The camp-meeting at Island Park, Winfield, Kansas, opens Sept. 9 and closes September 25. For further particulars address the secretary, Lotta D. Whartenby, Cedar Vale, Kans.

Niantic, Conn. The Connecticut Spiritualist camp-meeting is held at Niantic Camp Grounds, Niantic, Conn., commencing June 26 and continuing until September 9.

Haslett Park, Mich. Begins August 3, and closes September 5. For particulars address G. F. Ottmar, Riley, Michigan.

Harmony Grove, Cal. Harmony Grove Spiritual Camp-meeting will open July 23 and close August 5. The grounds lie three and one-half miles southwest of the city of Escondido, Cal., in a grove of beautiful live oak trees. Good mediums and speakers are expected to be in attendance. A cordial invitation is extended to all. Those desiring further information address Mrs. M. L. Peck, Secretary, Escondido, Cal.

Sheridan Gulch, Ill. Mrs. M. C. Ryner and Mrs. E. J. Hanson will hold a Spiritualist camp-meeting at Sheridan Gulch commencing July 16 and closing August 13.

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

TAKE NOTICE.

The Occult Life of Jesus.

The Occult Life of Jesus (including the Hail-Covert Debate) is now ready for delivery. It is a splendid volume, of nearly 500 pages, and will create something of a sensation among all classes. The postage on the book costs us 13 cents, hence the reader can realize that he is getting the book far below the actual cost of paper, printing and binding, saying nothing of numerous other expenses connected with the publication of the work. It will be sent out to all of our subscribers for 25 cents, when accompanied with a year's subscription to The Progressive Thinker. The Occult Life of Jesus and The Progressive Thinker one year for \$1.25.

Researches in Oriental History. BY G. W. BROWN, M. D. One Vol. 12mo, 407 Pages, Cloth, \$1.50.

GENERAL DIVISION.

1. RESEARCHES IN JEWISH HISTORY. 2. RESEARCHES IN ZORASTRIANISM. 3. RESEARCHES IN CHINESE HISTORY. 4. RESEARCHES IN ARABIAN HISTORY. 5. RESEARCHES IN INDIAN HISTORY. 6. RESEARCHES IN AFRICAN HISTORY. 7. RESEARCHES IN EUROPEAN HISTORY. 8. RESEARCHES IN AMERICAN HISTORY. 9. RESEARCHES IN ASIAN HISTORY. 10. RESEARCHES IN AUSTRALIAN HISTORY. 11. RESEARCHES IN PACIFIC HISTORY. 12. RESEARCHES IN ANTARCTIC HISTORY. 13. RESEARCHES IN ARCTIC HISTORY. 14. RESEARCHES IN POLAR HISTORY. 15. RESEARCHES IN SUBTERRANEAN HISTORY. 16. RESEARCHES IN COSMIC HISTORY. 17. RESEARCHES IN METEOROLOGICAL HISTORY. 18. RESEARCHES IN BOTANICAL HISTORY. 19. RESEARCHES IN ZOOLOGICAL HISTORY. 20. RESEARCHES IN MINERALOGICAL HISTORY. 21. RESEARCHES IN ASTRONOMICAL HISTORY. 22. RESEARCHES IN GEOGRAPHICAL HISTORY. 23. RESEARCHES IN HISTORICAL GEOLOGY. 24. RESEARCHES IN HISTORICAL METEOROLOGY. 25. RESEARCHES IN HISTORICAL BOTANY. 26. RESEARCHES IN HISTORICAL ZOOLOGY. 27. RESEARCHES IN HISTORICAL MINERALOGY. 28. 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## .. GENERAL SURVEY..

### THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

#### WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that *The Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige *The Progressive Thinker*.

