

RENDING THE VAIL

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TWO GREAT CAMPS.

A Visit to Chesterfield and Lily Dale.

After an interesting week at Chesterfield—my third visit to that camp—I reached home Saturday evening, July 26, to find Mrs. Howe about as I left her, busy with household affairs. She is feeble, and the only reason she is not sick in bed, enjoying the inspiration of a good nurse and doctor, is because she has not time to be sick, and I am in the same fix. Some pessimists have had me laid out ready for the undertaker for several years, but I am a lively corpse, and propose to work for 10 years yet.

Sunday morning the brother of Mrs. Wood, of Lily Dale, called to engage me for the funeral rites of his sister, Monday at 3 p. m. This was a sad shock to us. In her cottage we have spent many pleasant seasons, and the last days of her life were spent at camp where in Mrs. Wood's cottage. Her visible absence will be deeply and sadly realized by hundreds who have shared her cheerful home, but the same time her social life, while we look through the mist of sense to the splendors of her new life and spiritual home. Mrs. Richmond offered an invocation, thrilled with tender thoughts and uplifting spirituality.

I missed the address of Hon. A. B. Richmond, Monday forenoon, which I much regretted. He is hale and happy as a boy. I heard part of the very able and interesting discourse of Rev. E. A. Wiggin Sunday afternoon, which emphasized the spiritual significance of Spiritualism.

Mrs. M. E. Cadwallader is here, and I just heard her say that she likes this beautiful camp better than any other place she was ever in in her whole life. Prof. Lockwood's last lecture Tuesday morning was rich and strong. I would like to report some of the strong expressions it contained; but will not attempt to give it now. But it was vitamins, drink and lodging to the prepared intellect.

Prof. McDonald sang in his charming style. He must be heard to be appreciated. I have not eaten at a better table anywhere than that which invites the appetite at Hotel Grand, under the management of E. R. Abbott. The cooking is excellent, the service is prompt, and the most exacting taste and hygienic critic, and the attentions prompt and cheerful.

I met my old-time friends, A. C. Gratton Smith, of Painesville, Ohio, and H. L. Tibbels, who took the first prize in the national contest for best picture of President Garfield many years ago. Reminiscences of loyal friends and friendships are not only pleasant, but full of psychic benefits as well.

Here, too, is that remarkable man, ex-member of Congress and founder and for many years editor of the *Kansas City Journal*, Col. J. W. Brown, who is a Spiritualist, never ashamed of his faith, and has no apology to offer for believing in mediums and all phases of manifestations of phenomena.

Here, too, I was surprised to find Mrs. Fixen of Chicago, whose lively presence at Hankson's Lake added so much to the social cheer of those dark, rainy days.

Eber W. Bond is also taking in Lily Dale, appreciating the many good things constantly being realized within these sanctified grounds. Do not be startled at the word sanctified. It is not the Jewish Jehovah that gives it the holy aura, but the intellectual baptisms of our Wrights, Lockwoods, Richmonds, Wigginses, Watsons and others, and the spiritual quickenings and moral vitality that fall upon it, like celestial manna after the storm and the stilling of the sweet silences that invite the emotions of growing souls.

A word or two of Chesterfield. There was much that transpired during the week I was there, July 19 to 20, worthy of being reported and made a part of the world's intellectual heritage. Hon. H. Brown, of Fort Worth, Texas, did active work, improvised poems, one on three subjects presented by the audience, in which he took the most selected to compare and gave alternate stanzas, each responsive to the thought of the other, and to the questions as given. This appeared to be a surprise to many—a novelty even to any other platform phenomena.

J. H. Mendenhall, who for fifty years has been writing books and pamphlets, and delivering public addresses, said he had never been so impressed by any platform work, as he was Sunday, July 20, when Mrs. Brown and Prof. Harrison D. Barrett were the favorite speakers, and Mrs. Bopp gave tests from the platform.

I was especially impressed with the uniform kindness shown me by all, which was a physical tonic and rest, and a mental support and inspiration, long to be remembered. President Elligson was genial and generous; Miss Flora Hardin affable, entertaining, bright and cheerful, and her frank outspoken style and truthful sincerity impressed me as a noble sample of representative character, such as Spiritualism endorses and cultivates.

Mrs. Harbin, of Indianapolis, is in much favor as a reliable medium. Mr. Carver, from Southern Kansas, whom I knew at Liberal, Mo., nine years ago, told me she gave him the best test of his lifetime.

Mr. Finney, of Grand Rapids, Mich., seemed to be doing a good work, and he certainly did me a good turn by his strong magnetic treatments.

The new auditorium, a splendid building as much admired. The trolley lines from Anderson to Muncie, via Chesterfield, are the best I have found anywhere and make about 35 miles an hour.

I was profoundly impressed with the experience and noble character of the soldiers from the National Home, whose joy in the new life they find in Spirituality was a benediction to witness.

Mr. Cunningham said within the three years since he found this light he had enjoyed more than in all his life before, and his fellow soldier, whose name I forget, testified in like manner. Together they arranged for one to go with me to Muncie—15 miles—and see me to the train, and they paid the fare on the trolley, and were glad to see me. They glowed with the light and love of the spiritual gospel, and exemplified its highest teachings.

Chesterfield is a splendid camp, and thousands through the grounds every pleasant Sunday.

LYMAN C. HOWE.

"After Her Death." The story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining the phases of the life of the dead, the revelation of Spirituality, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth \$1.

"The Kingdom of Self-Control." By Wm. George Jordan. A treatise of the virtues of the tongue, the heart, the eye, the supreme charity of the world, the revelation of science, power, etc. Price 80 cents. For sale at this office.

