



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

VOL. 23 CHICAGO, ILLINOIS, SATURDAY, MARCH 16, 1901. NO. 590

THOUGHT CREATION: A STUDY OF MIND FORGES AND ENTITIES

Man Gains Higher Planes of Being by the Exercise of the Limitless Potentiality of the Essence Called Mind.

Back of the phenomenon of thought is a being, and the phenomena of thought are innumerable thinkers. A being and an entity are factors and recipients of the universe; therefore, we cannot conceive of their being created individually, any more than the whole aggregation of beings and entities composing the universe. Every factor must be an individuality or unit occupying space; and who can set limitations to its primal size? External physical proportions cannot be taken as an indication of psychic power or intelligence; if so, many animals would have the advantage over man.

Outstanding investigation has led us to believe that the smallest occupier of space possesses sentient life—it is even primal entity, an archetype of limitless manifestations of the essence called mind. Every sensation is change, and nothing is motionless in the mind atmosphere of the universe.

The being called man has in the past absorbed most of man's attention, which accounts for so much presumption of greatness on his part. As the vision or contemplator, other living things as "entities." The writer would prefer to call them fellow-beings of one brotherhood.

In this great universal theater of mind activity man finds himself at once a factor and an actor. Viewed from one standpoint, he is a thinking automaton. He cannot prevent sensations from his environment; they create desires; may, more, the very thoughts and ideas can be thrust upon the brain of this automaton and he acts as if his conduct had been inspected by all the faculties of the mind of the actor. The human automaton is not only affected by the seemingly present environment, but by the primitive ancestral influences of mind, simply a stagnant mind-pool, filled with the foulness of ages; an unkempt garden of which the owner is asleep or in a thing hypnotized by environment, nothing more. He is a plaything for the sentient entities composing his organism and environment, yet called man; possessing some mental powers, or the primal self could not again walk upright in the image of the uncreated self. So lately evolved from the plane of personality below man, so new and unripe in the plane of manhood, he has not awakened into his birthright from the lethargy of vassalage to environment.

Man's birthright is the power to use his environment and thereby become a law unto himself. This he has been doing, both unconsciously and consciously, in expressing his potentiality. Thus ever ascending the stairway of progress, the step man is on is environment, the step above is reached by his creative power, and so on gaining higher planes of being by the exercise of limitless potentiality of the essence called mind.

In ascending the potential stairway man's personality is on a physical plane of lower mind activity; but his spirit is not of it, any more than the white pond-lily's blossom is of the dark, slimy mud in which its roots are bedded. Man needs one foot firmly planted on the top step of the upward stairway of his journey, before the other foot is placed on the next newly attained and realized step or plane of being.

Each succeeding step upward in mind activity and expression demands its own thought conditions; hence the necessity of non-attachment to the things of the lower physical mind plane; and, if possible, their elimination is desirable. To accomplish this, eternal vigilance for a time is essential. It is the key-note to man's constant emancipation from that which is useless and only encumbers him in his efforts to reach all that is more holy and divine.

For man to feel, smell, taste, hear and see external forces, and their effects is essential for the physiological functions of the corresponding organs. They are the prominent avenues of an instrument or body composed of an aggregation of sentient entities responsive to internal as well as external influences. All the functions of the organism are carried on by the receiving and sending out of the sentient material in the operation of the body or instrument. The brain, one of many essential organs, does not differ from other organs of the body in its physiological and psychological use of external and internal sentient forces or entities to perform its work.

In the process of subconscious and conscious thinking, internal and external bodily entities are actively set in motion and sent out on their mission and this expenditure is called "lost vitality"—another name for the expenditure of mind-stuff stored in the body.

The writer is constrained to think that in a final analysis of a personality of a being or of an entity on this dense plane of organisms there would be found entities homogeneous in type and complexity. In their aggregation they make up the various elements of this planet. As you trace manifestations of life from man's outer complex organism down through the lesser forms of life you will find the outer form less complex so far as an aggregation of personality is concerned, but not as an uncreated entity. The primal type is complex, but is not at all times manifested or fully expressed in a personality on this physical plane. An entity engaged in a personality called a seed is not expressing its complexity on this denser plane of life, yet in the ethereal plane of beingness the complexity of plant or tree is observed. The seed is a manifestation, and the ethereal plant or tree is the expression of an entity on that particular mind plane, for a time.

The reader has doubtless some idea of the living substances that make up vegetable structures and animal tissues—the same elements, in different proportions, of which water is most abundant. As already stated, there are primal entities from which all differentiation of elements is made up. They in

he has ever seen, and reproduce them in every detail. He can at will have flowing rivers, beautiful lakes, or the grandeur of Niagara Falls. A world is not too big to create and view if the horizon of your mind is large enough to will it.

We already know that man can make objective creations in the ethereal plane, and ere long some one will demonstrate that they can be more directly materialized, so that all can view the creation on this plane. Then man will have awakened from his sleep of ages and shaken off the lethargy of environment to the most potent power in the Universe—his creative will.

New York. ALGIBOUS.

WHERE ARE YOU?

A Call to Mediums, for Their Good.

It is to be supposed that mediums everywhere take and read The Progressive Thinker. This being the case all must have read the article headed "Suggestive," in the issue of Feb. 9. Now the question is: Where are they? Many were called and some have answered, and such kind letters as they have been full of conviction and good cheer. All have expressed their belief that an association of mediums would result in great good, and all have expressed in the kindest manner their willingness to help push forward the work. All that is needed is numbers sufficient to organize.

Personally I have no "ax to grind." I have not even a pet theory to advance, neither do I in the least desire personal advancement in any way. My sole object is to benefit those who are capable of receiving messages from the spirit world, and to promote the cause of truth and justice we call Spiritualism.

There seems to be a deep conviction that such a society as suggested would result in great good, and I am assured that many spirit friends are deeply desirous of bringing it about. Not one of us has the whole truth. Associating with each other we shall grow stronger, clearer, bolder, and more confident. We can do more for the world, and for the benefit of humanity, if we are united. There is nothing in this world like love and kindness. It is sunshine to the soul, and means growth, strength, beauty and happiness here and hereafter.

Where are you? Are you busy? Never get too busy to help along in a good cause. Are you tired? Many tired eyes are wet with tears, and many tired hands are empty and dejected. Let the red eyes brighten in a clearer light, and the tired hands grasp another's in friendly sympathy. Are you burdened with cares and pinched by poverty? Find another worse off than yourself, you can—and in cheering him or her you will lighten your own burden and cheer yourself. Are you sad and discouraged? Extend the hand of true sympathy and find courage and joy. They will come. Are you walking in the light? Reflect it. Have you found peace and joy? Tell some troubled soul how you found it. Have you found some priceless gems? Don't be stingy, give as freely as you have received.

Let us be friendly, real friendly. Are we not children of one family? Let us talk our family affairs over together. Says a voice from an unseen, "In the name of truth, we call thee, come to the gathering, come; in the name of love we call thee, come to the gathering, come." Will you come?

MRS. I. L. LEWIS.
Bethel, Vermont.

A Letter From Topeka, Kansas.

I have many kind words to say for The Progressive Thinker. It has come regularly to my home for the last seven years, and as a Spiritualist, and medium, I found it a valuable help and source of inspiration. It has many elevating and inspiring articles, which to me are as good as gold; yes, far better. But the gold sometimes becomes mixed with sand, especially in the recent attacks on the people of Kansas for their lawlessness.

Friends, don't get alarmed! There is something good cropping out all the time. This little disturbance you have heard of, is neither war nor riot; it is simply a passing sentiment, and placing people on their feet. The Legislature now in session promptly enacted a clause to the prohibitory law, which will help us out, as we always meant it should. Each twine in the rope makes it stronger. Thanks to all the sturdy men and women of Kansas who have stood firmly up for the temperance cause, Mrs. Nation included. Hard names are sometimes applied to them, but the reward will be for them who have endured it.

You state in your last issue that it is better to endure an evil that cannot be legally suppressed. Very true, but we know that it can be legally suppressed as well as any other evil. I think the difficulty we are in now is largely due to party strife. Some people are so loyal to party that they would vote for a beer-keg with legs on it, for an officer, if they thought that it would help their party out. I hope the people will soon realize the necessity of leaving party for the sake of principle.

I have been a resident of this city for twenty-eight years, and have seen it with its license law and with its state lottery, and I have seen the state work for prohibition. It is far better than the legalized saloon. Nothing is more cold and cruel, in my estimation. Government dispensaries for mechanical and medical purposes would be better than leaving it to the drug stores. But one step at a time, friends.

We are now preparing for a Spiritual feast, expecting the persons already mentioned in The Progressive Thinker, and many others, who we know will lift us higher. We are endeavoring to do all we can to make it a success.

MRS. ELEANOR D. JOHNSON.
Topeka, Kansas.

HOT SHOTS.

They Come from the Governor of Washington.

VETOES THE BROWN BILL IN A SCORCHING MESSAGE—DRUGS ARE EVIL—GIVE THE OSTEOPATHS A CHANCE TO SAVE THE RACE—DRUGSTORES ARE PERHAPS MORE DANGEROUS TO HUMANITY THAN THE SALOONS.

Olympia, Wash., Feb. 15.—Governor Rogers sent to the house to-day a veto message that will create a sensation and probably a whirlwind of protest among the medical fraternity. He vetoed the bill introduced by Representative Brown, of Spokane county, who is a physician. His message follows: "I herewith return without my approval house bill No. 101, entitled 'An act to amend an act to regulate the practice of medicine and surgery and to license physicians and surgeons, to punish all people violating the provisions of this act and to repeal all laws in conflict therewith and declaring an emergency, approved April 10, 1890.'"

"This bill appears to be an attempt to prevent the practice of the art of healing by the graduates of a new school of practitioners known as 'osteopaths,' who do not prescribe medicines to be taken into the stomach, and to prevent the use of the title of 'doctor' by members of this school. It is objected to by them and by a large and apparently growing class of our best and most intelligent citizens that the enactment into law of these provisions would be an unwarranted interference with the constitutional right of the citizen to teach and preach truths regarded as of the utmost importance to the well-being of society. Such vital truths the graduates of this new school claim to be in possession of and to be able to substantiate by the most convincing proofs. They argue that if their faith is founded upon a fallacy or a falsehood that it must shortly fall of its own inherent weakness, and ask merely a trial that their theories may be subjected to the most searching tests. To this the believers in free government can only reply that if it can be shown that their teachings are not inimical to the public welfare they should not be denied the opportunity to announce their discoveries."

"We cannot suppose that all of truth has yet become known or that wisdom will die with us. Truth is eternal and progressive, and new truths have always risen from without the specially favored circles of recognized belief. Always it has been declared and persecuted. Galileo recanted, it is true, but the truth he taught still lives. Luther, the poor and friendless monk of Erfurt, launched a truth upon the world, and thrones and dynasties still totter with the resulting conflict. Harvey, the discoverer of the circulation of the blood, was denounced and decelered with utmost bitterness by the medical fraternity. Jenner, the originator of vaccination, was regarded as little better than a criminal by orthodox physicians of his time."

"Indeed it is undeniably true that the practice of medicine and the art of healing has advanced only by the innovations of those who were looked upon with extreme disfavor by members of the regular schools. Truth is mighty and will prevail. God forbid that we of Washington should attempt to stay its progress."

EVIL USE OF DRUGS.

"The word 'doctor' means, primarily, a teacher, in the dictionary; it should mean that in practice. One of the greatest, possibly the greatest, evils of our time is the indiscriminate use of drugs, narcotics, intoxicants. It threatens the ruin of the race. Already our jails, our hospitals and our prisons are filled with a crowd of degenerates who have been ruined by the use of these drugs. It is a terrible and increasing army of unfortunates, infirm of will and purpose, threatening by their weakness and consequent criminality the very existence of civilization itself."

"The nursery, the recruiting ground of this horde of 'heir do wells,' is found in the abuse of powerful agents sold by the druggists and prescribed by physicians. No license protects or can protect us from this fruitful source of moral and social ill. The physician of the regular school, called to prescribe must prescribe. Some drug must be given, or the patient will die. The lawless, usually in cases not really needing medication it is an alcoholic stimulant intended to make the patient feel better for the time or a narcotic to deaden sensation and soothe an excitable condition. Here is the origin of a frightful evil."

"Among the ancient Romans the wife who drank wine was regarded as a criminal and treated as such. Even in that far off time they had discovered that tipping mothers meant the production of feeble-minded children."

"And yet in our day physicians of the bluest blood and the highest attainments are guilty of poisoning the springs of life. The contents of the druggists are perhaps more dangerous to the future well-being of the race than those of the saloon. 'Dope fiends' are thus created by thousands. Morphine powders administered to parents bring forth their natural fruit even to the third and fourth generation of descendants."

"Thus a great evil threatens us; druggists and physicians know its source and lament the ever increasing demand for narcotics and intoxicants. The wise among them do not themselves partake. Everybody knows that the lawyer who pleads his own case has a fool for a client and other lessons are not wanting in proof of the opinion that the physician who takes his own pills or the saloon-keeper who drinks his own whiskey will shortly heed an urgent call to go hence and be here no more."

"If the osteopaths can show us a better way and deliver us even in the smallest degree from enormous, admitted and increasing evils, let us not deny them the poor boon of the title of 'teacher or doctor.'"

SOUL COMMUNION.

Health Culture, Breath and Soul Culture.

To the Editor:—I have just read an Associated press dispatch announcing "Chicago's latest religious organization," under the name of the "Auto Life Society." From the explanation of its character and purpose, as set forth in the dispatch, I am led to believe it is an attempt to institutionalize Whole World Soul Communion—as impossible of accomplishment as an attempt to pen in all sunlight. "Silent worship (soul communion) is its chief characteristic," says the dispatch. It is a reaching out in the right direction.

But it has "health culture" and "breath culture" attachments—the former under the designation of "deep (unbreathing)." In a late issue of The Progressive Thinker the Seer of Berlin Heights, answering the question of an inquirer, gives valuable thoughts on deep breathing—unbreathing; and to what he said I will add this: There is a great difference between deep breathing for physical benefit and deep breathing for spiritual benefit. As a spiritual exercise and for spiritual development the unbreathing must be when in the soul communion spirit or under the soul communion influence. Then the essences of life are indrawn for soul assimilation, analogously to the indrawing of the vitalizing gases for physical benefits—the alternating respiratory throwing out the effects or inhaling elements as the new life elements are inhaled. Thus these precious life essences are only at the command of such as are resurrected out of the fleshly consciousness—they are not responsive to aspirations dominated by the material forces and influences, the animal desires and appetites.

Physical healers there are, under many names, some sacrilegiously calling themselves, or their cults, "holys." Soul healers there have been, and will be again—may be now among us—but the difference between the two is the difference between heaven and earth. True Soul Communism will never advertise to graduate others into adeptship or heal diseases for a pecuniary consideration, as do the earthly doctors; nor will they be ambitious for personal fame or notoriety. They do not serve mammon; they serve truth.

Here the impressionable mind may catch following thoughts explanatory of the mediatorial principle: the "misunderstanding of which has led to such grossly erroneous convictions, has so appallingly bigoted religious thought. There are messiahs; all people have had them; the race would perish without them; and in this world and all worlds the most divine of them has ever been the life center, the parent fount of inspiration, for all the others. All beings and all creations are in the Universal Will, the Life of God—saint and sinner alike. It is the destiny of the individual consciousness of the Will Universal, of Infinite Intelligence infinitely manifesting, that is the measure of the stature of the messiah. The divine elixir must be humanized by those answering to that function in the Life of the Whole before it can be available to the common humanity; and—however the truth may be antagonized by those not ready to accept it, and however powerful intellectually such antagonism may be—the more it is reflected upon, the more it will harmonize with facts of external experience and observation. This mediatorial principle runs through and binds all into unity."

*** "By a law divine,
All things into each other's being mingle."

I also notice in the public prints, in many forms of expression, a trend of thought in the direction of monistic philosophy, by me termed in a late article in The Progressive Thinker, Monistic Spiritualism, or God worship, as contradistinguished from Polytheistic Spiritualism, or the rendering of homage to individual spirits. One magazine, The Literary Digest, says "The recent marked growth in the western world of spiritualism, or the system of thought which resolves the universe of mind and matter into one divine substance," foreshadows "that the time is not distant when the great religions of the east and west will unite upon this philosophy as the basis for a universal church"—more truly and sanely expressed, perhaps, in the words of the Universal system of religious thought in essence or in its fundaments, harmonizing into unity of spirit all the varying expressions, which must ever exist on plane of human consciousness.

Light of London, says: "The tendency everywhere is towards Spiritual Monism. What we have to do first is to rid ourselves of the old missionary egotism and bigotry. There are many roads to God and our true work is, not to condemn any, but to find out the one secret of them all."

Such trendings of thought are the premonitory march of the Universal or Whole World Soul Communion movement, and as it grows in realized universality of spirit among the individual observers and cultivators, such phenomenal evidences will become more general and marked, culminating at last in universal peace and brotherhood. But to see and understand this progressing divinization of humanity the view must be spiritualward, not matterward.