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

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

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

Prof. Lockwood's lectures in Cleveland, Ohio, attracted great attention. A correspondent of the *Suggester* and *The Thinker*, published in Cleveland, makes the following allusion to his lectures in a recent number of that journal: "I have listened to some very instructive lectures given in Cleveland by Prof. W. M. Lockwood, the eminent physicist of Chicago. He demonstrates Spiritualism to be Naturalism, the principles of its phenomena the same as other phenomena known to physical science. His special work is to demonstrate the 'Molecular or Spiritual Hypothesis of Nature,' which he originated. It elevates the spiritual philosophy to a plane that is recognized by scholars as being logical and rational, showing the true sublimity and unity of all nature's processes, and denying that anything is supernatural. Prof. Lockwood advocates a broad, free and progressive Spiritualism which will elevate the people of earth in their whole natures. It sheds a new light upon what Spiritualism really is, and what, rightly understood, it leads up to. With such teachers, we may hope to see the rapid progress and permanency of Spiritualism established."

Simon Emery thinks that criticism should stop. He says: "The Spiritual house is sure to fall unless its members have more charity for each other and stop the throwing stones and their selfish criticisms. A house divided against itself will surely fall sooner or later. If each and all will only turn the search light within, they can see enough there to criticize without criticizing their neighbor Spiritualist. We all have enough at home to contend with. We must all work out our own salvation. No one can do it for us."

Sachem writes from Quincy, Ill.: "It is estimated that there are at least 300 Spiritualists in this city. The cause, owing to the Orchardson affair, was retarded in its growth, and the then society dissolved. But more there is a revival in progress here. Mr. Peck, of St. Louis, came here to lecture the first three times. That true old-time Spiritualist, Dr. Bachler, led on by his guides, has been engaged, and Sunday after Sunday, to growing audiences, Isaac S. Lee, here in the home of his youth and manhood, has lectured and given the same old-time Sunday afternoon lectures recognized as true prophecies literally fulfilled, and causing many to become investigators who are influential in church and society. Honest physical mediums passing through the city are invited to be present at these meetings."

Julia A. Smead writes from Wisconsin: "The third annual meeting of the Spiritualists of Milwaukee occurred Sunday June 25, meeting at the hall occupied by the Light of Truth Society, South Side. Mr. Samuel Isaac was appointed chairman. Preliminary steps were taken to reorganize the State Spiritualist Association. Realizing the strictness have been placed on the mediums by laws against fortune telling, we wish to demonstrate that telling the past, present and future is through spirit power and consequently is a part of our religion, and should not be under the jurisdiction of a city ordinance. Owing to the fact that many of the prominent Spiritualists will be absent attending camp-meetings, etc., the annual meetings will be discontinued until next autumn. The Light of Truth society has been ally conducted by Mr. Christian and wife the past year. Sunday evening was the last meeting of the season; receiving an invitation to remain with them, did so, cancelling my engagement for the evening with the Progressive Spiritualist Church, where I have been the speaker in English for the greater part of the time since December."

R. E. Webster, secretary, writes from Atlanta, Ga.: "For the past six months our city and Spiritualist society have been favored with the presence of Mrs. Joe E. Prior, inspiring and powerful speaker. The last season is the only one in which she has been with us. For three years past, most of her time has been devoted to the work in the South, especially Atlanta, Ga., and Chattanooga, Tenn. The result of her labors is that she has endeavored herself to aid in connecting with her lectures for the Society of Spiritual Science, every Sunday evening, she has organized a most interesting Sunday morning meeting, which is part of, yet separate from the Society of Spiritual Science. It is known as the Lyceum, and two and a half hours each Sunday morning is devoted to this work, the collections going toward the creating of a library of which we have already a fine nucleus. We think that the circulating of these progressive books (for all are such) will do a good missionary work in this city."

There has also been organized a woman's progressive club known as the 'Harmonical Club.' The ladies of this club are earnest workers and have taken up the study of all the live issues of the day. We are to be favored before Mrs. Prior's departure, with a public debate by these ladies upon the subject of 'Taxation, the question being Resolved, that the Reform Tax Movement is Preferable to the Present System.' Mrs. Prior the affirmative, Miss Dickinson, the negative. The Ladies' Club have also given several socials which have proven successful in every instance, the last being an enjoyable picnic, to which all the gentlemen of the society were invited. The good things to eat were numerous, and we returned to the city from Grant Park, where the picnic was given, as feeling that the Ladies' Harmonical Club is a misnomer, and that the lady members were ideal hostesses."