CULTIVATION OF THE FEELINGS.

An Inquiry Concerning the Relation of the Feelings to the Sense of Reality.

HINTS THAT THE THOUGHTFUL MIND WILL DO WELL TO CONSIDER WHILE SOJOURNING ON THE MATERIAL PLANE.

The subject of the relation of force and phenomena of cause and effect, in regard to material activities, is one of supreme importance to mankind in the solution of life's problems; one that has hitherto been ignored, but is now beginning to attract the attention of those who are searching for further light on this subject. It is one that deserves the most careful consideration and the most emphatic declaration in research. Throwing the eye of reason upon man's past experience, he tries to measure the value of that collection of feeling and beliefs of which he finds himself possessed; and the first thing he discovers is their character—a mass of incongruous materials, a congeries of unreasoned opinions which he knows not when nor how they were formed. Its elements have been put together under all kinds of influences, without any conscious intellectual process; therefore, we can have no assurance of

In order that we may have such assurance, we must unweave the web of experience which we have unconsciously woven, that we may begin anew in order to obtain a clear and distinct consciousness of what we really are. We must free ourselves by a deliberate effort from the influence of custom, prejudice and tradition with which our consciousness is overlaid, or rather, in which it is involved, and begin anew under the guidance of reason and demonstrated facts. The method of doubt is the sine qua non in this process, for doubt must precede inquiry. The rule is, the force of custom, prejudice and tradition is regarded as a finality; and what is regarded as real, for the time being, to the individual, a reality to which he is bound to adhere, and which he feels he must maintain.

Careful observation and recorded experience of others will show that whatever one has been most in contact with, has most aroused and brought into activity certain feelings or states of consciousness. These grow and are developed by the stimulus of environments. Much light can be thrown upon this subject by the quotation of a few paragraphs from an article in the *Metaphysical Magazine* for July, 1895, which contains the utterances of Prof. Elmer Gates regarding his experiments in Psycho-Physics. He says:

"My experiments reveal that the mind actively creates the structures which the mind embodies or manifests. The process must begin with the first stages of brain-building and be pursued systematically to the end of the process, to create in the brain those structures which govern different portions of the body. [What a lesson is here for parents in the development of the brain structure of their children!] But the potentialities contained within the mind must be manifested, one by one, from the least to the greatest. While the mind is manifesting what is within, it can do this on the material plane only through the outer forms. It builds for itself forms and structures through which it can express what it senses."

In 1879, I published a report of experiments showing that when the breath of a patient was passed through a tube cooled with ice so as to condense the volatile qualities of the respiration, the jollies of rhodopsin mingled with those condensed products, produced an observable precipitate. But within five minutes after the patient had breathed the mixture, a brownish precipitate which indicated the presence of a chemical compound produced by the emotions.

"This compound extracted and administered to men and animals caused stimulation and excitement."

"Extreme sorrow, such as mourning for the loss of a child recently deceased, produced a gray precipitate; remorse, a pink precipitate, etc."

My experiments show that irascible, malvolent and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritious value which stimulate the cells to manufacture energy."

"I have succeeded in entirely eliminating vicious propensities from children with dispositions towards cruelty, stealing or anger. In curing a bad habit, I would for every evil tendency, image or arousing, existing in some part of the brain, create a greater number of the opposite kind of memories, and keep them active a greater number of times each day, until the old structure had disappeared and new ones had been formed."

The process does not require the assent of the patient any further than to take the course of studies.

"He may not desire to abandon a certain habit or practice; yet, by the force of brain building, that motive can be eliminated."

"It is possible in three months' time to develop structures which will cause a patient to feel disgust for what he had previously relished and desired."

The above stated experiments demonstrate on a scientific basis (1) That the feelings grow and are developed by their exercise, creating brain structures to give them expression; and (2) That the feelings give rise to certain actions which, acting on the nervous system, produce various states of consciousness corresponding to the character of the feelings that give rise to them. These great facts demand the most serious consideration.

What is accomplished by the operation of these principles unconsciously in childhood and youth, and without their recognition and therefore determined by the prevailing customs, prejudices and traditions, may by their recognition and application be directed as to result in the greatest good and benefit to mankind, instead of, as now, in conditions in which man's worst enemy is man; giving rise to war, despotism, slavery, extremes of wealth and poverty, and all manner of crime.

The first essential thing to do is to recognize the relation between feeling and human conduct. Viewed in its right light, there is nothing more obvious; and yet, as a factor in the solution of life's problems, it is utterly ignored. It is strange that men do not recognize cause and effect in regard to feeling and conduct. Prof. Brann says: "These first forms of life all have a motive power, proper to their nature, which carries them on to ever greater perfection to a more perfect development. And this propeller, this guide, is desire."

"Desire for what?"

"Why, for nothing but growth, development, freedom and happiness." (*Masterly of Fate*, p. 21.)

Another writer, editor of *Now*, a journal of the temperance cause, says: "Consciousness has its rise in sensation. I feel, therefore, I am the affirmation of life. I feel, therefore, I think is the affirmation of consciousness. We are

conscious of being only because we feel. It is with feeling (sensation) that we feel. It is with feeling alone that we know. All phenomena begin and end with feeling. There is as far as the individual is concerned nothing but sensation. It is with myself alone that I deal. I can never know anything that I do not first feel; therefore, there is no universe to me except that which I feel. When I am non-existent, then there is as far as I am concerned only non-existence. All my knowledge, all my reasoning, all my duty lies with myself. I can know only self—can labor only for self."