All whose souls are attuned to the universal harmonies know of an intelligence manifesting through, above and inclusive of all the finite expressions of intelligence—in which is potentially and infinitely involved all force, all sensation, all sensibility. If the old-era argument is retorted, "The finite cannot know of the Infinite," I will admit its conclusiveness—for those using it—on their planes of consciousness; but they strike too low a chord for the vibrations to reach all other souls. To ordinary human reason belief in Infinite Intelligence is untenable; but nevertheless life in the universal is self-demonstrative. The bee, the ant, the spider, know nothing of the principles of geometry as taught in the schools; yet they are perfectly realized in their life state.

A divine construction work is now well advanced. It is the building of the temple of the New or Advanced Spirituality. The ground workers, the foundation excavators, have about finished their contracts; and before this initial year of a new century, passed away the general plan of the celestial architectural plan, its magnificent proportions equal to accommodating the spiritual necessities of all the race, will be unfolded to the spiritual vision of millions, in all parts of the world—each seeing according to degree of soul culture and spiritual standpoint of observation. These will know the Architect is God—Infinite Intelligence—the Power in Evolution that works through the many as one. The workers on the superstructure, ready and being made ready, are that increasing class of Spiritualists, and all others, however denominated, who are coming into living consciousness of the truth that as human beings they are but time-beats in the pulsings of a Great Life Force that lives on for ever—Itself but a tributary branch of the Universal Life Tide—that of Infinite Intelligence, that "God who holds all in his loving embrace."

As rainbow tints united span the sky; and in this lofty spirit they are caught up into and consciously become a part of the Universal Life.

To avoid confusion in thought it is well to define what the Soul Communism means by the word soul. The name adopted is nothing; but what is meant by the name is essential. Soul always means, when used in connection with soul communion, the innermost life principle, the central and static or fixed involution of power from which is radiated the vitality and moving energy that imparts life and activity to all the enveloping conditions. A physical or typical illustration is the sun as the center of the solar system. Though the sun may be revolving, as the astronomer concludes around a more distant center, as the planets revolve around it, it is fixed in its relation to those planets, which derive their life and energy from it. Thus they are all in the life of the sun; its life is to them the primal sustaining power, the all-in-all. So the sun is primary; the planets are derivative. The suspension of its radial energy from the center from which all draw their sustaining power would be their annihilation, total extinguishment. When soul-centered in consciousness, the individual is a microscopic planetary system, sovereign and independent throughout his own special life radiations, ever sustained and strengthened from a more potential center, to which he is vitally linked as are the planetary bodies to the sun. In soul communion we involve power from higher life states.

I suggest that the organized home circles, or such of the members as are ready, without changing in any way the order of the Universal Life Tide, meet in each week for soul communion—an hour in which they will not look for or expect external wonders—an hour in which they will divest their minds of all prejudice and preconceived opinions, not hoping for their own or others' theories of the mystery of life to be confirmed, but feeling themselves to be a part of the great ocean of life, and, in profound silence, shutting out the outer world, invoke an inflow of light from the Universal Source, and its spiritual vibrations will surely open for them new channels of inspiration and give them internal evidences that will cause their spirits to bound and thrill with joy.

H. N. MAGUIRE.
Bluffton, Ohio.

A Letter From Connecticut.

I am always glad to have your paper, The Progressive Thinker, make me a visit every week. The article in your last issue regarding the coming Pan-American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was fine, and its authors deserve much praise. The most progressive man in the world is the one who always wants something new; and I have not the least doubt that the appeal will have great weight in influencing the officers of the Exposition to throw open their doors on Sunday, not to celebrate the day that the Almighty rested, but to make the exposition a grand success. When the Government owns the railroads, the fares will be greatly reduced, and the poor will stand a better chance to go to the American Exposition was

WONDER WORKERS.

Written Debates and Oral Debates.

I thank the brethren for supplying me with texts. I will pay due attention to all criticisms from time to time. In my last I promised that I would devote this letter to the profitable employment of wonder workers. In the identical paper in which Brother Doyle makes his objections to oral debate there is an interesting account by Mrs. Brewster, of the Campbell Brothers, in Syracuse. "The hall was packed to its utmost, the admission being fifty cents and one dollar per ticket." On Tuesday evening there was another session, more varied manifestations; and they were announced to visit Geneva, Cleveland, Toledo, Detroit, then again Buffalo, Syracuse, and on to New York City, and many other places. Profitable employment! If those brothers give a good entertainment, and I judge they do, it is right that they should be well paid; but while Spiritualists and wonder-mongers (for the latter are not confined to believers in Spiritualism) are giving them profitable employment, how is it with your humble worker, your sincere, earnest, obscure medium who requires the quiet and harmonious conditions of private life? It is my opinion that if Spiritualism is ever proved beyond all doubt it will be through such a modest channel, and not amid the blare of trumpets.

It is not too generally the case that Spiritualists reluctantly pay a dime, for intellectual food where they ring down a dollar for a "spiritual wonder" which mystifies the senses, and, nine times out of ten, turns out to be a disgraceful deception? And then they innocently wonder that there are so many frauds in the name of Spiritualism!

Barnum was right: "The American people dearly love to be humbugged." You have philosophers in your ranks that rival Socrates, Seneca, Plato, Xenophon, Endoxus, most of them on the verge of penury. Is this a specimen of your boasted "spirituality" and charity? I tell you if there are "angels" they have an opportunity to weep with the afflicted and worn-out workers in your own ranks, no longer useful to you, and you are deaf to their cries of distress when they are broken-down, and can no longer appeal to your sense of wonder; although, at one time, they stood proudly on your platforms and brought comfort to your bursting hearts, in seasons of trouble or distress. Materialists are not a whit better.

Nothing herein said applies to Mr. Doyle. I judge him to be an intelligent gentleman, and an able, intellectual Spiritualist. He says a "written discussion would thus reach many more investigators than an oral one, and would give the disputants opportunity to present their views in full."

I like written debates, too, but not as well as oral ones. I read aloud to my wife every word of that debate between Hull and Covert; but I would rather have heard it. I always enjoyed reading Ingersoll's lectures; but I never missed an opportunity to hear him say the very things I had read, paid him a dollar for the privilege, and read every word next morning as if it were fresh as the morning dew. I have actually read Shakespeare, but was always delighted to hear Edwin Booth and Lawrence Barrett speak the identical words with their own voices. I have read Irving's Rip Van Winkle, but listened with rapture to that glorious impersonator, Joseph Jefferson. I read the writings, speeches and debates of Abraham Lincoln; but the regret of my life is that I never heard him say a word of them. I read the sermons of Henry Ward Beecher; but the first chance I had to hear his voice I improved it. Glad I did. Heard him four times in four different cities, have read the record of his words, but never heard Webster; but oh, how I would like to have heard that lion roar!—just once, if no more. And there was Patrick Henry, when he raised those spectacles to the top of his head, which always meant a "declaration of war." I would have liked, immensely to have heard him utter those words which go reverberating down the ages, "Give me liberty, or give me death!" I have read Bryan's "Cross of Gold," McKinley's "Imperial Presidency," and I have read the "Cross of Gold" and "Imperial Presidency" of Bryan speak fifteen minutes, and would take a similar journey to hear the president. I have read the New Testament record of the words of Jesus Christ; but I would go quite a distance to hear the man of whom it is said, "Never man spoke like this man." I do not intimate that the most eloquent Spiritualist living would equal any of those, and make it, making it warm for each other would be far behind the best of them. The words get cold by the time they reach the printing office.

Why not have all the churches closed, and the sermons printed? They do print tons of literature; but they are not foolish enough to give up the oral sermon. See here, my friend, there is something you get in the spoken word which cannot be transferred to types and paper.

I remember a little incident in the address of Henry Ward Beecher which I heard in Washington. A young man, pleased with a sentiment expressed by the great preacher, clapped his hands; but he was the only one who saw the point; at least, no others joined in the applause. I will never forget Mr. Beecher's comical expression of countenance as he looked down approvingly, and said: "That is good—as far as it goes." The way he did it, and how he photographed the whole house ringing out with applause and laughter for half a minute.

Rev. Sam Jones says it is his "way" that counts; and I was glad I heard Sam. You would almost imagine he had had a private conversation with Jesus himself that very evening. Yes, there is something in it, about the man mind you cannot print, and there is something in the "spoken word" that the "art preservative" does not preserve. Doubtful if A. B. Simpson, the evangelist, up in Maine, could have made a collection of \$70,000 if his appeal had not been backed by voice and personal magnetism.

These are your "genuine" wonder workers. A written debate would not reach outsiders, including church people, who make a point never to read either Spiritualist or Materialist journals; but many of that class will venture out to debates, especially when the interest becomes great. If a written debate is just the thing, why not a written lecture? You would save money by it—as that seems to be what you want to save.

I could hardly expect to have a page of the Progressive Thinker assigned to disputants every week for months to present their "views in full." All I can reasonably ask is an average of a column each week. Your Spiritualist writers will be accorded a similar courtesy through the columns of the Boston Investigator. Try it. Of course, the Materialist writers will criticize you. You ought to be glad of that. Your writers criticize me. It is their right.

Do we not like to see and talk with

people as well as to receive letters from them?—better. Why?—because the singer's voice, or the orator's should be still? When I heard Dwight L. Moody in Cincinnati the rent of the great music hall for three weeks cost \$700, and Mr. Moody was paid, you may be sure. Every word he uttered had been in print many times. Christians expend millions to uphold Christianity, and generally without grudging, to hear the spoken word.

The church service of the Christian Scientists is, every word in print; but that is not enough, thousands gather to hear the printed words spoken. Some joy in entertaining and instructing the public. I do. Am never happier than when standing on the freemason's forum and pouring out my thought to a multitude of interested, if not always sympathetic, people. You would deprive me of that pleasure, would you?

But over and above all, I want to discuss Spiritualism before the public, for yours are the only people who teach they have absolute proof that the departed dead, so-called, return and communicate with the denizens of this world, and I want Spiritualists when they meet me to frankly, fairly debate just what they claim, for they have declared for a half-century that theirs is not a mere faith, or belief, but a demonstrated fact. W. F. JAMIESON, Texas, Mich.

PASS THE PEPPER.

"Variety's the very spice of life, That gives it all its flavor."—Cowper.

Having finished my letter on "Wonder Workers," my attention was called to the fact that I have drawn the fire of your redoubtable champion, Rev. Moses Hall.

The worthy brethren who have already taken me to task—for what?—are entitled to courteous replies, Messrs. Schellhous, Doyle, Hodge, Gullivets. But I must confine myself to about one column a week, and as long as The Progressive Thinker is open to me, and I remain on this side of the "River of Life," I will give respectful attention to all my disputants, I will have occasion to say to Brother Schellhous, that the "attorney" was anxious to have me engage, was present at Spring Hill, "a chief among ye takin' notes, and faith he'll print 'em." They will appear a few weeks from now, after which I will respond to Moses.

I wish to establish if I can, the conviction that it is the duty of Spiritualists to debate publicly, and, if possible, in a public, but frequently, as a principle, Texas, Mich.

At Mount Pleasant Park, Ia.

The cause of Spiritualism at Mt. Pleasant Park has been advanced this winter as never before. The presence on the grounds of Mr. and Mrs. Buchanan, the well-known mediums for physical manifestations, has relieved the usual winter quietude of the place, and given to many an opportunity to witness the unequalled powers of these favored instruments of the spirit-world. They have won golden opinions from all without exception.

The season of the season occurred on the evening of Feb. 23, when Miss M. E. Foster entertained at "Sunny Slope Cottage," the residents and visitors of the Park, in honor of the 23rd anniversary of the marriage of Mr. and Mrs. Buchanan. The early part of the evening was devoted to our spirit friends, who gave us messages of love and encouragement, written on sheets of paper placed on one hand by Mrs. Buchanan, while her other hand rested on the table. There was no cloth on the table, and the room was brilliantly lighted. There was nothing trivial, nor flippant in these messages. Wise counsel, the gospel of loving kindness, and the admonition to remember that we are all brothers and sisters, were embodied in them, as well as the personal word of praise, encouragement, or reproof.

The wonder of the evening, however, was the materialization of an exquisite bouquet of roses and carnations for Miss Foster. Under a brilliant light we watched the flowers formed between the slates, push out through a small opening, and drop to the floor. Here is a marvel for the skeptic to explain.

Later in the evening refreshments were served, followed by the presentation of a fine album to the ladies, to match with the album of the evening. Mr. and Mrs. Buchanan, by Mr. Foster. Games and conversation finished a most enjoyable evening, and we went our way blessing the angel world, its chosen instruments, and our good hostess, feeling stronger for the work we have to do.

EMMA J. KNOWLES, Mt. Pleasant Park, Clinton, Iowa.

Calmness and Upliftment.

Peace, peace, be still! Let the troubled waters be calm, and the spiritual feeling of upliftment be in everybody's heart and life. And may the love of truth prevail everywhere and the peace that passeth all understanding be in every worthy soul on earth or in the spheres of the life to come; and may we so live here on earth that when we find the power of material and the power of the spiritual bodies as pure and harmonious as possible. Then let us pray to the bright spirits above for their spiritual guidance in this earth life, for so much of our earth life happiness and our future life depends on their loving aid and guidance, here and over there. Then let us be ever thankful and ever prayerful to them for their goodness, and loving kindness in trying to teach us the wages of eternal life, that we may enjoy the peace and harmony and happiness that belongs only to the pure in heart.

Oh, how much we can do to help in our everyday life here, while they are struggling under our careless and indifferent and thoughtless ways.

They are at work hard to influence us to do right, and had we to work under the same conditions as they work under, we would accomplish, and yet they stand over us hours and hours and day by day, and weeks by weeks and years by years, and we hardly lend them a helping hand.

Then how necessary it is we should seek every opportunity to investigate and learn of the life to come in the beautiful beyond. That we can help them so they can help us in turn that we can help others.

There are many earthbound spirits that we poor mortals can help while on earth with kind and loving thoughts and words and deeds. Oh, how I have heard them ask questions at a circle, and advice, and how thankful they seemed to be, coming back to our next circle bringing some other poor soul with them to get a start. Oh, how the dead can help the living, how little thereby do so much good for ourselves, for it is in the little things, little kindnesses, that make up our life here and build our life in the beautiful beyond, in the home not made by hands, but by kind thoughts and deeds. Then let us strive to investigate, let us have family circles at every home, sit down to the table with kind thoughts, and with a kind, loving willingness to learn and investigate, the truth, which is mighty, and will prevail. H. B. AUSTIN, Beatrice, Nebraska.

THE HOME CIRCLE.

Beautiful Spirit Lights Appeared.

In The Progressive Thinker of date January 19 my attention was especially attracted to an article entitled "Beautiful Spirit Lights," by Thomas H. B. Cotton. While reading it and feeling the deepest interest and appreciation, such as only one can feel whose personal experience supports the evidence of another's testimony. I was startled by a voice sounding clairaudiently from the silence, saying distinctly: "Thou shalt also bear witness to the light of truth."

I at once recognized the purport of this message, and in obedience to the command I submit the following account of an experience of myself and others.

In the latter part of last summer and the early part of autumn, a small group of earnest students, of which I was a member, met each week on Wednesday evenings at my home. Among the number were those who were firm believers in the possibility of super-sensuous manifestations, having previously witnessed many phases of phenomena; but there were others who had never in their lives witnessed anything that could not be accounted for in the realm of sense perception, and belonging strictly to the domain of reality. It seems quite natural for such persons to be innately skeptical. While expressing an earnest desire to be convinced, they are nevertheless ready to believe almost anything, rather than admit the possibility of intelligently guided manifestations from the spirit world. So our little group might be summed up as those who knew and those who did not. Our first few meetings were unimportant so far as any very striking evidence. There were the usual raps and automatic writing, sufficiently convincing to those who already knew of the presence of the invisible helpers, but of little import to the doubters. One evening, however, the matter of September, our little group met as usual. There seemed from the very first an unusually harmonious atmosphere that evening. We took our accustomed places about the table, turned out the light, and waited expecting the accustomed manifestations, but none came. After some time I began to feel rather discouraged, and presume the others felt pretty much the same, when suddenly I sensed the presence of what I felt to be a new phase of manifestation. It was approaching me, I felt a little sensation, something like a slight electric shock. Instantly all around my head appeared a radiant light, a beautiful halo of indigo blue and golden yellow lights, gleaming brightly in the darkness of the room. Naturally we were all greatly surprised, as the auric radiation grew brighter and extended farther the beautiful flashes of color. After the first few moments of surprise passed we began discussing this, to us, new phenomenon. Those who were willing to believe but could not trust their own sense of sight, or judgment, looked about the room, hoping to discover some natural cause for this beautiful manifestation. The Invisible Ones, seemingly fully conscious of the doubts, and desiring to remove all question as to whether the phenomena were the result of intelligent guidance or occult forces. As soon as all was again seated, there appeared just in the center of my forehead a double star of blue and gold, brightly gleaming, appearing and disappearing for several minutes. Exclusively beautiful, they said. Of course I could not see the star upon my own forehead, but during its appearance the place where it shone upon the forehead seemed as if a piece of ice rested there. After some fifteen or twenty minutes, the aura seemed to be withdrawn, and my face became indigo blue as described by others; it appeared luminous and white like alabaster, then slowly the light faded out and we were again in total darkness.

This was our first experience of the "Beautiful Spirit Lights."