W. W. Parsells writes from Rochester, N. Y.: "We have just completed a thorough reorganization of the society. Mr. Sisson, who had been its president since it was first formed, has resigned, and a new president has been elected. With a full board of trustees, Mr. Sisson still remains a trustee. We have moved into a new hall, much larger and better every way. It will seat 300, and is centrally located; up one flight only; heated with steam and lighted by electricity, for which we have to pay nothing. We held our meetings there yesterday morning and evening. Mrs. Armstrong was the speaker. She is a very pleasing speaker and handled her subjects in a very convincing and very happy manner. We hope to have her with us again very soon. Mrs. May C. Lincoln will be with us on the 23rd of July, and possibly on the 9th of July. We have Mrs. C. Fannie Allen booked for the first Sunday in October, and possibly also the second Sunday. We would like speakers and test mediums coming East or going West to notify us of their movements, if they are likely to be in this vicinity and can make one or more dates with us, as it is our intention to have every Sunday, fall and winter, if possible. The Ladies' Helping Hand Society are preparing for a fair to be held in our new hall, September 20, 21, 22 and 23, and if any of our many friends feel to help us in providing suitable contributions all will be thankfully received and credited to the good account."

Charles Wesley Peters, lecturer and medium, will please give his present address to T. S. Russell, president of the Englewood Spiritual Society, 528 West Sixty-third street, Chicago.

Address G. W. Kates and wife at Grand Lodge, Mich., July 15 to 16; H. B. Smith, Mich., August 15; Mantua, Ohio, August 16 to 25. They have yet some open time next fall and winter. Correspondent writes from Seattle, Wash.: "A very novel idea of entertainment and amusement was exhibited here June 28, in Masonic Hall, under the enigmatical name of 'Whizzie Party,' or 'Whizzie Contest,' by the members of the Church of the Soul, and under the direct dictation of Mrs. Lillian Nagell, president of the prize. The contest was a very novel one. Prizes were awarded the successful contestants. The first prize, a handsome sofa pillow, was given Mr. W. Pierce, for his successful and artistic drawing of the whizzies. Mr. Roy Rossman succeeded in carrying off the consolation prize, a box of fine candles. Mr. Pierce then put the pillow on sale and it was drawn by Mrs. Webster, who then presented it to Mrs. Nagell. The contest was preceded by a very fine musical and recitation program, and followed by refreshments and dancing. It was largely attended and has proved a success in every way."

Mrs. Georgia Gladys Cooley writes: "Appreciative audiences greeted Mrs. Lillian Nagell, president of the First Spiritual Church, 77 Thirty-first street, Chicago, Sunday afternoon and evening. This well known and earnest worker has reached the heart of all her listeners with her clear and beautiful lectures and poems. Mrs. Cora L. V. Richmond, assisted Mrs. Nagell in the evening services, and their presentations in poetic form were beyond description, and can only be appreciated fully by those who were fortunate to hear them as they fell from the lips of these noble workers. Mrs. Wilson, who accompanies Mrs. Nagell in her travels, shares also in her work, having one of those rare sweet voices which delight all lovers of Payson Longley's songs. Mrs. Richmond leaves soon to fill her camp engagements, returning to minister to the Church of the Soul in the fall. All three of these workers have our wishes for a grand success in their summer's work; they will always find the hand of love and welcome extended to them from the members and pastor of 77."

Melissa Culver, of Ohio, writes: "I am very much pleased with *The Progressive Thinker* and Art Magic."

Mrs. C. H. Mullins writes: "The Freedom Society has been so successful that we have decided to hold Sunday meetings, and have secured Hygeia Hall, 404 Ogden avenue, during July and August. One hour will be given to short address from different mediums, after which test circles will be formed. However we shall continue our Wednesday afternoon meetings. We will meet July 12 with Mrs. Chas. Grand, 1110 Maple avenue, South Oak Park. Will take lunch, and hope to have as grand a time as we had the last time we met there."