"Once let a person grasp the meaning of these affirmations: I am, first, feeling; and it is only feeling that I know. Then and not till then, there is to him a possible mental science. Till then, it is a mental philosophy."

"Recognizing feeling as the only phenomenon with which we can deal, we shall begin to classify feelings; shall seek the origin of laws. From this will come a practice founded upon this science. This practice will be the art of thinking."

"Until this view is taken and the practice of studying mental conditions takes the place of the attempt to study that which is not self, will there be any real science. When that time comes, there will be man where there is now only the common mass of humanity." (*Editorial in Now*, for June, 1902.)

All science has its basis on facts. They are the revelations of all knowledge. It is the study of the human conduct is the effect of a cause, a cause that is as persistent, immutable and universal as any other cause in nature. It is with this cause we have to deal; but unlike all other causes whose phenomena have their rise in the external world, that which gives rise to human conduct is a conscious cause—an irresistible desire to live, to enjoy, to be happy, from which arises the concern for our well-being and that of others. In other words, this desire is self love and the love of others; and the concern for their well-being is in proportion to the love we feel for them.

The desire to be and enjoy is the mainspring of all human activities. The character of which is determined by that of the feelings that give rise to them. Since these desires (loves) are capable of growth, development, unfoldment, culture by means of external forces on these conscious feelings, it is of infinite importance that we realize this great fact and regard it as the underlying basis of ethical science and education.

The aim and purpose of this writing is to impress upon the mind the all-important fact that what one feels to be real is to him real as long as that feeling remains. This may not seem so important at first view; but the more it is examined, the more significant it will appear. This great fact was recognized by the ancients, but no practical use was made of it so far as we know. It was passed on to posterity as a man thing, rarely the seat of the intellect. But writers in modern times leave out the phrase "in his heart," because the theory is that thought is the power that controls, directs and regulates all human activities, and the purpose here is to show what it is that moves to all voluntary, rational activity.

A false theory when accepted as true, not only leads astray by the employment of what are the possibility of means, but excludes the practical use of means in accordance with truth, and the employing the right means; hence we see the importance of the subject under consideration.

"In his heart" is a phrase in the way of this false theory; therefore it is stricken out. The word "heart," aside from physiological function, is always employed to express some kind of feeling. There are many words of which the latter rarely the seat of the intellect, but the seat of the emotions, and the like. Webster's second definition of this word (the first being its physical) is: "The seat of the affections or sensibilities, collectively or separately, as love, hate, joy, grief, courage, and the like; rarely the seat of the intellect; usually in a good sense when no epithet is expressed; the better or lovelier part of our nature; the spring of all our actions and purposes; the seat of moral life and character; the moral affections and character; as a good, tender, loving, bad or selfish heart."

Then, in the light of this definition we can see the meaning of the phrase "in his heart." The state of consciousness of the feeling expressed in the phrase "in his heart," but this does not fit the accepted theory.

Spinoza recognized this fact in saying the illusion of the finite; the illusion of sense, of imagination and passion, is the source of all error and evil to man. The "illusion" is the false sentiment that seems a reality.

This "illusion" of sense, of imagination, of passion, is not only the source of error and evil, but in consequence, it gives rise to the sense of reality.

The heart, then, being the spring of all our actions and purposes, and their rise in the feelings, and the feelings giving rise to the sense of reality, how can we think and act only in accordance with our feelings, whether they be good or bad?

The significance of this subject will now appear. The facts of human conduct reveal their cause; at first, involved and enfolded germs, waiting for growth, development, unfoldment, culture. This being effected by their exercise, that being the law of their development. These germs innate in man are the element of his constitution. When that exercise is duly, orderly, completely and harmoniously directed, the result will be at maturity the complete individual.

The various feelings, germinal at first, are perfectly adapted to all the needs and requirements of life, prompting to the supply of his material needs and wants and the unfoldment of his moral and spiritual nature.

Therefore, the rational and necessary method of the needed development and unfoldment is to so direct the right exercise of these feelings in their due order, at the right time and in the right manner. There is no other method for the accomplishment of this grand purpose.

There is not a moment in our conscious life, but what we are subject to the stimulus of this exercise which is unconsciously developing and shaping our character, and is the means by which our destiny is fixed.

"Thus we are the arbiters of our own fate. The forces that impel us to action are within ourselves; but the stimulus that arouses the exercise is from without, and for us to create and direct. When this important fact is clearly apprehended, we will employ the right stimulus to bring into exercise the

right feelings at the right time and in the right manner.

This is the law of being, termed Auto-Suggestion; thinking by a series of affirmations, suggesting what is good and establishing and holding them in consciousness, and the process of time the feelings that are thus developed and unfolded will dominate the life. Hitherto such suggestion had its rise in environments and unconsciously induced; and the affirmations were such as the feelings unconsciously suggested by their being aroused, were the most pleasing which we have the most effectual in the development of good character.

It is a universal law of human conduct that the strongest feelings not only dominate the life but give rise to the sense of reality—in what persons feel, whether the feeling be founded on selfishness or not, the feeling is alike strong and vigorous."

"The fundamental law of human conduct, from which none escape, is this: Man employs every means at his command, and pursues every interest which he feels (and therefore thinks) will best satisfy his strongest desires and most effectually promote his welfare, present and future, and avoids as best he can those evils that he fears will bring him pain or misery."

When this law which all must obey is clearly apprehended and appreciated, the only thing to consider and determine is the character of the strongest desires and judgment in avoiding evil; for when the right feelings exist and are the stronger, there only remains the process of employing the right means at the time and in the right manner.