Others followed more or less striking. On one occasion a brilliant white star rested for some time on the bosom of one of the ladies present, then passed to her outstanding hand. Frequently the room became luminous with a soft white light, and again and again those beautiful stars and long rays of light moved about the walls, and the atmosphere was filled with a strange sweet odor, quite new and unknown to any of us. I think I may truly say that on every occasion these demonstrations were of such a nature as to preclude the possibility of any one doubting they were produced by an intelligent manipulation of Nature's finer forces, and by Invisible Helpers, for our special benefit.

For many years I have been able to see these beautiful lights and colors with clairvoyant vision, but until the beginning of these recent manifestations had scarcely thought it possible that they could become visible to the physical sight, but greatly rejoice that such phenomena can be produced for us by the wise ones, for it is beyond the power of material eyes to see, and to counterfeited the grandeur and beauty of these manifestations from the Higher Realms. ONFA, San Francisco, Cal.

LONELY DAYS.

There are lonely days and lonely ways. Wherever our lot may be; And the shadows deep, through the sunshine creep. And mingle with our glees; Though ever so bright our earth's pathway.

A sad-eyed face we often see. Though the morn be bright that follows the night. And the earth hath lost its brown, And the birds' sweet songs of glad-de-light.

Give to the days a golden crown, Yet the shadows linger still in sight, In the world up and down.

The friends we meet and with gladness greet. They bring us a heart-true cheer, And the social hours be warm and sweet. Yet the shadows will appear, For this life is never quite complete, Our sky is never clear.

We know the heart may thrill and start At love's sweet familiar sound, That the thousands of strangers could not impart. Though they linger all around; There are only a few in the world and mart.

To whom our hearts are bound. The worldly mind is often blind. To the needs of the soul's estate, And it gropes in darkness in vain to find. The unseen friends who wait; But the angel watchers are true and kind.

Earth's shadows will soon abate, All free from such a fate. BISHOP A. BEALS, Summerland, Cal.

"Astral Warfare." By J. H. Hill, M. D. For sale at this office. Price, \$1.

SOUL AND SPIRIT.

How Writers Express Themselves.

In the Religious-Philosophical Journal of November 14, 1896, Carl Sextus says: "There is much confusion in the world which has arisen from a misapprehension of the original meaning of the words soul and spirit, confounding the same with the conventional meaning. We derive, again, from the Greek psyche, which means life, a human soul and butterfly. A butterfly is a living allegory of immortality. The beautiful allegory of Cupid and Psyche in the myths of the Greeks is simply a thesis upon immortality."

This we see offers no explanation of the words soul and spirit, but is taken from an allegory. Again he says: "The trials, temptations, sins, suffering and final triumph of Psyche related in the said legend, portray in the most lively manner the experience of every human soul, from its incarnation until its release and restoration to the great Soul of the Universe" again, "from the Latin Spiro, which literally means air in motion, we derive the English word spirit." Here we would say that the observations of the soul, and of the operating intelligence of man. Even when this grand interactive mechanism of man and mortal, it is operated by intelligence, by spirit."

The soul is the covering of the spirit, is its insulation, because it courses through it. Soul, however, is and has been termed the entity, because man is not and cannot live as an individual entity on Earth, nor in Heaven, without this grand nerve system, the representative of the acting man, but the outer form or mechanism is, in the immortal worlds as on Earth, a collection of material substances from that plane where the soul is resident in its onward course of progression, and for these reasons, man resembles his former or Earth self when he has gone on and is a resident of the immortal world. That is, the form, a product of finer substance, is still a material composition and is in the same shape, form and likeness, only free from bodily afflictions, brighter and purer every way.

These, and similar studies, open up to man the student, the causeways of nature's laws, so that he can begin to see and trace her interior force plays. It fills him with delight, for the grandeur, yet simplicity, of these unerring laws manifested in attractive and repulsive, the magnet-electric generation and convergence and the rush of said forces into and through the ethers in space, are marvelous. It is then that he solemnly pauses, for he realizes that these three substances and forces inter-blended and inter-active are the very life of the world and of all things living. They stand as the tree of life and a knowledge of their proper uses and application would make man the equal of God in creating, preserving and working desired changes in nature, on life, the silver cord attached to the golden bowl which, when it is severed, life has fled and man is no longer a living entity on Earth. The three mighty substances which make up this silver cord, are electricity, magnetism, ether.

Van Wert, O. MRS. M. KLEIN.

They Have Been Victimized.

To the Editor:—I believe you are interested in promoting a knowledge of the spiritual philosophy, and will be willing to do what you can to protect genuine mediums and believers in Spiritualism by exposing those who may have mediumistic powers and use it for deceptive purposes, or those who pose as mediums for the same purpose.

The Spiritualists of Norfolk and recent victims to the extent of several hundred dollars by a man who came here with his wife in the beginning of January, and put out his sign as Professor George, Clairvoyant and Palmist. His modus operandi was to give the first sitting free and make his clients believe that they possessed extraordinary mediumistic gifts which he could develop for a certain amount cash down and the balance when their mediumship was developed. He guaranteed any and every kind of mediumship, and at a given time, and placed them along with spirit messages until he got them so interested that they paid him more money from time to time till he got large amounts from some. This he kept up as long as he could, and last Sunday left for other pastures green, and put a ticket on the door, "Call to-morrow."

I suppose wherever he has gone he will assume another name. He is a good-looking man about 45 years old, six feet tall, smooth face, iron grey hair, black eyes, and wears a suit like a professional man, a preacher or doctor. I considered that you might like to warn your readers against such a man. There are some of his victims here who will have him arrested and brought back if they can locate him. His wife is about 35 years old, dark hair and eyes, and has a pug nose, wears short skirts.

Warrants are out for his arrest. Any one knowing his whereabouts will please notify the writer.

E. C. McALLISTER, 150 Church street, Norfolk, Va.

Is it any wonder the Spiritualists of Norfolk have been deceived? Is it any wonder they have lost hundreds of dollars? As the Spiritualists here take no Spiritualist paper, hence are not posted, and are easy victims. Had they read The Progressive Thinker and had a little common sense instilled into their minds, they would not have fallen into the pit laid for them. That man's name has never before been mentioned in The Progressive Thinker, and that should have been enough to put the people in Norfolk on their guard. However, so long as people have hundreds of dollars for charlatans and not even a few cents for the Spiritualist papers, the work of deceiving the people will continue. They will learn a little common sense at great expense.

"Invisible Helpers" is the expressive title of a little book by Mr. C. W. Leadbetter, two of whose lectures have recently been published in The Progressive Thinker, and with whose style and tone of thought our readers are not wholly unacquainted. The reader will find the subject treated very interestingly, as viewed from the standpoint of Theosophy. The author narrates many incidents of striking spiritualistic experiences, some of which seem fairly miraculous.

The book is for sale at the office of The Progressive Thinker. Price 65 cts.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untutored thinker. Spiritists who have deep, clear, and reverent faith in truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1; paper, 60 cts.

"Love-Sex-Immortality." By Dr. W. P. Shelton. For sale at this office. Price, 65 cts.

"Meditations from the Rostrom." By A. B. French. Cloth, \$1. For sale at this office.

writing I see this: "God is spirit; is life. Love, wisdom, truth, justice, will, power, etc., are God's attributes. The Over-soul is the fibrous warp in space or nature, or matter, or spirit system. It is also termed God's loom, in which thought is woven. It is contained in the ethers and is a silvery web of rarest texture, moves and quivers in waves as a sea of ether. In its throbbing, pulsing, rhythmic movements, it pursues its labor of furnishing and supplying individual souls with tissues and substances. Spirit is contained in, also works upon and through this substance and prompts the soul's action to throw out her fibrous hands and make connections with other souls so active in space. Thus spirit works from each centre, thus all live and move in the great Oversoul and in God. By the spirit's promptings the shuttles of life fly in thought and deed. The soul is the weaver of life's web, the spirit the force that moves the shuttle, the nervous system is the loom, the soul gathers knowledge, as the harvester gathers grain, but the gatherer is not the grain. Thus you see, the terms soul and spirit have each their own significance the same as the body. In constructing a delicate machine with which to imitate, in a small way, these wonderful works in space, no matter how well such apparatus might be constructed, its success would depend upon the operating intelligence of man. Even when this grand interactive mechanism of man and mortal, it is operated by intelligence, by spirit."

The soul is the covering of the spirit, is its insulation, because it courses through it. Soul, however, is and has been termed the entity, because man is not and cannot live as an individual entity on Earth, nor in Heaven, without this grand nerve system, the representative of the acting man, but the outer form or mechanism is, in the immortal worlds as on Earth, a collection of material substances from that plane where the soul is resident in its onward course of progression, and for these reasons, man resembles his former or Earth self when he has gone on and is a resident of the immortal world. That is, the form, a product of finer substance, is still a material composition and is in the same shape, form and likeness, only free from bodily afflictions, brighter and purer every way.

These, and similar studies, open up to man the student, the causeways of nature's laws, so that he can begin to see and trace her interior force plays. It fills him with delight, for the grandeur, yet simplicity, of these unerring laws manifested in attractive and repulsive, the magnet-electric generation and convergence and the rush of said forces into and through the ethers in space, are marvelous. It is then that he solemnly pauses, for he realizes that these three substances and forces inter-blended and inter-active are the very life of the world and of all things living. They stand as the tree of life and a knowledge of their proper uses and application would make man the equal of God in creating, preserving and working desired changes in nature, on life, the silver cord attached to the golden bowl which, when it is severed, life has fled and man is no longer a living entity on Earth. The three mighty substances which make up this silver cord, are electricity, magnetism, ether.

Van Wert, O. MRS. M. KLEIN.

They Have Been Victimized.

To the Editor:—I believe you are interested in promoting a knowledge of the spiritual philosophy, and will be willing to do what you can to protect genuine mediums and believers in Spiritualism by exposing those who may have mediumistic powers and use it for deceptive purposes, or those who pose as mediums for the same purpose.

The Spiritualists of Norfolk and recent victims to the extent of several hundred dollars by a man who came here with his wife in the beginning of January, and put out his sign as Professor George, Clairvoyant and Palmist. His modus operandi was to give the first sitting free and make his clients believe that they possessed extraordinary mediumistic gifts which he could develop for a certain amount cash down and the balance when their mediumship was developed. He guaranteed any and every kind of mediumship, and at a given time, and placed them along with spirit messages until he got them so interested that they paid him more money from time to time till he got large amounts from some. This he kept up as long as he could, and last Sunday left for other pastures green, and put a ticket on the door, "Call to-morrow."

I suppose wherever he has gone he will assume another name. He is a good-looking man about 45 years old, six feet tall, smooth face, iron grey hair, black eyes, and wears a suit like a professional man, a preacher or doctor. I considered that you might like to warn your readers against such a man. There are some of his victims here who will have him arrested and brought back if they can locate him. His wife is about 35 years old, dark hair and eyes, and has a pug nose, wears short skirts.

Warrants are out for his arrest. Any one knowing his whereabouts will please notify the writer.

E. C. McALLISTER, 150 Church street, Norfolk, Va.

Is it any wonder the Spiritualists of Norfolk have been deceived? Is it any wonder they have lost hundreds of dollars? As the Spiritualists here take no Spiritualist paper, hence are not posted, and are easy victims. Had they read The Progressive Thinker and had a little common sense instilled into their minds, they would not have fallen into the pit laid for them. That man's name has never before been mentioned in The Progressive Thinker, and that should have been enough to put the people in Norfolk on their guard. However, so long as people have hundreds of dollars for charlatans and not even a few cents for the Spiritualist papers, the work of deceiving the people will continue. They will learn a little common sense at great expense.

"Invisible Helpers" is the expressive title of a little book by Mr. C. W. Leadbetter, two of whose lectures have recently been published in The Progressive Thinker, and with whose style and tone of thought our readers are not wholly unacquainted. The reader will find the subject treated very interestingly, as viewed from the standpoint of Theosophy. The author narrates many incidents of striking spiritualistic experiences, some of which seem fairly miraculous.

The book is for sale at the office of The Progressive Thinker. Price 65 cts.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untutored thinker. Spiritists who have deep, clear, and reverent faith in truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1; paper, 60 cts.

"Love-Sex-Immortality." By Dr. W. P. Shelton. For sale at this office. Price, 65 cts.

"Meditations from the Rostrom." By A. B. French. Cloth, \$1. For sale at this office.

HYPNOTISM.

VALUABLE WORKS ON SUGGESTION.

HYPNOTISM AND SUGGESTION, WHEN RIGHTLY APPLIED BECOME POTENT AGENTS FOR GOOD.

Mental and Moral Culture.

Hypnotism in Mental and Moral Culture. By John Duncan Quackenbush, Fellow of the New York Academy of Medicine, Member of the New York Academy of Sciences, Fellow of the New Hampshire Medical Society, Member of the American Association for the Advancement of Science. Bear in mind, please, that this book treats of Hypnotism in Mental and Moral Culture. It should be in every family. Price, \$1.25.

A Complete System.

Hypnotism, A Complete System of Method, Application and Use, including all that is known in the art and practice of mesmerism and mental healing, prepared for the self-instruction of beginners, as well as for the use of advanced students and practitioners. By L. W. De Laurens. A good work for anyone to read. Price \$1. Paper, 60 cts.

The Field of Hypnotism.

Hypnotism, by Albert Moll. The author says: "Various recent researches in the field of hypnotism have rendered it necessary to remodel in part the earlier edition of the work. I have brought the history of hypnotism down to the present, and have throughout, I trust, presented the subject in its present state. In accordance with a wish which has been expressed by many, I have especially developed a chapter on the medical aspects of 'Hypnotism.' This is a work of over 400 pages, and is certainly very valuable. Price \$1.50.

Hypnotism—Its Uses and Dangers.

Hypnotism. How It Is Done; Its Uses and Dangers. By James P. Cooke, M. D. Dr. Cooke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few of the Northern races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in a hypnotic state as they exist in the various nationalities, and in that respect the work is very valuable. Price \$1.50.

Its History and Present Development.

Hypnotism—Its History and Present Development. By Fredrik Bjornstrom, M. D. Head Physician of the Stockholm Hospital. This being a Swedish production, it will fit into your library very nicely, though you have all the other works on Hypnotism. Price 75 cts.

The Theory and Practice of Human Magnetism.

The Theory and Practice of Human Magnetism. Translated from the French of H. Durville. The preface by the publishers is as follows: "In these days when Magnetic Healers of positive and negative ability are inflicting their courses of instructions upon the public at prices ranging from \$5 to \$100, courses of instruction which are neither more nor less than 'rot' from cover to cover, there is a real need for a popular work bearing upon the subject of Magnetic Healing in all its branches, from the hand of one who is at least a scholar and a master of his profession." Price \$1.00.

Its Facts and Theories.

Hypnotism, Its Facts, Theories and Related Phenomena. Illustrated with numerous original engravings. By Carl Sextus. This work is replete with valuable suggestions, and will be sure of great utility by every student of hypnotic phenomena. A single chapter will be found worth the price of the book, which is \$2.00.

Mind and Body, Hypnotism and Suggestion.

Mind and Body, Hypnotism and Suggestion Applied in Therapeutics and Education. By Albert C. Appleby, M. D., Professor of the Theory and Practice of Medicine in Hahnemann Medical College. Illustrated. This work treats of the Antecedents of Hypnotism; the Development of Hypnotism; the Methods of Hypnotizing; the Phenomena of Hypnosis; the Theory of Suggestion; Suggestion in the Mental State; Curative Literature of Sleep; Clinical Hypnotism; Suggestion and Education; Danger in the use of Suggestion; Criminal Suggestion. Really, the work is very valuable. Price \$1.00.

Rationale of Mesmerism.

The Rationale of Mesmerism. By A. P. Sinnett. This work, too, is worthy of great praise as it contains the results of the labors of a master mind. It treats of Old and New Theories; the Mesmeric Force; the Real Literature of Mesmerism; Side Lights on Mesmeric Phenomena; Curative Mesmerism; Anesthetic Effects and Rigidity; the Nature of Sensitiveness; Clairvoyance and Mesmeric Practice. Price \$1.25.

Suggestion—A Gold Mine.

Now we present a work of marvelous utility, one that should be carefully studied. It contains a mine of valuable information. Its title is as follows: Treatment by Hypnotism and Suggestion; or Psycho Therapeutics. Edited by E. C. Tuckey, M. D. In this work, the method "Treatment by Suggestion," is exhaustively considered. Every branch of the subject is discussed in a masterly manner. Every healer should have it. Every physician will find it invaluable. Every one who wishes to become proficient in hypnotism will find it a valuable auxiliary in the work. Price \$3.00.

Mental Suggestion From the French.

Mental Suggestion. By Doctor J. Ochorowicz, Professor of Psychology and Nature Philosophy in the University of Lemberg. Translated from the French. The ablest work, probably, ever published in France on the above subject. It is certainly very valuable. No one can read it without gaining his knowledge vastly increased. The author says: "Hypnotism is henceforth part and parcel of Science, and Suggestion, which produces most of its wonders, no longer surprises us." Price \$2.

An Experimental Study.

An Experimental Study in the Domain of Hypnotism. By Dr. R. von Kraft-Ebing, Professor of Psychiatry and Nervous Diseases in the Royal University of Graz, Austria. Translated from the German. This book gives the best German thought on Hypnotism. It will prove valuable in every library. Price \$1.25.