H. F. Coates writes: "I wish to say to my patrons, that I am not at the camp meeting, as the idea has gone forth, but will hold circles as usual and also continue the Sunday services at Kenwood Hall each week."

Dr. D. S. White writes: "Camp Monroe was opened under very auspicious circumstances July 2. It is situated on the eastern boundary of Deep Lake, a beautiful sheet of water, and is about five miles from Lake Villa, on the Wisconsin Central Railway, fifty miles from Chicago, and is reached by a two hours' ride in a beautiful country along the lake. We found a large and commodious dining hall erected and ready for occupancy, and after dinner, the hall was all filled with campers. The auditorium was erected but the roof was not yet up, but on Monday night it was dedicated with appropriate ceremonies in the afternoon. Rev. Mr. Cordingley offered an invocation, after which Dr. D. S. White spoke for over an hour, showing what Spiritualism had done for the world and its mission to humanity, which was well received by the audience. Mrs. May Langdon followed with many tests of spirit presence, as well as others, which occupied

the time till a late hour. Mr. Cordingley is to be congratulated in having the stamina to take hold of so large an undertaking and carrying it to so successful an issue. It was the opening day and they had a splendid start in what it may be hoped will prove a grand success and become a permanent easy access for the Spiritualists of Illinois and surrounding states to hear the philosophy and phenomena of Spiritualism set forth and receive its benedictions in uplifting the world to a higher plane."

W. H. Clark writes from Louisville, Ky.: "The Church of Spirit Communism, of which Dr. A. M. G. Wheeler is pastor, is meeting with abundant success. There is a fine Ladies' Aid of twenty-five members, and great strides in the progressive movement are being made."

Dr. Mumma, of Dayton, Ohio, writes: "I must say your paper beats them all, and so long as I can send the gospel of truth to enlighten humanity, it is my duty to do so."

Dr. Louis H. Freedman writes from Lily Dale: "The camp here is in excellent condition and more people here than ever before at this time."

T. D. Kayner writes: "Mrs. Isa Wilson Kayner has just returned from a very successful engagement with the camp association at Watertown, N. Y. Her first test was witnessed by one of the largest audiences of the entire session, and some of the leading men of the city acted as a committee, and when the demonstration was over they reported to the audience that everything was 'honest and above board,' that 'they could not understand it.' The test with a celluloid collar was one of the most satisfactory ever given. Will remain at home for one week for a brief rest, when she will take the train for Briggs Park Camp, Grand Rapids, Mich. While on a trip to Burr Oak, Mich., a few weeks ago, we were successful in getting a society with twenty members organized, and the application and money have gone to the Michigan State Association for a charter. We bid them God speed in their work of spreading the truth by means of lectures, circles and the circulation of our literature. May they have grand success. We are now corresponding with some of the camps of the West, and are many moons may be on our way toward the Rockies. Mrs. Kayner says that while at Watertown she was most hospitably entertained by the friends, and that for a new, young camp it was one of the most successfully managed camps she ever attended. The one thing lacking was there was not a Spiritualist paper on the ground for distribution or the soliciting of subscribers."

The Dubuque Herald says: "The services of the First Spiritual church will be discontinued after July 15, for the summer months. A reception to Mr. and Mrs. Perkins will be held by the many friends of these earnest workers, at the Academy Building, July 13. Mr. Perkins having been called to a large congregation in Chicago to serve until October when he expects to return to this city and assist the enthusiastic workers who are making arrangements to obtain a suitable lot on which to erect a 'People's Temple.'"

J. D. Vail writes from Marshalltown, Iowa: "The grounds here and at Marshalltown, Iowa, are expected to be held by the four Sundays in June, to crowded houses. Nearly everyone was highly pleased with his forcible way of putting his thoughts, and we all hope to be able to secure the brother for the winter."