It is undeniable that the feelings that should dominate must be the moral sentiments and spiritual aspirations, under the control and sanction of which all other feelings must act.

The question of the feelings being thus disposed of, we have now to consider the question of means to regard nothing in the way of satisfaction of desire to be accomplished without the employment of means.

Here the will is employed. There is scarcely a word in our language that is more frequently employed, and as little understood as this word. A careful analysis of it will disclose the fact that various elements are combined in it, making up a whole. There is a desire or feeling that initiates the act; and gives rise to the motive; but the will has nothing to do with that. It deals only with the means with which the motive is concerned. There is first felt a determination to do; and the judgment is brought into requisition to discriminate as to the adequacy of means, and then a choice is made, followed by action.

This process is the will in operation. The motive requires (1) determination to accomplish; (2) judgment to discriminate; (3) choice in the employment of means—all actuated by desire seeking satisfaction. When the first is weak the act will not be vigorous and persistent; and if strong out of proportion to the will, characterized by obstinacy, will result in failure, and will result in vacillation, indecision, changeableness, often so defective as to cause failure; lack of choice results in loss of opportunity or neglect of means in the accomplishment of the act. But when all these elements are active and vigorous, and operate in harmony, the conduct will be of the same character as that of the desire or feeling that prompted the act.

Now, when that desire or feeling is right, the law above mentioned will in its operation inevitably bring the solution of all the problems of life. But whatever definition of the will may be given, it will fail to satisfy most people because their meaning of words and different states of feeling give rise to a different subject. The only question the same subject. How shall the desired state of feeling be reached? Or, rather, what combination of feelings, so necessary to the accomplishment of life's true purposes can be secured? The elements are innate in the mental constitution; the capacity to comprehend and to act, the capacity to persevere and persistent desire to enjoy and be happy, is the efficient incentive; but there is a mass of error and absurdities accepted as indisputable truths, and the feeling that is in them gives rise to the sense of their reality.

The lessons of childhood and youth, unconsciously imbibed, become so rooted and interwoven in the mental structure, that they are felt to be realities, without any regard what to the reality. The guidance of reason, reason and even demonstration are of no avail. The fact that any feeling, or whatever it may be founded, while it gives rise to a sense of reality of the thing felt, it does not give rise to the fact that the feeling is as likely to have a false as a true foundation. This fact is not even dreamed of, but it must be fully understood and appreciated as the first step in this great work. The rest will be easy to follow, but the non-recognition of it operates as an efficient barrier.

A few examples, familiar to all, will serve as illustrations of the foregoing facts and principles: One who has been born and brought up in the Southern states, felt that negro slavery was right and proper.

He was sincere and honest in the realization of that feeling.

The Mormons of Utah felt perfectly justified in the practice of polygamy.

The Jews were sincere and conscientious in offering sacrifices to appease the anger of Jehovah.

These are feelings that we regard as founded on error; yet that fact did not affect the force of the feeling, and the feeling was as real as the feeling of the Jews.

The philanthropist feels the wrongs and injustices of oppressing the poor; and the oppressor does not feel.

The devout churchman feels the sense of reality in the tithing efficacy of Christ's blood; and so we might go on ad infinitum. They are all honest, conscientious and faithful to their sense of reality. What they do not know is to them as if it did not exist, and, of course, has no consideration with them. They are utterly oblivious to the fact that what they feel to be reality is not reality, but a feeling. The other fact is that the feeling is as real as the feeling of the Jews.

The various feelings in the same subject, and having a different sense of their reality. This fact is ignored and loses its force on them.

E. J. SCHELLHOUS.

"The Attainment of Womanly Beauty of Form and Features." Based on Hygiene of Person and Health. By twenty physicians and specialists. Edited by Albert Turner. Of special interest and value. For sale at this office. Price \$1.

"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.

HEAVEN AND HELL.

Not Places, but Spiritual Conditions.

There are plenty of ministers who have brains and the great plenty of ministers who have reverence, but the ministers who are brainy without being cold, and reverential without being insipid are few.

The Rev. Dr. W. Hanson Pulsford, of the Church of the Messiah, Upland, combines intellect and heart, reason and emotion, in a way that is positively charming.

I heard Dr. Pulsford recently at the Memorial Chapel, Woodlawn avenue and Fifty-seventh street, and I am moved to say that as a preacher of the gospel which at one and the same time convinces the head and warms the heart Dr. Pulsford is without an equal in the city.

The sermon was a marvel of power, simplicity and inspiration, and before the last word of the wonderful discourse had fairly ceased to echo I found myself saying to myself: "It is a pity that every man and woman in Chicago could not have heard that sermon."

The doctor's theme was "Heaven and Hell," and his forty minutes' talk on the subject there was not a second when one might not have heard a pin fall—so intensely interesting was the speaker's thought.

"Heaven and hell are inward conditions," said the preacher, "not outward localities. The joy of life is the joy of being what you are; the misery of life is the misery of being what you are not. Don't be mean; if you are you will be punished. Be noble and you will be rewarded and your nobleness will be your reward."

"These things come about without any regard to priests and persons. Vain is the idea that by believing certain propositions about a murder that was committed at the beginning of our era we can cheat the jaws of hell."

"It is a dangerous delusion. We cannot juggle with the laws of God. We cannot escape the penalty or the reward of our acts."

"Live grandly and you are in heaven; live meanly and you are in hell. We do not go to heaven or to hell, but according to the character of our living, heaven or hell comes to us."

"Life is like a game of whist. We cannot determine what cards shall be given to us, but we can take the cards that are dealt out to us and play them as well as we can."