If you wish to have a complete library on Hypnotism and kindred subjects, purchase the twelve books above mentioned. Indeed a single one of the volumes above named will prove of great value to every reflective mind. For sale at this office.

"Nature Cure." By Dr. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

KEEP YOUR EYE ON OUR MAIN PREMIUMS.

Volume 3 of the Encyclopedia of Death, and Life in the Spirit World will be our main Premium until further notice, and it is the only book sent out to our subscribers for 25 cents, which is far less than actual cost to us. The price of each one of the other six Premium Books when ordered alone is 50 cents. Any two of the other six Premium Books you may select, are sent out for 90 cents. Note the prices carefully when re-mitting.

Bear in Mind That There is only one book that is sent out for 25 cents, and that is Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World. Don't substitute any other book for that one, for it will NOT be sent to you. Any other single book ordered is 50 cents.

Volumes 1, 2 and 3 of the Encyclopedia of Death, and Life in the Spirit World, when ordered together, Price \$1.10.

Any three of the seven Premium Books you may order, Price \$1.10.

Any four of the seven Premium Books you may order, Price \$1.50.

Any five of the seven Premium Books you may order, Price \$1.80.

Any six of the seven Premium Books you may order, Price \$2.10.

Lastly, all of the seven premium Books are sent out together, Price \$2.35.

Remember, these Premium Books are only sent to our own subscribers when they send in their yearly subscription to THE PROGRESSIVE THINKER, which is always one dollar. Those who are not subscribers to THE PROGRESSIVE THINKER must pay the regular retail price for these seven valuable books, which is \$10.75.

Bear in mind, please, that Volume 3 is the only Premium Book sent out for 25 cents.

REMARKABLE OFFER.

SEVEN REMARKABLE BOOKS FOR \$2.35. Offered at Far Less Than Actual Cost.

The Encyclopedia of Death, and Life in the Spirit World, Vol. 1. Price.....\$ 1.50
The Encyclopedia of Death, and Life in the Spirit World, Vol. 2. Price.....\$ 1.50
The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. Price.....\$ 1.50
Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritualism. Price.....\$ 1.50
Ghost Land, or Spiritualism, Occultism, Price.....\$ 1.50
The Next World Interviewed. Price.....\$ 1.25
The Occult Life of Jesus (including the Hull-Covert Debate). Price.....\$ 2.00

Total price to the trade.....\$10.75
Total price to our subscribers.....\$ 2.35
The Progressive Thinker one year, and the seven premium books.....\$ 2.85
These seven books, substantially and elegantly bound, and printed in the neatest style of the printer's art will be furnished to our subscribers alone for \$2.35. But bear in mind that in order to secure these SEVEN valuable premium books for \$2.35, the order must be accompanied by a yearly subscription for The Progressive Thinker. The paper one year, \$1.00; the seven books, \$2.35. Total \$3.35.

The aggregate price of these seven books to the trade is \$10.75. In order to assist in forming a Spiritual and Occult Library in every Spiritualist's home, these seven valuable books are furnished to our subscribers for \$2.35, which is less by far than their actual cost. The authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. The publisher receives not a single cent for the great expense he has to incur in printing, and in putting out in putting them in type, and electrotyping the pages, and making them ready for the printer. That is why you are getting these intensely interesting books for almost nothing. We are only carrying out the Plan, inaugurated only by The Progressive Thinker. There are thousands of Spiritualists who take no Spiritualist paper, and this inducement is offered, in order that they may commence forming at once a Spiritual and Occult Library, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 85 cents, hence you are almost receiving them as an absolute gift.

By taking 85 cents from \$2.35, you will find that all we have left for those seven books is only \$1.50.

CLUBS OF TEN.

One Thousand Clubs Wanted

In Clubs of Ten subscribers we give the following for \$1.10: The Progressive Thinker one year, and your choice of one of these two books—Volume 3 of the Encyclopedia of Death, and Life in the Spirit World, or The Next World Interviewed, both remarkable works, and worth their weight in gold to every thoughtful student. The one who gets out the club will be entitled to The Progressive Thinker one year and both of the above books. No other books can be substituted for the above in Clubs. They are neatly and substantially bound, and will be an ornament to any center table. The aggregate price of these two books to the trade is \$2.75. What you pay for them in clubs only defrays the expense of postage and mailing.



COINCIDENCES.

Some That Have Had Marked Effect on the People.

PREMONITION OF A PHILADELPHIAN THAT HAS RECENTLY BEEN VERIFIED—TRAGEDIES ARE FREQUENTLY PRESAGED BY APPREHENSIONS.

A piquant story now going the rounds of the press relates a curious incident in the life of the late Henry C. Corfield, of Philadelphia. He was, it is told, standing on the roof of Girard College in 1890, in company with a number of gentlemen who were showing him the Prince of Wales, now King Edward VII., around the Quaker City, when the prince's hat was carried off his head by the wind and dropped into the college yard. Mr. Corfield offered his hat to the prince as a temporary substitute and it was accepted. One of the party turned to Mr. Corfield and asked him if he did not feel honored that his hat had been worn by the future King of England. "Yes," replied Mr. Corfield, "but he will be King of England till he dies." On January 20 last Mr. Corfield was fatally stricken with apoplexy and the accession of King Edward was on the same day announced to be imminent.

Such coincidences as these are wonderful or commonplace according to the point of view from which we regard them. To thoroughly rational minds they simply verify a well-known rule of mathematics. They dismay them by saying that given many millions of remarks casually and thoughtlessly uttered a certain small number of them would inevitably be verified by the event, just as out of millions of bullets fired at random a few would hit marks at which they were not aimed. On the other hand, the believer in gifts of clairvoyance, the Scotch "second sight" and psychic phenomena of that class will look upon the verification of Mr. Corfield's long-remembered prophecy in King Edward VII. as one more remarkable bit of evidence in favor of the theory expounded by Hamlet: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

IN DICKENS' CAREER.

Without attempting to decide between these two views of the matter it is interesting to note a few of many well-authenticated cases in history of the same character. Charles Dickens was associated with two of such singular coincidences. One of his sons, because of a childish oddity about his eyes, which had a peculiar, wondering expression, was nicknamed by his father "the ocean spectre," by which name he was played on by the children through his boyhood. He grew up to manhood and his father had been nearly two years dead when the nickname acquired prophetic meaning. Serving as a lieutenant in the royal navy, he died and was buried at sea. A more grey-some coincidence is narrated by Dickens in a letter in which he wrote from Boston to Lord Lytton. In this letter he tells Lord Lytton of a dinner party given by Professor Webster, of Harvard College, at which he was a guest. He related that Webster, while the wine was going round, whimsically ordered the lights to be extinguished and a bowl of burning minerals to be brought in, to afford his guests the diversion of seeing how ghostly they felt by its light. In the midst of the fantastic scene Dickens says that Webster suddenly produced a rope, put it around his neck and, bending over the phosphorescent bowl, unloosed with wild realism the convulsions of a man being hanged. Within a year of this grim fooling Professor Webster was himself actually hanged for the murder of Dr. Parkman.

PREMONITIONS OF MURDER.

Charles Mackay, the poet, relates a strange coincidence concerning his friend Mr. Ingram, the founder of the Illustrated London News. When traveling together in Switzerland when a thunderstorm occurred, Mackay was in rapture over the grandeur of the electrical exhibition as seen from the top of Chamouni. But Ingram became unconscious from terror and when he recovered told Mackay that from earliest childhood he had had an unaccountable horror of thunderstorms. Eight years later Ingram met death in a wreck on Lake Michigan, and the last five hours of his life were passed clinging to the wreckage in a thunderstorm of terrific violence. The poet Shelley made frequent allusions in his private letters to his presentiment that he would die by drowning—and he did. Plummer Ward, the novelist, in his "De Vere," delineates a character fond of passages in his own life. To find a name for the house in which this character lived he took a roadbook containing thousands of names and selected "Okeover Hall" by pure chance. Many years later he became master of the real Okeover Hall, which was the property of a minor left to his guardianship. Mrs. Walter Scott's granddaughter, Mrs. Rutherford, was so affected by her daughter's dream warning that an attempt was to be made to kill her by a black servant that a watch was set in her house. Some days after the precaution this taken the servant was actually seized on his way to Mrs. Rutherford's bedroom armed with a sharp knife, with which he confessed his intention to murder her, exactly as her daughter had seen him do in her dream.

COINCIDENCES IN DATES.

There are coincidences of another class which may be called coincidences of dates and places. A curious example of this kind is the locality at Fall River, Mass., in which, nearly eight years ago, the extraordinary and still mysterious murder of Andrew J. Borden and his wife took place. In the immediate rear of the house where the tragedy occurred, a "Skeleton in Armor" was dug out of a sand bank in 1892. Not long after, on Christmas, 1892, only a few yards away, the murdered body of Sarah Maria Wells was found. This murder was one of the most celebrated in American history, leading to the trial of Rev. Ephraim K. Avery, which stirred New England at that time even more profoundly than the Borden trial did in 1893. It lasted for months, some 240 witnesses were examined in it and the jury took seventeen hours to find the minister "not guilty," and then fully half the community disagreed with them. This same crime-haunted spot has one more tragedy to its credit. In 1845 a certain Ladwick Borden, uncle of the man murdered, eight years ago, lived in a little cottage next to the house of the later tragedy. Ladwick's wife went insane, drowned her two children, in a cistern and then killed herself. There is notably no more striking series

of coincidences connected with any spot in the country.

As for the coincidences of dates, there is the case of John P. Hale, of Maine, who died on the same day that the schooner John P. Hale ran ashore on the reef called "Norman's Woe," the same that Longfellow mentions in his "Wreck of the Hesperus."

MANY ARE SUPERSTITIOUS.

Great men have been peculiarly susceptible to a belief in coincidences of dates. Thus Oliver Cromwell had a special regard for September 8, on which date his two decisive victories over King Charles were won. It was also the date of his death. The great Napoleon had a superstitious regard for the letter M. He thought it followed him through life as closely as his shadow. Marengo was his first great victory, Murat was the first martyr to his cause, Marie Louise shared his greatest triumphs, six of his marshals had names beginning with M and so had twenty-six of his generals of division. Mouton was his first battleman, Mont St. Jean, which is the French official name for Waterloo, was his last. He surrendered to Captain Maitland, of the British ship Bellerophon, and his companions in St. Helena were Monhalon and his valet, Marchand. Richard Wagner made his cluster of coincidences about the figure 13. He was born in 1813, there are thirteen letters in his name and he composed exactly thirteen works. His "Tristan und Isolde" was finished on April 13, 1845, and first performed in Paris on March 13, 1861. He left Bayreuth in September 13, 1881, and his death took place on February 13, 1883.

It is probable that coincidences of this character are far more common than is generally believed and that for every one noticed a score pass unobserved. It is only when they associate themselves with some great personage like King Edward VII., or with some celebrated event, like the execution of Professor Webster, or the Borden crime, that they impress themselves upon the general attention.—Baltimore Sun.

CLAIRVOYANCE.

A Death Truthfully Predicted.

We have had an unusually long period of rest from the marvels of Spiritualism in this country, but the clairvoyants' signs are still out, and those who wonder at their powers would constitute a numerous host. For them and for the thousands of others who wonder rather at human credulity and the success of clap-trap there will be no little interest in a story of the supernatural which comes from London.

It is not easy to associate a stockbroker with the supernatural, but that is the first requisite in this case, because a stockbroker initiated the proceedings by getting drowned. He was a sober man, this stockbroker, of excellent habits, and he was not so short on the market that he should have been betrayed into any little eccentricities of conduct. This was part of the evidence given by his wife at the inquest, and she testified further that he was a model in their marital relations. On a very day when he bade her his last farewell before going to the city for the first time, he was stopped to pick her a bunch of violets, and that evening when he was delayed she received a telegram to relieve her anxiety which read: "Don't wait dinner; having something Waterloo before coming down. Love, Percy."

This, he it is understood, was not one of those deceitful telegrams which are so useful in stage comedy, but was typical of the man. He was thoughtful, of great consideration and regularity of habit. It was also his last message. He never returned to his home, and after he had been missing about a week the widow consulted the clairvoyant. Here, to be exact, we shall quote a report of her testimony as follows:

"The clairvoyant told her he was sure her husband was drowned. She consulted the crystal, and it distinctly saw her husband drowned, and where it was found; but, as she told the clairvoyant, she could not see exactly at which waterworks it was—whether at Walton or at Thames Ditton. She saw the tower, however, with her own eye."

The clairvoyant noticed that she was impressed and was rash enough to promise the corpse in ten days, but the time went by and nothing materialized until another clairvoyant suggested that she should come down and get further information in the "home influence." It was three weeks after the disappearance that this man arrived without the crystal but with knowledge galore. He said that the broker was drowned and that he had met with foul play, which was a rather unfortunate addendum, for while the drowning was a fact which was reported a little later in the papers, expert testimony declared it was simple drowning.

It was to be too particular. Many people will be stunned by the presence of the clairvoyant, and there was the corner, wise with wisdom of his kind, who said gravely that of course his court had nothing to do with clairvoyance, but remarkable circumstances did sometimes occur. This is such a profound observation and so pertinent that we shall let it close the recital to the glory of second sight.—Chicago Times-Herald.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom spiritists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price \$1. For sale at this office.

The new song-book, "The Golden Path," by S. W. Mackay, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per dozen.

HOW GHOSTS ARE SEEN.

Specters Invisible to Men and Women Appear to Children.

BAD FOR THE NERVES—RECENT QUEST FOR HAUNTED HOUSES MAY HAVE SERIOUS RESULTS—DR. ELLIOTT COUES' INVESTIGATIONS SHOW THAT "DEATH WRATHS" ARE TO BE ACCEPTED SERIOUSLY.

Haunted houses lately have been in demand in Chicago. Residences long vacant because they are said to shelter ghostly inhabitants have attained a new value. The reason for this sudden call for these dwellings usually undesirable is not, as might be hastily supposed, a wish to avoid rent paying. It is stated to be a philanthropic desire to destroy once for all the old, world-wide superstition that some places are tenanted by spirits.

Even if one of these seekers of haunted houses could obtain a rendezvous for spirits to dwell in it a year or so without seeing or hearing anything unusual or inexplicable it would not necessarily follow that some more spiritually endowed human organism could do the same. The writer lived for seven years in a house where no adult was ever known to encounter anything in the least out of the ordinary, and yet where a child, too young to talk plainly, appeared to be greatly amazed because the family could not see the "man, man" to whom he often called their attention in various places in the family sitting-room. It was not until the child finally comprehended that he was seeing and hearing what was invisible and inaudible to others that he ceased his efforts to communicate on the subject, and became shyly reticent when questioned.

GHOSTS SEEN BY ANIMALS.

Very young children and many animals may often be observed following with their gaze and appearing deeply interested in some moving object in the room which remains invisible to the other occupants. They do not betray fear, and it may be concluded that if every body could see ghosts people would be afraid of them. Indeed, in a large number of authentically recorded cases of spiritual apparitions the persons seeing them were not frightened until they were suddenly discovered that he had been momentarily exercising an abnormal optical power.

However firmly convinced adults may be of the non-existence of apparitions, it is very unwise in them to take children to dwell in houses with ghostly reputations, as children's greater susceptibility to psychological impressions, and their instinctive reticence on the subject of peculiar personal experiences, might combine to cause them to suffer in silence from experiences likely to injure them. The writer knows among her acquaintances a middle-aged woman who attributes the nervous susceptibility which has made her existence almost insupportable to her to the experiences she endured while she was yet too young to make her infantile prattle express her terror, but that she is the first requisite in this case, because a stockbroker initiated the proceedings by getting drowned. He was a sober man, this stockbroker, of excellent habits, and he was not so short on the market that he should have been betrayed into any little eccentricities of conduct. This was part of the evidence given by his wife at the inquest, and she testified further that he was a model in their marital relations. On a very day when he bade her his last farewell before going to the city for the first time, he was stopped to pick her a bunch of violets, and that evening when he was delayed she received a telegram to relieve her anxiety which read: "Don't wait dinner; having something Waterloo before coming down. Love, Percy."

DR. COUES' CLAIRVOYANT.

Dr. Elliott Coues, the famous ornithologist and member of the National Academy of Science, declared himself to be a born ghost-seer. He brought to the public notice the same methods of passionate analysis which he applied to any matter he considered approachable by rational argument. Some condensed quotations from his published remarks on the subject of apparitions ought to prove of interest to would-be dwellers in haunted houses.

"The non-appearance of ghosts," he says, "may be a question not of the existence of spirits, but of the acuteness of our perceptive faculties. Our senses take cognizance of no forms of matter except those which are in a certain degree of condensation, but the spiritual body may be of more rarefied and tenuous substance. I have no notion of the nature of the substance that makes a ghost, but I suppose that when a man dies it separates itself from the grosser particles that compose his physical organism."

Dr. Coues recognized the fact that the phenomena is sometimes projected by a living man, but that it may also be projected by a dead man, and is supplanting old forms of opinion and creed with its matchless light and power of concentration, intelligence, and the power of the unconscious mind.

"There is no essential difference between the specter of a living human being and the apparition of a dead person. They look like figures thrown upon a screen by a magic lantern, being recognized for a few moments, and then fading, but in some cases they had every appearance of solidity, to the extent of hiding objects behind them. A specter shows few signs of life. It does not speak or use its limbs, its methods of locomotion when it moves, being a gliding. It is clothed in garments such as were worn in life by the individual of whom it is the image."