Marie Bartel writes: "It being the last Sunday that Mr. Frank McKinley is with us, we have resolved to extend to him a vote of thanks for the good work he has done while with us. He is indeed the finest trumpet and platform medium that has ever visited Milwaukee, Wis., and has made many converts and many warm friends who wish him success at the Michigan camp, where he will remain for a short time."

Mary Webb Baker writes from Lily Dale, N. Y.: "Please take to me numerous readers that Camp Cassadaga presents more attractions than ever for the coming season of 1920. This noted camp is by no means asleep. The talent engaged, and the mediums already here and those coming are among the best, and to the list of speakers already booked, it is expected to add the name of that fearless advocate of truth, Rev. B. F. Austin, of Canada. Among other attractions, the Michigan camp is expected to secure the attendance of Prof. G. A. Morris, and his Southern Jubilee Singers, who will give concerts and platform work. The management are sparing no pains to make this one of the most attractive sessions ever held on these grounds."

Dr. C. T. H. Benton can be addressed for engagements at 3310½ Rhodes avenue, Chicago, Ill.

#### Camp Monroe.

Your reporter made a trip to Camp Monroe, Lake Villa, Ill., and to be brief, the most appreciable thing for you on Monday morning, I found a little band of not over twenty-five sincere and enthusiastic people and twenty-seven test circles. The Church of the Soul, the All-Three of these workers have our wishes for a grand success in their summer's work; they will always find the hand of love and welcome extended to them from the members and pastor of 77."

The dining-hall is a very creditable necessity, providing good, palatable food, coffee and tea, and country milk. The heavy rains during the first week of camp made great procrastination in getting ready; but in spite of all obstacles they are in camp and seem happy. One great detriment and hindrance to success, in my private opinion, is the misrepresentation of the round-trip fare to campers, as found upon the circulars. Having read the circular, people naturally go to the depot with the expectation of paying only \$1.20, and instead find it to be \$2. This, to begin with, does not give the very best impression of the veracity of the management, no matter how this mistake occurred."

A couple of row-boats and a small sail boat are placed at the disposal of the campers, and if Spiritualists wish the pure, fresh air or a week or two, this is a first-class place to get it, but there are no practicing mediums or speakers of any note engaged as yet, except President Cordingley himself, so I was informed."

With kind wishes for the success of every institution calculated to benefit the cause, and with malice toward no one, and thanking Mr. Cordingley for rowing me across the lake to enable me to catch the train, I offer these few lines.

DR. T. WILKINS.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25 cents.

"Progression, or How a Spirit Advances in Spirit-Life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Miss Faraday. Price 15 cents. For sale at this office.

## BOTH PESSIMISTS.

Voltaire and Dr. Johnson.

A novel by Voltaire was published in 1759, entitled "Candide, or the Optimist." Candide was a pupil of Dr. Pangloss, who persistently upheld the doctrine that all was for the best. Candide went forth into the world to seek his fortune. He met with constant misfortune and often recalled the teaching of his master that all was for the best. At last he became a nurse in a hospital. One of the patients was an old man who had suffered dreadfully and often. He was lying at the point of death. "Ah," said Candide, "no bit Dr. Pangloss, in a case so desperate, can maintain the doctrine of optimism, when all others would preach pessimism." "You're wrong," said the old man, "I am the Pangloss you speak of. Wretch that I am, let me die in peace. All is well, all is for the best." And he expired.

This novel is not advertised among the works of Voltaire, but a new edition of it was published in London and New York in 1886, and to it was added Dr. Samuel Johnson's "Rasselas, Prince of Abyssinia," another pessimistic novel, which first appeared in the same year. These two novels, "Candide" and "Rasselas," are published in the same year, 1759, a pessimistic novel. More than a hundred years elapsed before the word "pessimism," which is half uttered by the dying Pangloss, came into use in English. Noah Webster defined "a pessimist," as one who "pessimizes." Doubtless, he never heard or read the latter word, which is now in frequent use.