"And therein lies the whole thing. The man who lives his life well, who lives for truth and principle and the good that he can do for his fellows, is in heaven; while the man who lives carelessly, selfishly, carnally, is in hell. In a word, the man who lives as a man reaps the man's reward, and that reward is heaven. The man who lives the life of the brute gets the brute's reward, and that reward is hell."

Dr. Pulsford came to the Church of the Messiah in March, 1901, from Waltham, Mass., and his extraordinary reality, undying freshness of thought and statement, and most happy combination of intellect and erudition, true goodness and everyday common sense have put new life into the church and paved the way for a new era of all-around prosperity and usefulness—Rev. Thos. B. Gregory in Chicago American.

THE SPIRIT OF THE TREE.

I sat beside a giant tree,
Its gentle shade was over me,
Its bending branches seemed to say,
"We'll shelter you from heat to-day."

And thus I grew to love the tree,
So tender was its care of me.
Its shadows soothed me with caress,
And touched my heart with happiness.

Its dancing leaves were full of glee,
And told their secrets unto me;
The love tales of the singing birds,
The merry gossip without words.

About the winds that come and go,
And bring along the news they know,
From over land, and over sea,
To tell unto this kindly tree.

And forth again, the winds all bear,
The tree's own message, sweet and fair,
To kindred trees in far-off lands,
To those who dwell in forest bands.

All this, the spirit of the tree,
Confided quietly to me.
The tree and I are friends to-day—
We'll never in our lives betray.

The faithful pledge that we have made,
And signed within its circling shade,
The spirit of the tree is true,
And trusted friends like it are few.

AUSTIN STATION, CHICAGO, ILL.

Onset Cropping.

Once more we send greeting to the friends of The Progressive Thinker, and wish all could be here to listen to the grand teachings that it has been our privilege to hear. The lectures by the two veteran workers of our glorious cause, Mrs. Sarah A. Byrnes and Mr. J. Frank Baxter, were grand, and they are both a great credit to our cause.

Our conferences are of the best, and the lecture by Mr. Thomas Cross, of Fall River, should have been heard by all Spiritualists. Saturday will be Massachusetts State Day, and many speakers will be heard upon this occasion. The Bridgewater Band gives great satisfaction, both at the dances and at the spiritual concerts on Sundays.

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 of 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. D. Laurence. A good work for anyone to read. Price \$1. Paper, 50 cents.

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 R. Cooke, M. D. Dr. Cooke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some natives, 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 the hypnotic states they occur 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 Frederick B. J. Hornstrom, 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 cents.

The Theory and Practice. 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, and when the instructions 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.

Mind and Body, Hypnotism and Suggestion. Mind and Body, Hypnotism and Suggestion Applied in Therapeutics and Education. By Alvan C. Halphide, M. D., Professor of the Theory and Practice of Medicine in Hahnemann Medical College, Philadelphia. 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 Waking State; Treatment in Natural 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 Mesmerism; Phenomena of Mesmerism; Mesmerism and the Future; Mesmerism and the Nature of Sensitiveness; Clairvoyance and Mesmerism Practice. Price \$1.25.

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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 is a very valuable

OUR ECLECTIC MAGAZINE

OGGULT MYSTERIES.

THE OCCULT IN DREAMS.

Genius Often Led by Dream Effects.

Dream and even "dope" elements in the world of letters in times past have been accorded high places. Science has been indebted to them in less degree. And in nearly every range of accomplishment by man his work has been influenced by eccentricities almost too ridiculous to be detailed in their absurdities.

Recently the literary world was disposed to laugh when a fiction writer turned out a book based on dream-phantasy. However, there is historic basis in the assertion that Coleridge's great poem of "Kubla Khan" was composed in an opium dream. Voltaire in a dream conceived his epic "La Henriade," while asleep, and Sir Isaac Newton is known to have reached important scientific results in his dreams, and upon awakening demonstrated them to his own satisfaction. Goethe composed many of his poems while on the borderland of somnambulism.

ECENTRICITIES OF GENIUS.

Other eccentric acts and qualities of literary men are matters of common observation. Frederick the Great so completely regretted the loss of a favorite coat that he wore only three times in the course of his life. Napoleon would have nothing to do with steam. Rosina, the composer, dreamed of railway trains. Once when at the wish of a friend, he rode in one to accustom himself to them, he suddenly fainted, and after recovering declared that if he were not like that he should never have written "The Barber of Seville."

ENVIRONMENT OF WRITERS.

The whims of men of genius in the fury of composition are strange and often laughable. One of the commonest of these is that of being able to write only in a particular costume. Milton, when he was writing "Paradise Lost," wrapped himself up in an old woollen cloak. During many years Balzac did his work enveloped in monkish cowl and gown. Sardou, the author of "Mme. Sans Gêne," "The Sorrows," and many other popular plays, never for a moment abandons his black velvet cap. Buffon, the naturalist, was precise; he worked only in the full dress costume of his day, with frilled shirt, silk ruffles, and pendent sword.

Such eccentricities as those just mentioned do not serve to quicken a writer's genius. Once they have been adopted they continue to be followed merely because they have become inveterate. But there are other odd habits which seem actually to aid the literary workman. Psychologists explain that these practices stimulate the activity of the brain by increasing the local flow of blood.

HUGO WROTE STANDING.