SPIRIT THAT WAS TALKATIVE.

In another connection, the learned scientist alters somewhat his description of apparitions, and gives account of a materialization more in accord with the generally accepted idea of a spirit. He says:

"It was alone, and composing myself to sleep, when I felt an overpowering sense of the nearness of the presence of a person lately deceased. There arose slowly from the floor a nebulous mass of shining white vapor. Gradually it assumed a more distinct outline, until it presented a radiant image of my friend. The lips appeared to move, and from them came an intelligible utterance—a message, from the departed—such a nature as to eliminate the theory of hallucination."

If persons in general would consider the ghost-question philosophically, spooks would soon be an acknowledged fact, or an exploded superstition. Most of us, however, are in the mental attitude of the woman who, when asked if she believed in ghosts, responded:

"Do I believe in ghosts? No, of course I don't believe in ghosts; but I'm awfully afraid of them."—Inter Ocean.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

THE NEW THOUGHT.

An Essay by Spiritist Robert Owen.

To the Editor:—Enclosed please find essay from Robert Owen sent to me through the mediumship of Mrs. M. T. Longley. He gave it to me for publication, and as Mr. Owen's efforts in the line of human progress were well known in this country and Europe, I think your Progressive Thinker the best place that I can offer his latest effort in humanitarianism, to give it the wings that will bear it to kindred hearts and minds. Fraternally yours, I. R. A. C. FULLER.

THE NEW THOUGHT.

The closing years of the nineteenth century brought a great wave of psychic power to earth, especially in the United States. New systems of thought, schools of deliberation, cults of philosophy, codes of metaphysics sprang up in every city and in many hamlets. A wave of curiosity ran high, in some instances expelling its force in a useless restlessness, in others of yielding itself to a steady current of worthy research. It is along lines of aspiration and desire to reach the higher and better understanding of occult law and of spiritual impulse.

In many quarters the schools developed along (alone) "fads and fancies" of the passing day. Mushroom growths of literature and of class teaching flourished for a day and expired.

Here and there vital principles were incorporated in the new orders and classes and gave life and permanency to a system of intelligent, intellectual and progressive thought.

In the latter effort to develop grander qualities of sentiment being, purer conceptions of ethical ethics, and new determinations to live by the law of service that makes for real and noble righteousness, was made, and the spreading of inquiry in the circles of fashionable society, as among the middle intelligent classes, became an established form.

Out of all this, the end of the century produced a class of enthusiasts whose great desire for the attainment of personal occult powers, that could be exercised for successful achievements in every conceivable line, was really wonderful.

By some it was believed and claimed that one had to do one thing to concentrate the mind upon any one desired object or end, to apply daily thought to it, and ere long the coveted would be accomplished irrespective of the operation of physical law in any sense. For instance, one devotee to the theory of concentration, had only to claim that he had the gift of teaching others how to fix their minds in the train of meditation and positive thought, and he could teach them at once, or soon, to telegraph success in the financial world, and to turn the money tide to their own hands and homes, to immediately gather around him an eager set of students employing him to deliver his secrets into their keeping that the hitherto unattainable might be gained.

Another Oracle had only to say that he was living so near the great God-head, that he could for a price impart to any one the quality of psychic seership, and make prophets, clairvoyants and marvel workers of them all. An eager train of followers appeared, flocking to his wake, and he was to receive the fruits of his gift of seership.

Another, claiming to develop the gift of healing, the power to overcome disease, physical injury, old age, death itself, by denying their existence, or by ignoring them, found admirers and believers by the multitude, each seeking to know how to cheat away the cancer by mental suggestion, or to cure the fever patient, or uplift the prostrate paralytic, or to ward off old age, or to defy death itself, even after a century of earth life.

But these of course were called cults and philosophies paid little attention to the operations of physical and psychical law, gave no instructions as to living in harmony with Nature, in the Spirit and with the body, so as to create the highest conditions of health, happiness, longevity and soul development, ignored the subject of generation and regeneration, and made "Concentration" and the theory of "Suggestion" the all-in-all. Goals to how down before and worship. But these of course were called cults and philosophies paid little attention to the operations of physical and psychical law, gave no instructions as to living in harmony with Nature, in the Spirit and with the body, so as to create the highest conditions of health, happiness, longevity and soul development, ignored the subject of generation and regeneration, and made "Concentration" and the theory of "Suggestion" the all-in-all. Goals to how down before and worship.

PART SECOND.

Out of the Old has come the New. Born of struggle and trial, the New Thought has made its way into the very life of the human race, and is supplanting old forms of opinion and creed with its matchless light and power of concentration, intelligence, and the power of the unconscious mind.

Stripped of the useless rubbish that pretenders to higher knowledge have sought to invest it with, we find the new thought a grand and glorious prophecy of the growing oneness of human life and brotherhood. It is not the monopoly of any school or cult; it is the secret of Nature concerning the Divine law, the law of the Soul to unfold its own selfhood for the benefit of the spiritual demonstration and expression; cannot be parcelled out for a monetary consideration, by adept or teacher. It is implanted in the Ego, and will find its unfoldment, naturally and beautifully, when the Soul comes to that stage of evolution, by aspiration, self-education, of the external, and unselfish ministrations that will stimulate it to higher growth.

The New Thought of the twentieth Century makes for uplifting, the unfolding of humanity. It sinks the idea of class and clan, in the larger, broader sense and conception of universal brotherhood. Altruism is its watchword. Soul culture, physical development, mind unfoldment are its ends and aims. Universal education is every right of research and knowledge is the right of every man, woman and child in all that affects them individually or as a whole, in physical science, mental demands and powers, moral ethics and spiritual aspiration and impulse.

The higher thought of the new century reveals that it is impossible for the altruistic humanitarian to become a multi-millionaire. He who seeks his own good in looking for the good of his neighbor finds an added blessing in life.

The joy of the new life of humanity through altruistic association will flood the greater part of the century with light, hope and power for the coming race.

Only through intelligent and unselfish co-operation, man to man, heart to heart, can humanity ever sight the goal of progress. Success in every line of human thought and effort that makes for universal betterment will come when the correct lines of instruction are laid down and followed, and not till the eternal verities of the divine law are

THE NEW THOUGHT.

An Essay by Spiritist Robert Owen.

To the Editor:—Enclosed please find essay from Robert Owen sent to me through the mediumship of Mrs. M. T. Longley. He gave it to me for publication, and as Mr. Owen's efforts in the line of human progress were well known in this country and Europe, I think your Progressive Thinker the best place that I can offer his latest effort in humanitarianism, to give it the wings that will bear it to kindred hearts and minds. Fraternally yours, I. R. A. C. FULLER.

THE NEW THOUGHT.

The closing years of the nineteenth century brought a great wave of psychic power to earth, especially in the United States. New systems of thought, schools of deliberation, cults of philosophy, codes of metaphysics sprang up in every city and in many hamlets. A wave of curiosity ran high, in some instances expelling its force in a useless restlessness, in others of yielding itself to a steady current of worthy research. It is along lines of aspiration and desire to reach the higher and better understanding of occult law and of spiritual impulse.

In many quarters the schools developed along (alone) "fads and fancies" of the passing day. Mushroom growths of literature and of class teaching flourished for a day and expired.

Here and there vital principles were incorporated in the new orders and classes and gave life and permanency to a system of intelligent, intellectual and progressive thought.

In the latter effort to develop grander qualities of sentiment being, purer conceptions of ethical ethics, and new determinations to live by the law of service that makes for real and noble righteousness, was made, and the spreading of inquiry in the circles of fashionable society, as among the middle intelligent classes, became an established form.

Out of all this, the end of the century produced a class of enthusiasts whose great desire for the attainment of personal occult powers, that could be exercised for successful achievements in every conceivable line, was really wonderful.

By some it was believed and claimed that one had to do one thing to concentrate the mind upon any one desired object or end, to apply daily thought to it, and ere long the coveted would be accomplished irrespective of the operation of physical law in any sense. For instance, one devotee to the theory of concentration, had only to claim that he had the gift of teaching others how to fix their minds in the train of meditation and positive thought, and he could teach them at once, or soon, to telegraph success in the financial world, and to turn the money tide to their own hands and homes, to immediately gather around him an eager set of students employing him to deliver his secrets into their keeping that the hitherto unattainable might be gained.

Another Oracle had only to say that he was living so near the great God-head, that he could for a price impart to any one the quality of psychic seership, and make prophets, clairvoyants and marvel workers of them all. An eager train of followers appeared, flocking to his wake, and he was to receive the fruits of his gift of seership.

Another, claiming to develop the gift of healing, the power to overcome disease, physical injury, old age, death itself, by denying their existence, or by ignoring them, found admirers and believers by the multitude, each seeking to know how to cheat away the cancer by mental suggestion, or to cure the fever patient, or uplift the prostrate paralytic, or to ward off old age, or to defy death itself, even after a century of earth life.

But these of course were called cults and philosophies paid little attention to the operations of physical and psychical law, gave no instructions as to living in harmony with Nature, in the Spirit and with the body, so as to create the highest conditions of health, happiness, longevity and soul development, ignored the subject of generation and regeneration, and made "Concentration" and the theory of "Suggestion" the all-in-all. Goals to how down before and worship.

But these of course were called cults and philosophies paid little attention to the operations of physical and psychical law, gave no instructions as to living in harmony with Nature, in the Spirit and with the body, so as to create the highest conditions of health, happiness, longevity and soul development, ignored the subject of generation and regeneration, and made "Concentration" and the theory of "Suggestion" the all-in-all. Goals to how down before and worship.

PART SECOND.

Out of the Old has come the New. Born of struggle and trial, the New Thought has made its way into the very life of the human race, and is supplanting old forms of opinion and creed with its matchless light and power of concentration, intelligence, and the power of the unconscious mind.

Stripped of the useless rubbish that pretenders to higher knowledge have sought to invest it with, we find the new thought a grand and glorious prophecy of the growing oneness of human life and brotherhood. It is not the monopoly of any school or cult; it is the secret of Nature concerning the Divine law, the law of the Soul to unfold its own selfhood for the benefit of the spiritual demonstration and expression; cannot be parcelled out for a monetary consideration, by adept or teacher. It is implanted in the Ego, and will find its unfoldment, naturally and beautifully, when the Soul comes to that stage of evolution, by aspiration, self-education, of the external, and unselfish ministrations that will stimulate it to higher growth.

The New Thought of the twentieth Century makes for uplifting, the unfolding of humanity. It sinks the idea of class and clan, in the larger, broader sense and conception of universal brotherhood. Altruism is its watchword. Soul culture, physical development, mind unfoldment are its ends and aims. Universal education is every right of research and knowledge is the right of every man, woman and child in all that affects them individually or as a whole, in physical science, mental demands and powers, moral ethics and spiritual aspiration and impulse.

The higher thought of the new century reveals that it is impossible for the altruistic humanitarian to become a multi-millionaire. He who seeks his own good in looking for the good of his neighbor finds an added blessing in life.

The joy of the new life of humanity through altruistic association will flood the greater part of the century with light, hope and power for the coming race.

Only through intelligent and unselfish co-operation, man to man, heart to heart, can humanity ever sight the goal of progress. Success in every line of human thought and effort that makes for universal betterment will come when the correct lines of instruction are laid down and followed, and not till the eternal verities of the divine law are

PERSONAL MAGNETISM.

A College, Chartered Under State Laws, With a Capital of \$100,000, for the Purpose of Teaching Personal Magnetism and Hypnotism by Correspondence.

The earnest student delving in his attic, conscientious in his quest of Truth, will reap reward in the fruition of hope that will come by inspiration and toll, for it will be the outgrowth of endeavor.

The New Thought makes for true righteousness, namely right living; it can do no less, as it deals with living issues that affect the whole race—not the favored few. The New Thought has no time to discuss creeds, dogmas, sects, personalities—it is out on the mountain top of research, seeking light; it is scaling the heights of self-denial in search of peace; it is sailing the ocean of progress, looking for the new shore of eternal oneness with man. It is vigorous, youthful, simple, godlike, for it is the leader among men in advancement, instruction, truth and love.

PART THIRD.

The New Thought is, after all, but a further development of old-time thought, and performs the same duty. Truth—it may be clothed with new dress, but is the thought of human development from ignorance to self-knowledge, from materiality to spirituality, from selfishness to fraternal realization. This so-called New Thought shovels the evolutionary work of opinion, yea, of aspiration in man. It is the budding of beauty, of fragrance, of rich flower life from the cuttings set, or the seeds planted, of the tree of progress and cutting and seeds set by hearts and hands of former days who loved the race and wished to give it better conditions for its advancement to happiness and peace.

In the past century efforts were made by a few of us to establish communal life, and homes, in which families would dwell together in amity, and the labor of a company would be common capital for the enrichment of a community. The times were not ripe for this, and the effort failed, but the seeds were sown, and will grow and flourish until Arcadia will be but a crude interpretation of true fraternal life compared to the altruistic brotherhoods that shall yet be established on American soil, in which the highest type of communal fellowship will be realized, and the grandest principle of secular, spiritual and industrial education will be inculcated, and manifested by all.

The Golden Age is in the distance—it will come as the harvest time of souls that have sown the seeds, and watered them with tears and prayers. It will come as the fruition season of the New Thought of this new century, and it will prove a harbinger of glorious seasons of prosperity and peace for humanity. The key of all this is true harmony, oneness with self in peace and love, oneness with mankind in desires to bless. One who has given to the attainment of good principle, aspirations, noble aims, and achievements, which will live as the eternal rocks, with their summits pointed towards the sky. The New Thought is misinterpreted by those who say it teaches that willing the attainment of gold, of business success, of love affairs, will bring its crown. Will the potent will be force; but will must be exercised in work in the employ of active energies, in the fitting of conditions to the workings of natural law to bring about the desired result of man. The Thought of the age is rightly expressed in the living of the unselfish life, seeking only good for his neighbor and helpfulness to all mankind. Altruism works ever for right living, and this is as true in personal affairs as it is in communal life.

What though it takes an hundred years to improve the race, a century of the investigation will count generously for the blessing of man. The future is yours to do with it as you will. Its history may be moulded by the gentle hands of altruism, or mutilated by the red and dripping fingers of hellish war.

The New Thought may be a guidepost to you to pass on, undisturbed by the wind of adversity, but conscious of the fact that you are God's and that all things which come will be made right for the better of many man, and the splendor of eternal life.

February, 1901. ROBERT OWEN.

A Mormon Funeral.

I attended a Mormon funeral service about two weeks ago, and strange to say, the speaker upheld the belief in spirit return, and he also made use of my own name to prove that it was a fact, but at the same time he attributed it all to God. He said in part, that if our eyesight was only transformed we would be able to see the spirit of the one now lying in the casket, standing at the head or foot of such casket, the exact counterpart of the corpse that was before us, even to the very finger nails, and then he illustrated in his own way how these things are brought about, by saying that if we or the deceased understood or obeyed the law that Jesus or Moses and Elias obeyed and understood, that these things are possible to all men when they have learned. For instance, there is Mr. Adams, he can build a new carriage out of material collected together, and the results is a materialized carriage before us. He understands the law governing the making of carriages; so also when we and our dead brother understand the law of spirit return, it will be possible. Take for instance, the case of Saul, he understood the law when he engaged the Witch of Endor and placed himself in communication with the spirit of the prophet Samuel.

Now it does my soul good when I sit and listen to men that, when you are talking with them on the great truths of Spiritualism, will deny the very thing that they advocate on the funeral rostrum. The strangest part of the whole thing was that the brother that had just passed out of sight was a blacksmith, so also was the speaker, and so also am I. Now we had one dead Mormon and one living one, and one Spiritualist blacksmith, and that seems to be the reason that he made these remarks as he saw me in the audience, and he knows that I am a Spiritualist, and that I advocate spirit communication. I feel encouraged over the small matter, because I begin to realize that the seed that I have been sowing so long is beginning to sprout.

Rightly, Idaho. "W. M. ADAMS.

"Discovery of a Lost Trail." By Chas. E. Newcomb. Excellent in spiritual suggestions. Cloth, \$1.50. For sale at this office.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price \$1.

"The Watsaka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watsaka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 10 cents.

REINCARNATION.

A Leading Work On That Subject.

This is a newly edited and revised production of Mr. Walker's great work by News E. Wood, A. M., M. D. It is brought down to date by the addition of new matter. It has the following fourteen chapters: "Reincarnation Defined and Explained," "Evidence of Reincarnation," "Astral Pictures of Successive Incarnations," "Objections to Reincarnation," "Reincarnation Among the Ancients," "

Religious Changes of the Century.

The closing century can give a good account of itself; it can say, "I have fought a good fight; I have kept the faith; I have finished the course," and as Father Time folds it to his bosom he can say, "Well done." In every field of human effort the inspiration of progress has thrilled like life, and ripened like harvests in achievements' glory and reward. In whatever direction we look there are tokens of the restless energy of hand and brain. In commerce, invention and literature the increase and extension has been so great as to justify the claim that the century is without parallel in the history of man.