Dr. Johnson's pessimism is limited to the mortal state. As a Christian he was bound to believe in a happy life eternal for God's elect. But Voltaire, though nominally a Catholic, seemed to doubt concerning another life, saying, "I do not know what the life eternal may be, but at all events this one is a very poor joke." And at the close of his long life said: "Happy is the man who has thought so for eighty-four years, and I know no better plan than to resign myself to the inevitable, and to reflect that flies are born to be devoured by spiders, and man to be consumed by care." W. H. BURR.

#### Marshalltown, Iowa.

The Central Iowa Spiritualist Association will hold its annual camp-meeting at Marshalltown, Iowa, commencing Sunday, September 3, and closing Monday, September 18. The grounds will be open for campers August 27. The speakers for the two weeks of camp are Rev. T. W. Woodrow, of Kansas City, and Rev. Marion Carpenter, Mrs. Carpenter and Mrs. McCoy, test mediums, with slide and letter-writing and other physical mediums promised. If there are any other good mediums who are willing to submit to test circles, they are welcome and will be accorded a royal welcome. If they wish to be notified in our circulars and program, they must write at once to Miss Mabel Dewey, or to the president, John D. Vail, the grounds are expected to be held by the four Sundays in June, to crowded houses. Nearly everyone was highly pleased with his forcible way of putting his thoughts, and we all hope to be able to secure the brother for the winter."

J. D. VAIL.

#### Molecular Hypothesis of Nature.

Prof. W. M. Lockwood, a well-known physicist of Chicago, delivered a series of six scientific and philosophical lectures, demonstrated by experiments, to a class during the month of May in Cleveland. He also addressed public audiences in ten lectures, two on each Sunday during his stay. He showed the inadequacy of the atomic theory to account for the change of polarity incident to chemical combinations and the molecular or spiritual hypothesis of nature is the key to unlock all secrets. He gave a critical analysis of the scientific term "modes of motion," and the application of these data to the philosophy of Spiritualism. The evolution of the human embryo was most interestingly shown, and how man's consciousness is co-related by modes of invisible motion to objective nature; all cosmic life and processes included in these correlations, and human individuality being the grave, demonstrated to be a result of this being proved, an analysis of Nature's forces and elements, showing that the spiritual philosophy is the rational sequence to Nature's processes.

Prof. Lockwood reasons from a logical and scientific standpoint; he explains and harmonizes the data of nature's seeming mysteries. Many who heard these lectures listened for the first time to a presentation of the spiritual philosophy, and many scholars and thinkers, and much regret was expressed that thousands more did not hear them; but indifference on the part of many Spiritualists and prejudice on the part of others, against the association that engaged the services of the learned scientist, operated to keep away many from the lectures, the nature of which was not generally understood. The audiences were very appreciative, and there is no doubt that the Professor can be induced to visit Cleveland again, he will be assured of much larger assemblies.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2.

"The Inadequacy of Ecclesiasticalism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon "physical, physiological and psychical science." Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"Bible and Church Degraded Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on the Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman, written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

### THE TWO WORLDS, MANCHESTER, ENG.

Nature wields the sword as easily as the palm; she is a stern-faced executioner, as well as a smiling mother. Pursuing vengeance beyond the grave, she is the embodiment of perfect justice. At times she may seem to pause and hesitate, but really only waits an opportunity. None dare outrage her with impunity; she strikes in the dark the avenging blow which vindicates her immutable law.

The walls are Nature's laws; one cannot rush at them without getting the worst of the contact. They are beating us into submission; they will drive us to the open window, eventually, thank God. We are beginning to realize how short habits, inclinations, instincts, and even diseases, are due to hereditary influence; we have even advanced so far as to talk long and loudly of enforced celibacy for the diseased or mentally and physically unfit of the race—a consummation devoutly to be wished. But have not the many overlooked another most important factor in the development of the young? Thought transference—Psychical Research—the latest acknowledgment—has opened our eyes to another mystery; why has given us another handle whereby to grasp the eternal fact of the reality of the unseen. It has revealed to us new dangers, yet in revealing them has armed us to meet them. Thought transference is a reality; it is possible for the thoughts of one individual to be conveyed to and set up ideas in the mind of another.