Victor Hugo, when in the fever of inspiration, walked about his study, muttering like a lunatic. He wrote standing, and cast the finished pages on the floor. Schiller, oddly enough, could write only when his feet were incased in ice. Lord Chatham wrote his speeches between deep drafts of port. Rossini composed his operas in bed. Shelley, when he thought deeply, lay on the hearth rug with his head close to the fire. Jean Jacques Rousseau, the author of the famous "Confessions," meditated in the open fields under the full glare of the sun. In order to be quite abstracted from the world he would, according to a recent writer in the French Revue Universelle, stuff his ears with wadding, or hide his head in a haystack! J. Fenimore Cooper, when writing, filled his mouth with horse oysters, or little balls of licorice. Byron would write only when he sniffed the odor of truffles, with which he stuffed his pockets. Many authors require that their study tables shall be adorned with sweet smelling flowers.

Balzac toiled only by the light of many candles; and Zola, when he wrote of a Sunday, does the same. Another Frenchman, Verlain, the decadent poet, was most highly inspired amid the din and chatter of Parisian cafes. Darwin, before setting himself to work, would scrape at an old violin.

Tennyson and Maubert could not endure noise, and Carlyle, to escape the din of the streets and bells, would lock himself in a hermetically sealed room. Baudelaire, maddest of geniuses, had more than abnormally delicate sense of smell; he always had perfumes about him when he labored, and he could not live in Belgium "because the trees had no fragrance."

LOVE MADNESS IN EARLY YOUTH

Dante fell in love at 9 years, Byron at 8. The latter, on hearing at 10 that his beloved was about to marry, almost fell into convulsions; and he actually did fall into convulsions when he saw Keats die. Sir Humphrey Davy, on making a discovery, would dance about in his slippers.

Schopenhauer, the philosopher, became furious whenever anyone spelled his name with a double "n," and refused to pay debts that he owed to such persons.

Many men of genius have been almost incapable of expressing themselves in public. Addison never spoke in the presence of strangers. Virgil was stupid in conversation and seemed a quite ordinary person. Dryden said of himself: "My conversation is slow and dull. I am none of those who endeavor to break jests in company or make repartees."

FORGETFULNESS OF THE GREAT.

One of the commonest faults of genius is forgetfulness. Newton, when he left his room to seek for anything, usually returned without it. It is said that he once rammed his nose's finger into his pipe. Mozart often inadvertently cut his fingers when carving metal. Beethoven often went out hatless, or left his coat on the grass when returning from a stroll in the woods. Once, when discovered by officers at Neustadt in such a condition, he was arrested as a vagabond, and as no one credited his repeated assertions that he was Beethoven he had not the director of a local orchestra arrived to release him. It is related of Ampere, the great electrician and mathematician, that, having written some mathematical formula on the back of a cab he started in pursuit as soon as the cab moved away.

Another frequent eccentricity is a spirit of melancholy. Goethe said that in all his life he had not spent more than four pleasant weeks. The melancholy of Chatterton, the boy poet, led to his untimely suicide. Burns wrote: "My constitution was blasted with a

deep, ineradicable taint of melancholia." George Sand at times wanted to kill herself. Moliere often had fits of depression. Voltaire was a confirmed hypochondriac, and always believed himself about to die. Abraham Lincoln, too, suffered from a melancholy which, early in life had on one or two occasions assumed a dangerous form. Chopin would weep at the sight of a crumpled petal or a dead fly.

Still another common trait is intense egotism. Hegel, the philosopher, began a lecture with the words: "I say with Christ, that not only do I teach the truth but that I am myself truth." Balzac, according to his friend, George Sand, always talked well of himself, but of nothing else. "One evening," she says, "having on a beautiful new dress, gown, he wished to go out thus clothed, with a lamp in his hand, to excite the admiration of the public." Chopin directed a white tie that he should be buried in a white tie, small shoes, and short breeches.

QUEER TRICKS OF DR. JOHNSON.

Dr. Johnson, walking along the streets of London, made it a point to touch every post he passed; if he missed one he would return to it. Napoleon, when passing down a street, would add up the number of rows of windows. Carlyle was crushed by the idea of ordering coats or buying gloves. It was a torture to him to pick his portmanteau.

Many men of genius are abnormally sensitive to changes of the weather. Napoleon suffered from the slightest wind and would have his dress even in July. Voltaire had his study warmed throughout the year. Byron said he feared cold as much as a gazelle. Milton confessed that in winter the well of his inspiration ran dry.

And so the list of eccentricities might be indefinitely extended. It seems that we have only to know the life of a man of genius to discover that he was marked out from his fellow beings, not only by his greatness, but by his follies and frailties as well. —Chicago Tribune.

Tent Meeting Inaugurated by Miss Sarah Thomas.

The Christian Spiritualist Society under the direction of Miss Sarah Thomas is holding its second annual tent meeting in Reiger's Grove, near the Desplaines river, on Madison street.

The meetings are very interesting, and have been very well attended considering the exceptionally trying weather we have had this season.

A special feature of the meetings this year is the Spirit Conference, held every Friday afternoon and evening. This conference has for the purpose of bringing out new speakers and workers for the cause of Spiritualism. It also gives those interested and just beginning to investigate a chance to ask questions on any subject or line of thought that puzzles them.

Miss Thomas has been noted for years for her vim and energy in bringing out new mediums and workers in the field, and many of our best mediums to-day, both in Chicago and other cities, have her to thank for bringing them before the public. There are thousands of people who are not mediums, but who have this earnest little Christian Spiritualist to thank for bringing the light of truth to their hearts, and opening their eyes to the life beyond the life beyond the grave, where the real life for eternity begins.

We hope that all who are earnest in this work will give these meetings all the support and encouragement that they deserve. We cordially invite all true Spiritualists, whether mediums or not, to come out to the tent and join with us in trying to spread the truth of Spiritualism to those who are earnestly seeking the light.