The supreme difficulty of the century has been to keep up with itself. The world of man was not accustomed to such rapid strides. In literature the multiplication of cheap-printed books, the monthly array of magazines, and the newspaper with its daily recital of the wide world's doings, have beguiled many into superficial and promiscuous reading. The rapid accumulation of wealth through new methods of manufacture, distribution and finance, have created conditions and brought to light problems entirely new in the experience of the world. The discovery of new facts in nature, resulting in the retirement of old theories and philosophies, has necessitated a readjustment in the thought-life of the world. Conditions have been brought forth that are not yet fully understood. Many startling, and even appalling problems are to the front, but most, if not all of them are outgrowths of social and economic conditions with which man is not yet fully conversant. The great achievements of the past warrant the most unbounded faith in the future.

In reading the story of the century one is surprised to find that every department of human effort has been the arena of revolution. Hitherto an age would be signified by some special discovery or particular achievement; a man would win renown or an age become marked by some special event. Now we have witnessed an age of universal impulse. Everywhere the potent spirit of the age has worked out its glory. This result has been due partly to the modern facility for the interchange of ideas. The printing press, the telegraph and the railroad have been mighty forces in the making of the new world. But there must be added also the radical change in the mental disposition towards innovation. The world has been won to the side of change and progress. The inertia of conservatism has been overcome.

Through all the years of the past, humanity has resisted progress. It has burned the philosopher, imprisoned the scientist and ridiculed the voyager and adventurer. It has idolized the past; but now man is watching the sky for the "pale light of the Herald star" bringing promise of new dawn. When the iron plow was devised an old Vermont farmer remarked: "Them steel mould-boards pizen the soil." Because of his devotion to the wooden plow, he found what to him was a valid reason why the new iron plow should not be used. This reluctance to change; this blind, stolid, oftentimes stupid conservatism, characterizes all the past. Without the means of rapid interchange of ideas people become isolated and provincial, egotistical and self-opinionated; but the telegraph and the printing-press have broken down these walls of obstruction, extinguished the lines of separation, and brought the intellectual world into a great commonwealth. Any improvement that one man has, any progress that one community makes, others are eager for, and now for the first time since man was man, humanity is progressing in something like a line of common advance.

CONSERVATISM OF RELIGION.

No conservatism is more stubborn than that of religion, and the conservatism of religion has never been more determined than in our own age. This hostility to change is due to the pride of opinion, the rivalry of doctrine, and the tradition of divine origins. A book that is affirmed to be divinely inspired cannot admit of any amendment or change. A doctrine of divine atonement cannot have a new construction or a new interpretation. Religions provided for the future of another world. None of them took account of the future of this world. They made no allowance for the increase in the intelligence and knowledge of mankind; they made no allowance for the new illumination of conscience and the moral sense, and when in spite of all resistance and opposition, the knowledge of man had increased, when his conscience had been newly illuminated, the religion of our own time and land was confronted with the stern alternative of change or extinction.

Having become senile, decrepit and antique, the time had arrived for its reincarnation, it had to be born again, it had to choose between the cradle and the sepulchre; we are now witnessing the process of religion's new birth. The first years of the period were conspicuous for an intense and universal religious fervor. The commanding forces in bringing about that religious upheaval were George Whitfield, the Wesleys and Jonathan Edwards. These men were all dead, and nearly fifty years before had completed their work, but it took half a century at that time for the real effect of their labors to come to light. The influence of these great leaders, like a tidal wave, swept over the first part of our century.

George Whitfield was notable for his almost limitless power over an audience. When he left school and delivered his first sermon, a complaint was brought to the bishops that fifteen people had gone mad under his strange spell. The Wesleys were conspicuous for their magnificent powers of organization; Jonathan Edwards for his logic and philosophical acumen. Whitfield was a great traveler. Because of the peculiarity of his power, it was necessary for him to touch people at first hand; he must reach them in person; seven different times he visited this country. The Wesleys, depending upon their power of organization, did not need to travel so widely; they ordained and dispatched to this country two bishops and one hundred or more preachers. Jonathan Edwards, from his study and pulpit, thinker that he was, could carry forward his work. These men were opposed, resisted and persecuted. In this country, Harvard College issued what is called a "testimony" against Whitfield. In England, the churches were shut against Whitfield and the Wesleys. Being shut out of God's house, they met beneath His stars. They went to the neglected manufacturing and mining communities; they ministered to the outcast; they carried the banner of the cross into regions where the white-gloved hand of the established church was too respectable, too dignified, and too indolent to go. The influence of these men continued for many years.

The Wesleys and Whitfield represented the emotional side of religion. Their appeal was to the feeling, the immediate conviction of the listener, without regard to reason, evidence or logic. In their construction of religion these things were not necessary, they were irrelevant. Their followers with profound attachment to the cause, with unflinching industry and ever-flaming zeal, went everywhere that the settlers went. They were always upon the frontier line, they came with a simple story; they came in the apostolic way without scrip or purse or education, they depended upon the power of the spirit of God. They were not equipped by the schools; they opened their mouth and God filled it. They, too, performed a mission. They were the means of contact between remote and isolated settlements, the itinerant and lay preachers, the circuit riders and presiding elders were a means of helping on the true spirit of democracy. They helped to deepen the moral sense in the lives of a people burdened and harassed by the exigencies of pioneer life. Say what we may or think what we will of the logic or reason of it, I stand here to say that those early missionaries of the Methodist church, with no thought of fame or honor or emoluments or reward, belong in the army that has sacrificed nobly for the lifting up of the human world. The modern Methodists have conformed to this world, they have departed from the teachings and examples of the

fathers; they have developed outwardly instead of inwardly; they have grown worldly wise, and they have lost their power.

The followers of Edwards represent the philosophical phase of religion, their teachers were for the most part educated men; they added to their faith knowledge. The position of Edwards was one of clear rational thought. His teachings were marked first by his absolute faith in the Bible, and in all of the Bible. Every event, every miracle, every prophecy recorded there he believed to be true, and the entire book from beginning to end was a sufficient and perfect revelation of God without any admixture of error whatever. He was also intensely devoted to the philosophy of John Calvin. These two things characterized his teachings, but while these things are true, it was also a fact that he accepted these doctrines because they appealed to his reason. Jonathan Edwards made reason ultimately the bar before which all conclusions should be tried. He did not believe a thing because it was in the Bible, he believed that it was in the Bible because it was reasonable, believable and true. He said in definite and emphatic words that "the full and clear knowledge of the true system of the universe will greatly establish the Christian scheme of the divine administration of the city of God," he said further "that they who believed principles simply because they were affirmed by our forefathers make idols of them; it is not humility, but baseness of spirit to judge ourselves incapable of examining those principles." Every doctrine that he propounded, every conclusion that he accepted, all of the teachings that went into the body of his doctrine approved themselves, as he thought, to reason, conscience and common sense. Philosophically Jonathan Edwards was a free-thinker.

EVOLUTION A NEW REVELATION.

It was high noon of the nineteenth century when the works of Charles Darwin began to be published—to be exact, "The Origin of Species by Natural Selection," issued from the press in 1859. This man and his co-workers in the realm of natural science gave to the world a new revelation. The conflict began at once, a conflict between reason and revelation, between fact and tradition, between the new century, and all the centuries that had gone before. It was a conflict to the death; able men were arrayed on both sides of the controversy; able men are still so divided. The ignorant ridiculed, the educated argued, while millions protested against the new conclusions in the name of their sacred and most cherished faith. It could not be doubted that one or the other was wrong; if the Bible was right in what it had said about creation, chronology and the origin of man, then all that the scientists had discovered was wrong; if the scientists in their conclusions were right, then the Bible was wrong. The more the studies were prosecuted, the more the evidence increased, the more it became evident that the Bible was less and less credible in all matters pertaining to science, the origin of species and the age of the earth. The controversy continued with varying degrees of intensity, fanaticism, scientific egotism, religious pride, and bigotry, and is not altogether settled yet. There are wise men still who pretend that all these scientific conclusions are a hypothesis based upon insufficient evidence; every scientist will admit that they are hypothetical. Mr. Darwin himself was not in any degree a dogmatist; he brought forward his array of evidence to suggest a possible conclusion; he wrote always—or almost always—in the hypothetical mood; he told what might be. Less advised scientists, less careful thinkers have made positively dogmatic the conclusions which he only hinted at as hypothetical and possible. On the other hand religious teachers have strenuously contended that nothing was proved, that the Bible still stands, that its chronology was not sufficiently discredited, and that its story of creation was, as far as could be proved, as nearly correct as any the world had found out; but the effect of the controversy, its moral influence upon the vast multitude of people that read the Bible a little and scientific books not at all, was such that there ensued profound unrest, dissatisfaction, and doubt in the minds of the people everywhere. At that time, partly as a result of the conditions which the scientists had made in the mental world, partly as an original interpreter for himself there appeared in the American pulpit one of the greatest, if not the greatest preacher produced by this or any other land; a man of whom it has been said no greater orator ever stood within the pulpit's narrow curve, a man of heart too good to believe in the hideous and fangful doctrine of eternal pain, a man too much of a thinker to accept the doctrinal absurdities, however venerable or respectable they might be; a man brave enough, whatever the consequences, to speak his honest thought; that man was Henry Ward Beecher. He stood there in the perilous time of transition, in a time when the old faith was beginning to dissolve, and when the new faith had not yet taken definite form.

UNIVERSALISM AND UNITARIANISM.

There had issued two other developments—one representing the emotional and the other the philosophical; one was known as Universalism, the other Unitarianism. These two reached this country early in the century, and about the same time. Universalism was a protest of the heart against the doctrine of eternal pain, which was still dear to all of the orthodox. Its heart, its sentiment, its pity cried out against the doctrine of a just God sending any creature to a remediless pain forever. It was a development along the purely emotional side of religion led by great men. The other development upon the philosophic side, led in this country by Channing, was a protest of the reason against the unreason, of orthodoxy; against the irrational elements, in all of the orthodox system. It was a profound and scholarly attempt at the modification of the old forms and the old doctrines for the purpose of rationalizing them, and keeping the historic tradition of religion; it had giants as its leaders. These two developments never have, never can, attain to any great proportions as separate and distinctive types for these reasons, the views which they promulgate have, such appealing force to the heart, and such convincing power to the reason of men that they are permeating every sect of every name. Thousands upon thousands of the members of churches are Universalists or Unitarians at heart. The great preacher made no attempt to found a new sect or new schism. Larger than his church, magnificent in his personality, a stranger to fear, reckless of consequences, heedless of results, he became the prophet of truth as it was revealed to him. A child of the old school, bred and nurtured in the old faith, grown up under the austere shadows of the old institutions, it was a revelation, a new event to the life of the man and the life of the church when the sunlight broke through the orthodox gloom and shined upon the stone floor of his theologic prison-house. He was of heart too noble, of nature too tender and kind, of soul too reverent and loving to accept upon any authority, or by the force of any tradition or under the pressure of any necessity, the old and hideous doctrine that had become a burden upon the church, Henry Ward Beecher voiced both the philosophic conclusions and the better sentiment of the Christian heart. He was opposed, of course; he was maligned and hated, he was feared and slandered, he was crippled and at last was crushed; but the influence of the great man went on. He did more than any other preacher that ever lived to bring out of the theologic winter the sunshine and spring of faith and hope. He did more than any other husbandman that ever went to God's vineyard, to change the thorns and thistles to grapes and figs. It is worth something, in counting the religious changes of the century, to know that there was at least one man bigger than the church, larger than the dogmas, fearless and unafraid; one man who used the influence of the pulpit, the name of religion, and all that

was tender and beautiful, true and good in the old faith, in the interest of rational religion. It ought to be an inspiration to every young man aspiring to the high and responsible position of a teacher of men, to know that, whatever may befall lesser men, there was one who, by the force of his splendid genius, stood successful in his pulpit, meeting every challenge, and worked out to its rounded completeness the living mission of his life.

A NEW MENTAL ATMOSPHERE.

But the work was not all done by Mr. Beecher. A new mental attitude had been created; a new mental atmosphere had come. New and yet again new adjustments were necessary. In the process of development no one man has been able to reach the last conclusion. In a certain sense humanity itself is a thinker; in a certain profound sense all mankind aggregated make the universal mind. One man with all of his powers is no more than a single thought or mood of thought, and not until his conclusions have been assimilated by other minds; not until all have opened their eyes to the light that ravished his waiting vision; not until then can the work of any man be complete.

Mr. Beecher clung to the old standards, but made every one of them, as far as possible, rational and humane. He did more than any other man to civilize John Calvin's God; more than any other man to pull the fangs from the dogmas of the Christian church; more than any other man to put out with tears of pity the flaming fires of hell; more than any other to widen and extend the horizon of divine beneficence, until within its gracious scope should be included every man, high and low, until it should outreach and pass beyond the utmost wanderer in the wilderness of sin and shame. He had not done it all. There were times of hesitancy and doubt. The period of transition was led forward mightily by him, but not to the end. In his time science had not become confident and fixed in its conclusions; in his time the religious mind was hesitant, doubtful, shifting, and its policy was one of expediency. In his time the influence of tradition was still over thinkers in the church, and in a great measure out of the church. No man yet had come to brave the universe and affirm its sanctity and trust it; no man yet had come with the complete courage of his doubts. There had been men who had had the courage of their faith, but the man who had courage enough to know that he could not know, and yet was not afraid; the man who had daring enough to take his faith down from the skies, recall it from the unknown, civilize it and domesticate it, make it a fire burning upon the altar of his own hearthstone; the man that had courage enough to do that and abide by it had not come.

Religion has always depended for its sanctions and authorities upon the unknown; but the prophet that said of this world within its compass is all that can be known, let us take it as it is, and live as best we may, with the evangel of health and joy, with no higher authority than reason, no nobler inspiration than justice, no better ambition than to increase the sum of human happiness, that man had not come; but he was to come, the time for his advent was ripe—the prophet of the new gospel, of the gospel of the ultimate faith, the unhesitating reason, the bold reverence. And above the fogs of uncertainty, above the mists of doubt, reluctance, expediences and attempted readjustments, like an orb of light, like a refulgent sun rose the genius of Mr. Ingessoll. He was not a creator in the world of thought; he promulgated no new philosophy, he brought forth no explanations for the eternal questions this world has asked, and will ask so long as the heart throbs, or the brain. His mission was to utter what the universal heart felt, to speak the language that had not yet found lips, to utter the speech of the dumb, to sing the song of the spirit. His genius stands as the living expression of the best sentiments, the noblest ambitions and the highest ideal of our common human world. Of course he was misunderstood, hated, feared; that was his glory. So has every man been that has dared to be an honest reader of honest men. He put into speech, as no man since Shakespeare the faith, the sentiment, the aspiration, the longing of the human soul. He said all there was to be said, and was honest enough and brave enough to say no more. Whether there was a God, he neither affirmed nor denied; no man can do more. Whether there was a life beyond he neither affirmed nor denied; few, if any can go beyond that; but seeing the inevitable conclusion that if those things cannot be found out they are therefore not necessary for our highest moral attainment, he waived them, and said it is to the known that we must look, it is not a God in the skies that we can injure, it is not sin against Him that we can commit; it is the injury that we may give our neighbor, it is the injustice that we may inflict upon another, it is the pain that we may cause to a human heart, of which we should stand afraid. In this life now to increase the sum of human good, and then if there is any other world, to do the same thing there. It was the gospel of common sense, the gospel of health and joy, with love the only priest, with reason the only guide, with justice the only worship.

Whitfield and the Wesleys tried to save men from hell, Mr. Ingessoll, with more apprehension, with more courage and with more sense, sought to save them from hell by abolishing the institution. What Edwards did and said, Mr. Ingessoll carried to its logical conclusion.

CIVILIZING THE CHURCH.

We have already said that Jonathan Edwards was in principle a free-thinker. Take the sentence already quoted: "They who believe in principles because our forefathers affirmed them, make idols of them. It is no humility, but rather baseness of spirit, to judge ourselves incapable of examining them." He brought every conclusion to the bar of reason, his own reason and his own conscience. Mr. Ingessoll did no more, living one hundred and fifty years after the time of Edwards, there was new light in the world; new discoveries had been made, new facts in nature had been discovered, and the true, the full and clear knowledge of the system of the universe instead of establishing the Christian scheme as Edwards had hoped, had undermined its very foundation. They said the religion of our fathers is good enough for us. Mr. Ingessoll said that that doctrine were accepted the only ones that could have intellectual liberty would be foundlings. In his conclusions he went further. He advanced upon the same line that Mr. Edwards had followed. The result of his work was to civilize the church. There is not a religious organization upon this hemisphere that has not felt and responded, in some measure to the heart and brain of that man. He laughed the old cruel God out of court; he made it respectable to believe that if there is a God he is as good, at least as the best of His human creatures.

What the future shall be it were idle to speculate or prophesy. In all the changes that the century brought, this much is certain, not one of the realities, not one vital thing has been destroyed, not "one accent of the Holy Ghost this heedless world has ever lost." Virtue has its sanctities, justice its command, and duty its divine appeal, as never before. One thing that seems certain is that the religion that is to come will bring a diversion of the spiritual and moral energies of man from their flight to the skies. Man will no longer seek to honor and worship God by meaningless ceremonies, senseless rites and hollow formalities. They will not put on robes and burn incense, and perform genuflections, to feel that they have fulfilled their duty to the world. They will gradually be weaned away from those outworn things, those things that were needful in their time, but needful no longer; they will leave the paths that once were pressed by eager feet seeking peace and joy, and follow those paths no longer, they will see that the way to serve God, if there is a God, is to serve the world which God has made, and lift up the humanity which is said to bear His image; they will see that

if there is any sanction in religion, if it has any final appeal to man it is in order that it may deepen those instincts of fraternity and brotherhood by which men may help to make the world divine. In the language of the old Oriental Christ, men will say, "Taking the first step with a good thought, the second with a good word, and the last with a good deed, I enter paradise."