This fact gives us some explanation of the great mental waves which have come from time to time, sweeping over the country, and produced abnormal deliriums in religious and political ideas; it explains to some degree the occasional prevalence of criminal mania, and it elucidates the mystery of the marvelous conveyance of information from community to community in Eastern countries. It is the first step toward the realization of communal, in lieu of individual, responsibility. What does it mean? It means that thoughts are the strongest means of contact, and evil thoughts are germs from which arise all motive and action; they may produce the balmy and peaceful influence of heaven, or spread the seeds of a moral leprosy. We are the Marconi instruments for the reception and projection of invisible and intangible influences on the unseen planes of thought.

Were you ever seized with a sudden and overpowering impulse to commit an act, for the commission of which no reasonable excuse could be assigned? "Was probably a suggestion from another mind, a mind attuned in some manner to your own, creating an idea or desire, and unconsciously projecting it into the thought atmosphere, from whence it affected, for better or for worse, numbers of others like yourself. When we get on the other side it will, to some of us, be a terrible experience when we survey the dreadful harvest of the seed thoughts we have sown."

Many speak of a "moral atmosphere" without the slightest idea of its intense reality. To some it is merely a rhetorical figure of speech; yet, if this theory of thought transference be founded on fact, the "moral atmosphere" must be as real to the impalpable soul as the air to the physical body. The appalling truth is that we make this "atmosphere" like unto ourselves—the emanations of our thoughts purify or corrupt it in accordance with their own nature.

### HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

#### SPIRITUALISM IN SWEDEN.

There is a little monthly Spiritualist journal called *Eptera*, published in Stockholm. The owner of it is a very wealthy lady, and apparently much interested in the subject. The editorship, however, is left in the hands of Spiritualists who appear to have had very little practical experience in connection with mediumship, and the result is, that some of the selections are of a very indifferent order. Anyone writing automatically, or speaking in trance, or giving answers to questions, seems to be considered, then, thoroughly reliable instrument in the hands of the spirits, and some of the descriptions of hell, and the experience of spirits supposed to be there are very ridiculous; the consequence of this want of discretion being that Spiritualists do not support the journal, and outsiders find too little of interest for them, so that its circulation has not attained to more than a couple of hundred copies per month, and it is practically unknown to the general public.

There is a society organized in Stockholm, where seances are held and fairly good results are being obtained. This is the only society in Sweden. No public lectures or other work for the spread of the subject is being done. Sweden and Norway together are of a larger area than any other country in Europe, excepting Russia, and yet the population of Sweden alone is not much more than that of London. The people being thus spread over such a large extent, makes it difficult to organize any large meetings, and, unfortunately, in the larger towns, but unfortunately, the work done has been chiefly amongst a class that does not require Spiritualism, and seldom values its teachings so much as the working and poorer people. The wealthier and better off classes feel that they have too much to lose if they cast their lot with a new and somewhat despised form of religion. They have all that money can command, and they can not afford to have their little world pointing the finger of scorn at them for any ideas, even though they may be much superior to what they have previously possessed. Had we labored entirely among the working classes, as we did in England, I feel certain that the results would have been far better than they are.

Another reason why the spread of Spiritualism has been retarded, is no doubt accounted for by the influence of the clergy. Every child he or she moves to another place, the priest supplies a certificate from the church-books stating the standard of Christian knowledge possessed by the owner of the certificate. Anyone studying Spiritualism would be sure to receive some uncompromising advice, and suggestions.

The mediumistic work done publicly, is entirely that done by Mrs. Esperance, and she has at present, as a public worker, retired from the field. One of her best friends and assistants, and perhaps the best Swedish medium, died a few months ago from the effects of a seizure at a seance. After the seizure, the medium was taken to bed and never

#### recovered again, but died within a couple of months.

For years Mrs. Esperance had always considered that her life was in the hands of every sinner present, and she always felt a relief when a seance was over and she was still an inhabitant of a mortal body.