The camp is very beautifully situated in a grove of large shade trees, and is a lovely spot to spend a day with your children and friends. It is also convenient to the Madison street cars, about 40 minutes ride from State street. The grove is opposite Concordia cemetery, and between Gale and Thatcher avenues.

All who know or have ever heard Miss Thomas can testify to the truth of the wonderful communications that she gives through spirit power, and we ask all who have received such communications to bring at least one friend, if not more, to receive the blessed assurance that we can communicate with our loved ones that are gone into spirit life.

In doing even this much you will aid in spreading a good truth, and bringing joy to many poor souls who are now groping in the dark.

We welcome all, regardless of church denominations—regardless of positions in life, whether rich or poor, high or low, black or white. We ask all to come and receive the gospel of Jesus, and the demonstration of spirit communication.

MRS. C. F. WILLIAMS.

Spirits of the Living.

In The Progressive Thinker of July 10, was an article from John F. Jordan, of Carondelet, Mo., asking for information on the subject of spirit control by Red Cloud, and Red Cloud is yet living in his physical body. Red Cloud's answer was appropriate when he said: "Where is the young chief, or pale face, when he is asleep?"

Spiritualism has come to answer many perplexing questions. I have left my body asleep and appeared to clairvoyants at a circle, and controlled a medium to write messages to a friend of mine at the circle, when my body was asleep at home in Michigan, and the circle in San Francisco, Cal., and have visited my friends in the spirit world, and walked with them in their flower gardens, and the ground was as tangible to my spiritual feet as the earth is to my physical feet. Spiritualism has come to unfold our spiritual individuality, and prove to each one through his own spiritual unfoldment his own immortality.

Summerland, Cal. A. C. DOANE.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chialquy, 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.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

INTemperance.

Lift Up Your Voice In a Just Cause.

Did you ever think how easy it is to form a bad habit? If you have observed the conduct of the world, your thoughts, and the actions of others, you will believe my theory that it is easier to form a bad habit than a good habit. Man is like an animal in his passions and desires, and like a god in his spiritual aspirations. Man has the choice to be evil or pure. It is often said that evil habits are inherited. What if they are? The more formidable the foe which is vanquished, the greater is the victory. Man has moral force, and can resist evil. If a person is addicted to vice, should he be excused because his father and mother were evil? Decidedly not. It is a weak excuse. A man can rule his body; his passions and desires, by right thinking.

The mind of man is very susceptible to glittering show, evil passions and vices. The seductive saloon, with its glittering mirrors, its gilded chandeliers, the musical tinkling of strangled instruments, clinking of glasses and careless laughter, its vile pictures, are all magnets to draw men on to their dire ruin. They are drawn by the glitter, as the bird is drawn by the beautiful new dress, fastened on the serpent's sparkling eye. It is hard sometimes for the degenerate to avoid the temptations of the evil thoughts which lurk in the hidden closets of the mind. We should help the struggling, sinking men and women who are addicted to drink. How can we do it? By lifting our voice for the abolishment of the liquor saloon, licensed or unlicensed. We should send health thoughts to the struggling ones. We should invoke the aid of the erring ones. We should pray that the arising one may be inspired, and a vision by the creases of an angel mother. Such things have happened, and they will happen again. But let us not depend wholly on outside help, let us help by our own efforts. Let us do a service for the coming generation. Let us make the battle between vice and virtue easier for the unborn child. Is it any wonder that the child is tainted with a thirst for stimulants when his parents are addicted to drink?

Think what a crime it is to be a party to the creating of a child, if you are a debauched person. Imagine it, the child tainted in the cradle, at the very beginning of life. Oh, evil of intemperance! O demon who makes beasts of men, who makes orphans and murderers of boys, who corrupts the souls of homes, corrupter of morals! Oh, burning alcohol, which for a time raises the drinker unto heights of delicious pleasure, only to shortly tumble him into the lowest pits of agony and despair!

In the flash of the diamond ring which adorns the rumseller's hand, I see the death-lustre of the drunkard's eye, as he gasps out his life in some filthy hovel. In the flash of the fashionable clothes worn by the arch fiend who sells intoxicating drink I see comingling drops of the drunkard's blood. Every click of his horses' hoofs on the pavement hits with stunning, terrible force, the heart of some starving woman or child.

If we have no money, we can yet aid the temperance cause. We have free speech. Think of it; free speech. We also have our thoughts. The power of thought is boundless. If you know a person who is addicted to drink, you can help him by sending a pure thought. Sit in the silence of evening, and call up in your mind the face of the person you wish to treat. Or better, use a photograph. After excluding all other thoughts from your mind, think intently of the person you wish to treat. With the person you have pictured in thought, say: "You should stop drinking liquor; you should have more ambition to do right. You know it is wrong to become intoxicated. You should not do it. If you stop drinking, you will gain in health and strength, and you will be a great deal more happy."

Talk to the thought image, by your thoughts. Picture with thought the good coming from a sober, industrious life. Think of the good that will come to the person you would talk to the person with your voice. Affirm over and over, that the drinking of liquor must stop; that it will stop. According to your perseverance and magnetic power will you succeed.

Think good of a person and you will benefit yourself at the same time. If you should descend so low as to think evil of another; you will reap the benefit of the evil thought on your own body. Be careful. LEWIS R. HILLIER, Gloucester, Mass.

"You are fettered," exclaimed Scrooge, "tell me why." "I wear the chain I forged in life," the Ghost replied. "I made it link by link, and yard by yard; I girded it on of my own free will, and of my own free will I wore it. Is its pattern strange to you?"