AN EARNEST PLEA.

It is for the Taxation of Church Property.

Inasmuch as Gov. Odell in his message to the Legislature seems desirous of making some changes in the long-existing laws concerning the taxation of property, whereby they may be decreased, it seems apropos to consider the propriety of making one great and desirable change—that of repealing those obnoxious laws exempting churches and church property from taxation. The taxation of all property belonging to religious sects is a great desideratum, for every town, city, county and state in the Union is overwhelmed with taxes. The poor are taxed to support the rich. The rapid increase of ecclesiastical wealth is perfectly amazing. There is to-day in the United States alone more than \$900,000,000 worth of church property. Of this amount the Methodists have about \$150,000,000, the Catholics about \$130,000,000, the Presbyterians, Baptists and Episcopalians each not far from \$110,000,000. In Buffalo alone the Catholics have more than \$8,000,000 worth of church property. The rapidity with which churches are increasing is more than amazing. There was built in the year of 1893, in the United States alone, more than 800 Methodist churches, to say nothing of the other denominations, and yet nearly every religious sect has more organizations than churches. The Roman Catholics have some 1,600 more organizations than churches; the Presbyterians have 1,200 more; the Baptists 1,400 more; the Congregationalists 300 more. We have many churches in America whose values mount up into the millions. It is said that the new Protestant Episcopal church in New York City cost \$10,000,000. Buffalo boasts of a single pulpit that cost \$50,000, and one steeple that cost \$100,000, and it is not finished.

Still these so-called Christians continue to build churches, but refuse to pay taxes on them. If Masonic temples, medical colleges and law schools are taxed, what good reason is there for exempting churches, church property, theological seminaries, schools, colleges, hospitals, asylums, nunneries and convents? More than 25 years ago, President Grant in a message to Congress referred to the rapid increase of church property and gave it as his opinion that by 1900, without check, it would exceed \$3,000,000,000. He suggested or advocated the taxation of all property equally and intimated that it would eventually lead to sequestration through blood. Evidently he had in mind the histories of Italy, France, Germany and Mexico. In 1867 the church property in Italy, at a low estimate, was valued at \$400,000,000. The people were overwhelmingly Catholic, yet it was considered necessary to abolish convents and monasteries. Mexico had a like experience, "for the church owned about one-third of the soil." A long and fierce war was the result, which terminated in the nationalization of all church property. Convents were abolished and all superfluous church buildings were sold and converted to public use. History repeats itself and the time is not far distant when the United States Government will find it necessary to wade through blood in the battle of reform, unless religious fanatics can be brought to reason. The time has come when it behooves us as representatives of law and order, morality, equity, justice and freedom, publicly to demand the taxation of all church property. Every legitimate influence possible should be brought to bear on our representatives in Congress for the repeal of the objectionable laws exempting property that should be taxed. Church and State should forever be divorced, in which event civilization and righteousness, hand in hand, would make rapid strides. Then there would be purer, nobler, grander men and women and happier firesides, for mental slavery in a great measure would be emancipated.

Buffalo, N. Y. S. W. WETMORE.

WE SHALL MEET THEM.

Dearly loved ones left us sighing when they hastened on before—
They will meet us, they will greet us, over on the other shore.
In the fields of joy and beauty they will wait for us to come;
We shall meet them, we shall greet them in that bright eternal home.

Refrain:—
Dearly loved ones left us sighing when they hastened on before—
We shall meet them, we shall greet them, over on the other shore.

Angel friends are ever near us while we journey here below,
From our life's bright morning's dawning till the sunset's fading glow;
They will wait to give us welcome when our journey here is o'er—
They will meet us, they will greet us, over on the other shore.

Friends of youthful days have left us, they have hastened on their way,
While we shed the tears of sorrow that they could no longer stay;
But we look beyond the shadows, to the bright eternal dawn,
When with songs of joy we'll greet them in the home where they are gone.

Though our pathway seem all dreary and enshrouded as the night,
While we wait within the shadow, they are waiting in the light;
Just beyond our mortal vision, mid the joys forevermore,
They will meet us, they will greet us, over on the other shore.

Let us faint not nor be weary, let us ever look above,
For the angels' e'er are near us with a helping hand of love;
They will sweeten our afflictions with their loving, kindly thought,
And our souls will glow with gladness for the beauty in their wrough.

Refrain:—
Dearly loved ones left us sighing when they hastened on before—
We shall meet them, we shall greet them, over on the other shore.
Hammond, Ind. JAS. C. UNDERHILL.

No evil propensity of the human heart is so powerful that it cannot be subdued by discipline.—Seneca.

We seldom realize it, but very frequently the reason we have no use for people is because they will not allow themselves to be used.—Puck.

In every creed man is the slave of God—woman is the slave of man and the sweet children are the slaves of all.—Ingessoll.

Religious despotism binds him who exercises it no less than him who is its victim.—Sentinel of Liberty.

BLINDNESS
PREVENTED AND CURED.

THE BLIND SEE. THE DEAF HEAR.

BY THE GREAT EYE RESTORER
AND ONLY CATARRH CURE.

ACTINA is a marvel of the nineteenth century, for by its use the Blind See, the Deaf Hear and Catarrh is impossible. Actina is an absolute certainty in the cure of Catarrh, Pterygium, Granulated Lid, Glaucoma, Anisotropia, Myopia, Presbyopia, Common Sore Eyeball, Weakness of vision, and every eye disease. No animal or vegetable matter enters into its composition. Actina also cures Neuritis, Headache, Cold, Sore Throat, Bronchitis and Weak Lungs. Actina is not a snuff or lotion, but a Perfect Electric Pocket Battery, usable at all times and in all places by young or old. The one instruction is to use it. Whole family of any of the above forms of disease.

PROF. WILSON'S MAGNETO-CONSERVATIVE AND AFFLUXION CURE FOR CATARRH OF THE EYE, EAR, NOSE AND THROAT, and all Chronic Forms of Disease. These appliances are as puzzling to the physicians as is the wonder-working Actina.

A Valuable Book Free on application. Contains treatise on the human system, its diseases and cure, hundreds of references and testimonials.

AGENTS WANTED. WRITE FOR TERMS.

New York and London Electric Ass'n,
Dept. 7, 999 Walnut St., Kansas City, Mo.

FITS I wish every person in the U. S. suffering from FITS, EPILEPSY or FALLING SICKNESS to send for one of my large-sized 16-ounce bottles FREE. DR. F. E. GRANT, Dept. 35, Kansas City, Mo.

EYESIGHT RESTORED
Falling Eyesight, Cataracts or Blindness Cured without the use of the Knife.

Dr. W. O. Coffey, the noted eye specialist of Des Moines, Iowa, has perfected a new method by which anyone suffering from falling eyesight, cataracts, blindness or any disease of the eyes can cure themselves at home. Judge George S. Catcott, of Carthage, Ill., 70 years old, was cured of cataracts on both eyes. Mrs. Lucinda M. Coffey, of Aurora, Neb., 77 years old, had cataracts on both eyes and Dr. Coffey's treatment cured her. If you are afflicted with any eye trouble write to Dr. Coffey and tell him of it. He will tell you all that you need to know and will send you a free copy of his 80-page book, "The New System of Treating Diseases of the Eye." It contains all the latest and valuable information. All cures are permanent. Write to Dr. Coffey, M. O., 812 Good Block, Des Moines, Ia.

LISBETH.
A STORY OF TWO WORLDS.
BY CARRIE E. S. TWING.

A work of unusual merit, full of interest, and richly illustrated with a picture of spiritualism. For sale at this office. Price 10 cents.

TALMAGEAN INANITIES.
Incongruities, Inconsonances and Blasphemies.
A review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism. By Moses Hull. For sale at this office. Price 10 cents.

590
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 number on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, \$1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh":
"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe
With words of things."

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

OTHER BOOKS BY LILLIAN WHITING:
Kate Field, A Record. Price \$2.
A Study of Elizabeth Barrett Browning. Price \$1.25.
The World Beautiful, Three Series. Each \$1.
From Dreamland Sent, and Other Poems. \$1. These books are for sale at this office.

Real Life in the Spirit-Land.
Often inspiringly by Mrs. Maria M. King. Price 75 cents. For sale at this office.

FROM DREAMLAND SENT.
A volume of Poems. By Lillian Whiting. Cloth, \$1.25.

MAN THE MICROCOSM.
His Infinite and Divine Relations. Introduction—The Light Within. By Giles B. Stoddard. Price, 75c.
Children's Progressive Lyceum.
A manual, with directions for the organization and management of Sunday schools. By Andrew Jackson Davis. Something indispensable. Price 10 cents.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents that to give all equal treatment would require a volume. In the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

Duncan McLean: Q. Can you tell me where and at what price I can obtain the books of P. B. Randolph, "Beyond the Spaces," "The Golden Secret," and "Dhoulah Bel?"

A. The last of these never was published; the limited editions of the others were soon exhausted and the books are unobtainable.

H. S. Barnes: Q. My guides have insisted that I sit for slate-writing, which I have without other result than automatic action of my hands and rappings like the sound of a telegraph key. What do you advise?

A. It has been repeatedly urged in this department that it was not best to sit with the fixed purpose of receiving any special form of manifestation. The state of mind induced by such a determination is of itself almost prohibitive. The best results are gained by cultivating whatever manifestations are received along their special lines.

Will J. Davis: Q. Why do spirits manifest better in darkness than in light?

A. Darkness is not necessary for those well informed in the methods to communicate, and no phenomena call for more than a subdued light, one which makes every object in the room visible. Phenomena of wonderful character have taken place and are being constantly repeated in such light. This shows that it is possible, and when we consider the unsatisfactory character of all manifestations in absolute darkness, it would appear best to maintain light in preference to dark. Intense light is antagonistic, as would be excessive heat, and there are manifestations affected by the same. A dark room is essential if a photograph is to be taken on the sensitive plate. Certain manifestations require a subdued light, but not to that extent as to prevent distinctly everything that may transpire.

F. F. Schafers: Q. (1) Is it a fact that spirit phenomena are better given in California than elsewhere?

(2) Are there any genuine slate-writing mediums, by whom I can receive writing on a pair of slates bought and prepared by myself?

A. (1) It has been asserted through mediums in California that manifestations could be more readily produced there, but this is not supported by facts. It is true that a dry, invigorating atmosphere is favorable to sensitivities, as a damp malarious climate depresses. The atmosphere of the great northern lakes, and the eastern Atlantic coast, charged with ozone, and keenly exciting to the nerves, is more favorable than the softer air of the Pacific slope.

Climate, however, must be regarded as secondary, to the personality of the sensitive who should be able to adjust himself to external conditions. This is the character of the writing. It has been unmistakable in the style and manner of the one from whom it purported to come; the handwriting has been preserved, and facts have been mentioned which no one but the spirit could know. There is a great deal of fraud and tricks of sleight-of-hand, yet there is the genuine, and this is often found where least heralded.

B. F. French: Q. Professor Darwin in his writings talks of a great experimenter making experiments in producing the various forms and species of life. If life already existed, as exemplified in the experimenter, what need of further experiment? Where did the experimenter come from, and who experimented with the life of the experimenter?

Mr. Darwin also in connection with atoms and molecules, uses the terms God and God Junior. Are such terms proper? Do they convey any real knowledge to a student?

Mr. Darwin also holds that atoms and molecules possess intelligence. Can mere chemical attraction or affinity rightfully be called intelligence? Can intelligence exist save as to the property of a living organized entity which is capable of acquiring knowledge and retaining it by memory?

AGENTS WANTED.

Agents wanted in every town and city for the sale of "Mediumship and Its Laws." For terms, address Hudson Tuttle, Berlin Heights, Ohio.

similar mistake, which following researches will correct. For the time being, however, the doctors seem to think they have found the elixir of life in salt water.

Of Mr. Darwin's use of the term God, of course he gives it a new meaning, one which sounds rather disrespectful, and is not self-luminous. But what is God? It is a term which means just what the user intends, no more, no less, but it is a Joss stick or the sun.

Intelligence such as we comprehend, as mind, thought, reason, can only exist in connection with a living form, yet there is what may be called Cosmic Intelligence, simulating the intelligence which is ours, and mistaken for it by those who talk of universal mind, an all-knowing God. Such intelligence, force, energy, must reside in every atom and form a part. Such an intelligence cannot be supposed to reason, for reason is placing cause and effect together—a process of the finite. It cannot think, for thinking presupposes the finite process of reproducing previous impressions. It cannot have memory, for by that means it could acquire knowledge, and it must have been as perfect at creation's morn as after a million ages.

To be clear, to understand ourselves and make others understand, elemental as it is, the grouping of atoms and arrangement of re-arrangement of molecules is known as chemical affinity, and although its results appear to conform to our conceptions of intelligent action, what do we gain to call it intelligence? Do we not see in the evolution of matter, side by side, the evolution of spirit? After a while though endless transformations through the development of man we see the growth of an individualized intelligence. In matter in its various forms we constantly catch reflections of the cosmic forces, concentrating in the supreme end—the evolution of an independent thinking being.

E. C. G. Myrtle, Idaho: Q. Do chronic diseases affect the spirit?

A. For a time they are reflected by the spirit, but are outgrown as it advances. There are no diseases in spirit. The soul cannot be diseased, and even if it were, it would be harmonious. The fact that spirit exists is preserved is evidence that there is sustained equilibrium between all forces which sustain that existence. Such equilibrium is that of perfect health.

Z. F. Vallier: Q. Is it possible for astrologers to foretell the future with any degree of accuracy?

A. We do not believe that astrologers, that is by their so-called science enabling them to calculate by the stars, can foretell the future. They may use these processes as a means of mental concentration by which they are enabled to receive impressions from superior spirits who by a clear comprehension of causes and effects are enabled to correctly prophesy.

Tuscarawas (O.) Spiritualists.

A friend writing from Port Washington, Tuscarawas county, Ohio, Feb. 22, 1901, among other good things says:

"It is a lamentable fact that the Spiritualists of Tuscarawas county (and there are many of them) if they only had the courage of their convictions, do not come in from their seclusion, do not have social and intellectual feasts near home often. I feel it a great void that I have none, or very little opportunity, to associate and converse with those who have the same aspirations and regard for everything that is good, beautiful and true, as taught and exemplified by modern Spiritualism as I have. By all means continue the first Spiritualist Society of Tuscarawas County; although I think it is not doing the work that under different circumstances it could and would do. Do not disband. The time may come, and come soon, when the everlasting truths of Spiritualism will be as universally accepted and taught as the fact of the roundness of our earth and its revolutions upon its axis and around the central sun. When God, in His wisdom, will not be long in the fact of the existence of the spirit spheres and the intercourse of its inhabitants with the denizens of earth, under proper conditions, will be universally accepted. It will be a source of satisfaction to everyone of us that we were of the first to discover and accept the new, though always existing, fact."

"Therefore, by all means, continue our little association, nominally at least, and until we are able to do more. This is the character of the writing. It has been unmistakable in the style and manner of the one from whom it purported to come; the handwriting has been preserved, and facts have been mentioned which no one but the spirit could know. There is a great deal of fraud and tricks of sleight-of-hand, yet there is the genuine, and this is often found where least heralded."

B. F. French: Q. Professor Darwin in his writings talks of a great experimenter making experiments in producing the various forms and species of life. If life already existed, as exemplified in the experimenter, what need of further experiment? Where did the experimenter come from, and who experimented with the life of the experimenter?

Mr. Darwin also in connection with atoms and molecules, uses the terms God and God Junior. Are such terms proper? Do they convey any real knowledge to a student?

Mr. Darwin also holds that atoms and molecules possess intelligence. Can mere chemical attraction or affinity rightfully be called intelligence? Can intelligence exist save as to the property of a living organized entity which is capable of acquiring knowledge and retaining it by memory?

The foregoing questions are representative of those which are almost daily presented by correspondents, showing the interest Mr. Darwin's articles have awakened. I confess that the manner in which he treats his subjects is so different from my own methods of thought, which are respondent to the inspiration of those who write by me, that I fail to follow his meaning, and it would be folly for me to attempt to comment or interpret. The only experiments which have gained notoriety, in the supposed evolution of living forms were those of Bastian (recorded in Beginnings of Life) and the recent exploitation of Prof. Loeb and his assistants. Of the first, no one has ever been able to obtain the same results, and of the latter, the experimenter was misled. Of the latter, he undoubtedly labored under a somewhat

ON THE WING.

Notes of Work and Travel, by Pres. H. D. Barrett.

To the Editor:—Since my last letter I have visited Sturgis, Mich., West Superior, Wis., St. Paul and Minneapolis, Minn., St. Louis, and Kansas City, Mo. In all of these cities large audiences attended all of our meetings, and a great deal of interest was manifested in the subject matter of the discourses presented by the various speakers.