This sad experience of her friend has no doubt had much to do with her decision not to hold any more seances for physical manifestations, so that she is now working for the sick, and devoting her spare time to literature. Her book, "Shadow Land," having been well received all over the continent, is translated into Swedish, French, Dutch and German, and Mr. Redway is now publishing an interesting collection of experiences by her in the form of short stories, called "Northern Lights."

### LIGHT OF THE EAST, CALCUTTA, INDIA.

#### WATCHFUL VEDETTES.

"Painful sensations," says Professor Le Conte, "are only watchful vedettes upon the outskirts of our organism to warn us of approaching danger. Without these the citadel of our life would be quickly surprised and taken." Now, the whole extent of what has just been said, is that pain is not evil but good, and justifies both itself and its author. The character of pain itself is such as to indicate that its author must be a benevolent being—one who does not afflict for his own pleasure, but for his creature's profit.

Another fact makes this still more evident. Pain is a stimulus to exertion, and it is only through exertion that the faculties are disciplined and developed. Every appetite originates in the experience of want, and the experience of want is a pain; but what would the animals be without their appetites and the activities to which these give rise? Would they be the magnificent and beautiful creatures so many of them are? If the hare had no fear, would it be as swift as it is? If the lion had no hunger, would it be as strong as it is? It is much to be thankful for the struggle, would it be as enterprising, as ingenious, as variously skilled and educated as he is? Pain tends to the perfection of animals.

The perfecting power of suffering is seen in its highest form not in the brute but in man; not in its effects on the body, but in its influence on the mind. It is of calculable use in correcting and disciplining the spirit. It serves to soften the hard heart, to subdue the angry temper, to increase the patience, to expand the sympathies, to exercise the religious affections, to retire, strengthen, and elevate the entire disposition. To come out pure gold, the character must pass through the furnace of affliction.

### AN APPEAL FOR AID.

#### Two Worthy Mediums in the Clutches of the M. D.'s.

To the Editor:—Through the columns of your valuable paper we wish to state a case, and make an earnest call for help. Last January W. D. Noyes and wife, registered physicians, located at Oswego and opened an office for the magnetic treatment of disease. There is much prejudice here among the medical fraternity, and hence people against any departure from the prescribed customs of medicine and religion. The first patient they secured was a woman who had been pronounced by one of the leading old school doctors, who was also mayor of the city, to be hopelessly insane. She was under their care for some months, and during that time the doctors and neighbors were watching her with friendly curiosity. The patient was very noisy and her talk could be heard by neighbors, who made no effort to visit the house, and learn how much of her talk was the result of insanity. The husband and other relatives of the woman visited her, and were satisfied she was being well cared for, until the neighbors, encouraged by the doctors, induced her husband to have Mr. and Mrs. Noyes arrested for assault and battery on the woman. At the trial the evidence was so weak that the jury failed to agree. The judge, however, pronounced the husband guilty, and the woman was committed to the asylum. The husband and wife were satisfied she was being well cared for, until the neighbors, encouraged by the doctors, induced her husband to have Mr. and Mrs. Noyes arrested for assault and battery on the woman. At the trial the evidence was so weak that the jury failed to agree. The judge, however, pronounced the husband guilty, and the woman was committed to the asylum.

Now, in the name of humanity and justice, we appeal to you, and to the friends of the oppressed, who are persecuted for daring to take a step in advance of the banded autocrats of medicine and religion, to issue an appeal to all lovers of right and justice to contribute towards a fund to release these people and give them a fair and impartial trial, as soon as possible.

We append a list of those who wish to sign their names to this appeal: Mrs. M. L. Monro, Mr. and Mrs. B. C. Farnsworth, Mr. and Mrs. Mathew Crooks, F. G. Oatman, F. A. Potter, Mrs. A. W. Alexander, Ira Dutcher, Mr. and Mrs. Julius Dutcher, A. Whaley, Mrs. Wm. Sawyer.

All who will contribute can send their offerings, which will help to cheer a brother and sister in distress, to Mrs. MILLY MONROE, Oswego, Mich.

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