No doubt you have heard from the secretary of the Michigan State Association, with regard to the Sturgis meeting. Permit me to add that President Hutchinson was the right man in the right place, and that he labored faithfully and well to make the meeting a success.

In the point of numbers our church was filled at nearly every session with earnest seekers for the truth. They lacked only one thing—the ability to express their earnestness and enthusiasm in the "spoken word." We were able to meet the expenses of the meeting. If Spiritualists would only learn to support their religion; to pay for what they get, and not expect others to pay for them, our movement would stand much better than it does at the present time. Some few of the workers were devoted itself and paid more than their just share of the expenses of the meeting. I have no word of condemnation for the faithful few, neither do I speak unkindly of those who refuse to give even a dime for the splendid intellectual and spiritual feast that the State Association spread before them. The idea of getting something for nothing has been the result of the individualistic spirit that has so long prevailed in our ranks. It is to be hoped that our people will learn the art of giving, so that the deficit of the Sturgis meeting may never be repeated.

The addresses of Mr. Geo. W. Kates, Eveline Arthur, Mrs. Martha E. Root, Mrs. Carrie Elfrida Curran, Hon. D. P. Dewey, and others, were all of a high order of excellence, and were surely worth in dollars and cents many times the amount that a number of those who heard them, annually pay out in tobacco and millinery bill for no purpose whatever.

Mrs. Kates' work was also excellent, and gave the best of satisfaction. Mrs. P. V. Jackson was also present, and did her part to present messages of comfort from the arisen loved ones. Mrs. May F. Ayres was at her post throughout the meeting, although she was far from well. She deserves much credit for her devotion to the cause of Spiritualism.

In West Superior the Congregationalist Church was filled with an audience, while the afternoon meetings brought out large numbers of intelligent people to listen to the addresses of the various speakers. Mrs. Clara L. Stewart, the efficient State President, planned this meeting in a very practical way, and managed the affair to the satisfaction of all concerned. Mr. Moses Hull gave a series of the ablest lectures I have ever heard. Mrs. Stewart gave several addresses were brief but always to the point and full of sound, practical advice and logical inferences. Max Hoffman's test work was pleasing to a majority of the people and created no little interest on the part of the outside public.

I remained in this city over Sunday and gave two addresses to large audiences in the Old First Church. I was surprised to see that the Theosophists, Mental Scientists, Roman Catholics, Universalists, Unitarians and Agnostics were in attendance upon all of our West Superior meetings. One gentleman remarked that Moses Hull's lectures had taught him more about the Bible than he had ever learned from his minister, and he had been a church member for thirty years. The Catholics took deep interest in our work, and were especially pleased with the lectures from the various speakers. The press of the city was eminently fair in its reports of the meetings, and in its comments upon the work of the several speakers.

In the course of the meeting, when calling upon one of the undertakers of the city to obtain extra chairs, Mrs. Stewart learned that the body of Mr. Eugene Todd, a prominent citizen, had been buried in the city cemetery, and that the address of his relatives could not be obtained; after due search having been made to find some one who knew him, effort had been given up and the undertaker had kept the body in the city until it would appear to claim it. He did not wish to inter the remains in the potter's field, because the man seemed to belong to a class in society that would warrant different treatment. He was offered forty-five dollars for the remains by the College of Surgeons and he refused to sell. Upon learning these facts, Mrs. Stewart at once declared that the body should be interred as becomes a civilized community. She set to work and in a very short time raised the amount necessary to purchase a grave and a complete burial outfit; the undertaker donated the burial robe and four dollars in money to the expenses, the balance was readily made up by Theosophists, Spiritualists and Catholics; the funeral services were held Monday, Feb. 18, at which Mrs. Stewart and your correspondent officiated. This was a Spiritualist funeral in all respects, and Mrs. Stewart is entitled to much credit for her kindly efforts to care for the remains of this unfortunate man. Nothing was known of him, excepting that he had been taken ill in the pines, brought to West Superior hospital, from which place he passed away after a few days' illness. It seems to me that this was practical Spiritualism rightly applied.

Our next point was St. Paul. Here the State Association and the N. S. A. held a joint meeting of three days' duration. The best of feeling prevailed from the opening to the close, and every speaker was at his or her best when ever called upon to address the multitudes.

Here I met many true and tried friends of the earlier years of my life, for it was in St. Paul that I made my abiding place upon leaving my home in New England for the first time. Four brief but busy years were spent in the state of the "North Star." On the occasion of this visit I found many friends of those days to greet me once again, and it was indeed a pleasure to take them by the hand, but a majority of the old-time associates had taken their leave of life and gone on to their homes in the great hereafter. It was like a return visit to an old homestead, but it was made sad by the many missing faces, and by the failure to hear the tones of voices that were, in those days, dear to me. Reflecting upon the fact that so many had gone to their eternal home, I could not but wonder how great the changes of life and how the years swiftly roll away. The thought came to mind, what a mockery life would be were there not another and a better life in which the souls of men could once more meet and greet their own.

Mrs. H. E. Lepper, a pioneer worker in

the great Northwest, was among those who had gone before. Others, too, not so well known in the world, have joined her in the great beyond. Merrill Byder, Mrs. A. P. Clifton, and others, who were among the missing, but their spiritual presence was made known to us by the friends who spoke to us from the platform, and we were made glad by their assurances that they were free from all pain and sorrow in their new abodes.

The meeting itself was a series of successes from the beginning to the close. Splendid thoughts were brought out at the morning conferences, and the afternoon and evening meetings were full of instruction and replete with eloquence and oratory. President Maxwell was in his glory. He worked incessantly and made the meeting a happy one to all who sought the quiet of the hall to receive spiritual light and life. Mr. Kates and his devoted companion put their best energies into the work, and made every one feel at home. Mrs. G. W. Tryon gave one of the ablest addresses to which I have had the pleasure of listening. Mrs. Cooley, Mr. W. J. Erwood, Mr. J. F. Raymond, Mrs. Martha E. Root, Mrs. Clara L. Stewart, Mr. and Mrs. J. P. Whitwell, all spoke to the point and gave many uplifting and helpful suggestions. I must not forget the inspiring utterances of C. D. Prudden, the president of the N. S. A. The addresses of welcome by Mrs. Whitwell and W. C. Edwards foreshadowed the future success of the meeting. They spoke from the heart and made all visitors welcome.

At the Sunday meetings, standing-room was at a premium, and the evening session was so largely attended that the hall would not hold the people who endeavored to listen to the utterances of the various speakers.

The Sturgis meeting was held in Odeon Hall on Grand avenue. Our audiences ranged from 300 to 700 at every session, and we listened to some of the grandest thoughts that were ever presented to a Spiritualistic gathering. Moses Hull fairly outdid himself, as did also George W. Kates, Miss Mary Gale, and Mrs. G. W. Tryon. The last of June, such perfect days, the heavens so blue above us, and the air so balmy, that it seems a sin to be indoors. Think of it, you who are hovering around your fires, with heavy snow, and temperature below zero, and then just imagine what our pleasures are in this lovely climate.

Monday was the usual conference, subject for discussion, Organization. In the evening a progressive enchanter party given by the Ladies Aid. Tuesday afternoon a lecture by Mrs. M. J. T. on a subject given from a friend just before the meeting began. Wednesday afternoon a fact meeting which was most interesting in the gathering of facts, and the unfolding of individual experience. Thursday Mrs. T. gave a most interesting lecture, followed by her readings. Friday, conference, subject, The Theory of the Destiny of Man.

Saturday I lectured again, and was uplifted by the spiritual outpouring. I closed as I always do with readings. In the evening there was the usual camp dance, and Saturday saw a goodly number of new arrivals, making the camp very lively.

Sunday, March 3, Mr. J. C. Wright gave a most interesting lecture. In the afternoon Mrs. T. gave a very fine lecture, and finished with readings. Mrs. Elsie Moss, the well-known materializing medium, is on the grounds, and has been ever since the camp opened, and is giving fine satisfaction. Mrs. Moss has been here every year since the camp opened but two, and has done much to bring this knowledge to the people.

There is a Marion Skidmore Library on the grounds, that contains many choice collections, and is well stocked. She has a very fine collection of about one hundred volumes of choice books from Mr. Milton Rathbun, of Mt. Vernon, N. Y., which was most kind of him. Mrs. Milton Rathbun is here with her son, for his health, and I am most happy to state he is improving.

Mr. Wright's classes are still being held, and are full of interest, with fine attendance. Mrs. T. is a devoted wife, and her husband, arrived Saturday, for short stay, and she has kindly offered to lecture on Tuesday afternoon of the coming week.

There are several things on the wing for the present week, that promise much for the camp. Mrs. Kate Stiles has been unable to arrive as yet, but we hope to see her ere the week closes. So the time hastens on, and ere many days the camp will be a memory to be one of the choicest of earth's experiences.

G. H. Brooks.

eloquently to his assembled friends. The good doctor had the misfortune to break his right arm early in the winter and is but slowly recovering from the effects of the winter accident. His spirit remains unbroken; his heart is sound to the core and his soul is fairly aflame with love for Spiritualism. Horatio Gates is a hard-working president of the local society and did everything in his power to make the meeting a success. The same can be said of Mrs. Langdon, an excellent vocalist, Mr. and Mrs. Baker, Mr. and Mrs. Chandler, Mrs. Beckman, and many others.

On all the city and towns we have mentioned I find that the N. S. A. has many staunch friends, and its opponents are growing less numerous and the difference they have manifested is being overcome through the missionary work now being carried on by Mrs. Sprague, Mr. and Mrs. Kates and myself. If our wealthy Spiritualists would but endow the N. S. A. handsomely, this missionary work would be extended and the influence of the N. S. A. made more potent for good.

The time has come for co-operation. The individualism that has so long cursed our movement is slowly receding into the background. May the day soon come when it will be known no more.

The so-called creed of the N. S. A. has received very little criticism in the sections thus far visited, those who have examined it with care now confess they find little in it to criticize; while those who refuse to study it, or to acquaint themselves with the purposes of the N. S. A., are still complaining of both it and the organization that put it forth. These latter foes of our cause are less numerous than they were formerly, they realize that "in union there is strength," and are beginning to sink their prejudices into the higher gospel of altruism, through which we may all be benefited by all, and all by each. Yours for the cause,

HARRISON D. BARRETT,
Kansas City, Mo. Pres. N. S. A.

LAKE HELEN CAMP.

Notes of the Doings at the Southern Cassadaga.

Another week has closed, full of interest and spiritual thought, that has, I am sure, been of benefit to the people. The weather, which has been quite unpleasant of late, has taken a decided turn for the better. It is warm and very pleasant; the climate is just about what it is in the North in the middle of June. Such perfect days, the heavens so blue above us, and the air so balmy, that it seems a sin to be indoors. Think of it, you who are hovering around your fires, with heavy snow, and temperature below zero, and then just imagine what our pleasures are in this lovely climate.

Monday was the usual conference, subject for discussion, Organization. In the evening a progressive enchanter party given by the Ladies Aid. Tuesday afternoon a lecture by Mrs. M. J. T. on a subject given from a friend just before the meeting began. Wednesday afternoon a fact meeting which was most interesting in the gathering of facts, and the unfolding of individual experience. Thursday Mrs. T. gave a most interesting lecture, followed by her readings. Friday, conference, subject, The Theory of the Destiny of Man.

Saturday I lectured again, and was uplifted by the spiritual outpouring. I closed as I always do with readings. In the evening there was the usual camp dance, and Saturday saw a goodly number of new arrivals, making the camp very lively.

Sunday, March 3, Mr. J. C. Wright gave a most interesting lecture. In the afternoon Mrs. T. gave a very fine lecture, and finished with readings. Mrs. Elsie Moss, the well-known materializing medium, is on the grounds, and has been ever since the camp opened, and is giving fine satisfaction. Mrs. Moss has been here every year since the camp opened but two, and has done much to bring this knowledge to the people.

There is a Marion Skidmore Library on the grounds, that contains many choice collections, and is well stocked. She has a very fine collection of about one hundred volumes of choice books from Mr. Milton Rathbun, of Mt. Vernon, N. Y., which was most kind of him. Mrs. Milton Rathbun is here with her son, for his health, and I am most happy to state he is improving.

Mr. Wright's classes are still being held, and are full of interest, with fine attendance. Mrs. T. is a devoted wife, and her husband, arrived Saturday, for short stay, and she has kindly offered to lecture on Tuesday afternoon of the coming week.

There are several things on the wing for the present week, that promise much for the camp. Mrs. Kate Stiles has been unable to arrive as yet, but we hope to see her ere the week closes. So the time hastens on, and ere many days the camp will be a memory to be one of the choicest of earth's experiences.

G. H. Brooks.

The Priests, the Woman and the Confessional. This book, by the well known Father Chignoux, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Fulfillment of Human Life." By E. D. Babbitt, L. D. M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

DISTILL YOUR DRINKING WATER

"Puritan" NEW PROCESS WATER STILL
A new remarkable device. So simple a child can operate. 22,000 already sold. Outcomes delighted. Entirely different and far superior to any filter. Simply set it over your coffee pot, and draw out your water with any kind of water and let it boil. Clouds of steam are drawn into the air, with oxygen, and condensed, furnishing plenty of pure distilled water for family use, clear as crystal, soft, sparkling and delicious. All impurities, soft, fever and disease germs, alkali, lime and other health-threatening materials are left behind in the bottom of the still, and you'll be astonished to find your health, feelings and complexion. Prolong life, prevent disease, and guarantee it to cure or beat any complaint. \$25.00 in this little known method for making it absolutely safe, pure, delicious, and removing all impurities by using the "Puritan" NEW PROCESS WATER STILL.

Write today for our FREE AGENTS AND SALESMEN WANTED—MEN AND WOMEN. VALUABLE FREE LITERATURE. \$100.00 MONTHLY AND EXPENSES. WRITE QUICK. HARRISON Mfg. Co., 225 E. Madison St., Chicago, Ill., U.S.A. (This firm is reliable and we heartily endorse the use of distilled water.—Editor.)

LIFE BEYOND DEATH.

Being a Review of
The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,
Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo, Cloth, 342 Pages.

After a review of the beliefs held by the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "otherworldism" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration. The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

For Sale at this Office. Price \$1.50. Postage 10c.

Great Work by a Great Author.

"THE UNKNOWN"

—BY—

GAMILLE FLAMMARION.

"The Unknown" created a marked sensation in France when first published. It treats on incredibly, credulity and can scarcely fail to arouse the greatest interest in this country. It is an eminent scientist's study of the phenomena of the spirit world, touching upon the various physical manifestations the author cites many facts, absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredibly, credulity and can scarcely fail to arouse the greatest interest in this country. It is an eminent scientist's study of the phenomena of the spirit world, touching upon the various physical manifestations the author cites many facts, absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales.

For Sale at the Office of The Progressive Thinker.

Three Remarkable Books!

"The Divine Pedigree of Man."

"The Law of Psychic Phenomena."

"A Scientific Demonstration of the Future."

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Thomson Jay Hudson, LL. D. This is a most remarkable work, demonstrating the existence of the Soul and Future Life. It is scientific throughout. Price \$1.50. Dr. Hudson's work on "The Law of Psychic Phenomena" is also valuable. Price, \$1.50. His "Scientific Demonstration of the Future Life" should be read by all. Price \$1.50. For sale at existence of the Soul and Future Life, this office.

"THE LANGUAGE OF THE STARS."

A Primary Course of Lessons in Celestial Dynamics.

BY THE AUTHOR OF "THE LIGHT OF EGYPT."

This important primary work is the first practical exposition of the Astro-Magnetic forces of Nature—in their relation to man—that has yet been issued by the American press. It contains fourteen special lessons, embracing each department of human life, in such plain, simple language that a child can understand the elementary principles laid down. And in addition to these lessons is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro Dictionary. This work is illustrated with special plates.

For Sale at this Office. Price, Fifty Cents.

CELESTIAL DYNAMICS,

Being a Normal Course of Study in the Astro-Magnetic Forces of Nature.

BY THE AUTHOR OF "THE LIGHT OF EGYPT," "THE LANGUAGE OF THE STARS," ETC.

A magnificent and complete course of Astro-metaphysical study, embodying Vital Principles of Life, Mental Force, Sickness and Disease. With the only true and really scientific method of treating the sick successfully. Mental Healers, Re-mediums, and all who practice the Healing Art Divine should give "Celestial Dynamics" a thorough and impartial study, and thus learn the real cause of their frequent failures.

No Astro-Student can afford to be without this work, if he would understand the Meta-physics of Astrology.

This work was specially prepared for publication to meet the demands of a large and very earnest class of people who cannot afford to pay for a regular course of instruction under a qualified teacher. And those who can afford this privilege will find the work an invaluable text-book to their studies.

The Price is One Dollar Only, and is within reach of all who seek light. For sale at this office.

"The Gospel of Buddha. According to Old Records." Told by Paul C. Brunton. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their spiritual bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spirit of a teacher, and characterizes all of Miss Brunton's literary work. Price, cloth, \$1; paper, 75 cents. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"Wedding Chimes." By Delphi Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price 75 cents. For sale at this office.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their spiritual bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spirit of a teacher, and characterizes all of Miss Judson's literary work. Price, cloth, \$1; paper, 75 cents. For sale at this office.