"I have none to give," is the reply. "It comes from other regions, and is conveyed by other ministers to other kinds of men. I cannot rest, I cannot stay, I cannot linger anywhere. My spirit never walked beyond my counting house—mark me!—in life; my spirit never roamed beyond the limits of my money-changing hole; and weary journeys lie before me!"

"Seven years dead," mused Scrooge, "and traveling all the time?" "The whole time," said the Ghost. "No rest, no peace. In constant torture of remorse."

Scrooge interjected a jocular remark, and the spirit reprovingly rejoined: "Oh! captive, bound, and double ironed! Not to know, that ages of incalculable labor by immortal creatures are required, for the earth must pass into eternity before the good of which it is susceptible is all developed;—not to know that any Christian spirit working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness;—not to know that no space of regret can make amends for one life's opportunity missed! Yet such was I!"

"But you were always a good man of business," faltered Scrooge. "Business!" cried the Ghost, wringing his hands. "Mankind was my business. The common welfare was my business, charity, forbearance, and benevolence, were all my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!"

Now, imagine the spirit of a Melbourne Marley, speaking through the lips of a gifted medium from the pulpit of St. Paul's or St. Patrick's Cathedral. He may have been a strictly religious, and an undeniably moral man, who went to church twice every Sunday, had family prayers morning and evening, and was looked up to as a model citizen, and quoted as a signal example of a successful man of business both in the Chamber of Commerce and on the Stock Exchange.

But, for all that, the aim and end of his life, was the accumulation of wealth; and when he crossed the boundary line which separates this world of shadows from the realm of realities, he discovered that his earthly life had been a dismal failure; that instead of living for others he had lived for himself; and that for years and years he came his efforts must be continuously directed to undo the past; to retrieve the errors of an entire existence; and to strive, amidst incessant difficulties and disappointments, to influence for good human beings who were still in the flesh, but who he had been impressed by him, just as he had shown himself to be amenable to the impressions of his own guardian angels.

And this had become one of his heaviest punishments—to meet with rebuffs in every direction; and to move about among his fellow men, and in his old home, passionately longing to do good and to restrain those who were still near and dear to him, from repeating his own faults and follies, and from following his own unwise example; and yet to find them all so unresponsive to his spiritual influence.

Talk of Hell! There is no Hell like the unavailing remorse of such an one. He speaks in accents of entreaty, remonstrance, pathetic pleading and earnest supplication, but his spiritual voice is unable to move them to any betterment. He looks with eyes that are blinded by tears, into the eyes of those whom he left behind him, but there is no token of recognition from theirs.

He touches them with his spiritual hands, and there is no consciousness on their part of any such contact. He sees his sons becoming as worldly as himself; and he remembers, with a

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

A SHIVERING PATTER.

And therefore I say that Spiritualism is the only thing which can save the merely the churches—but society from moral and spiritual bankruptcy; and possibly from dissolution and despair. For just contemplate what will follow the recognition by religiousists of a power which will substitute convincing knowledge for impotent belief. The priesthood of the future will be composed of highly educated, scientifically prepared, and carefully developed mediums, trained, as their predecessors among the Hebrews were—in colleges which will resemble the ancient School of the Prophets. Now imagine such a preacher ascending the pulpit of a cathedral at the close of a musical service, expressly arranged to harmonize the conditions and to bring the minds of the congregation into a state of passive receptivity. He is surrounded by an evanescent, ethereal, and he is impressed to select as the text of his inspirational discourse, the words, "Verily I say unto you—A rich man shall hardly enter into the kingdom of heaven." Well, his guides and guardians throw him into a trance, and they permit him to be taken possession of by the spirit of a man who was in affluent circumstances on the earth, and formerly occupied a prominent seat in that very cathedral; but is now a shivering pauper in the lowest sphere of the other world. Life has longed, like Dives, to return to the earth so that he might warn his brethren, "lest they also come into this place of torment!" but, more fortunate than Dives, he has been allowed to do so. If you have read—as I hope every one here present has done—so the "Christmas Carol" of Charles Dickens, which he has assured me was written under powerful spirit direction, you can easily imagine the nature of the discourse which would be delivered from the pulpit of that cathedral by the unhappy spirit of the rich man.

A REMARKABLE APPEARANCE. Let us recall, however, what passed between the ghost of Jacob Marley and his old partner, Ebenezer Scrooge, on that memorable Christmas Eve; when the former appeared before him with a chain wound around his body, to which was attached a heavy package composed of cash-boxes, keys, padlocks, ledgers, desks, and ponderous purses wrought in steel. Scrooge asked him why he walked the earth, and Marley replied:

"It is required of every man that the spirit within him should walk abroad, among his fellow men, and travel far and wide; and if that spirit goes not forth in life, it is condemned to do so after death. It is doomed to wander through the world—oh! woe is me!—and witness what it cannot share, but which have shared on earth, and turned to happiness."

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spasm of anguish, that he taught them to be so.

He sees his daughters leading a life of frivolous self-indulgence and chiefly intent upon the pursuit of a phantom which they call pleasure; and he reflects that it was he who provided them with the means of thus frittering away an existence which might have been turned to such noble and beneficent uses.

He perceives with frightful clearness the opportunities which he neglected, and the duties which he left unfulfilled, and there probably recurs to his memory, with painful vividness, the mournful lament of the Quaker poet:

"Of all sad words of tongue or pen,
The saddest are these: 'It might have been!'"

Imagine, let me beg of you, the spirit of such a man as Marley bewailing the errors of his earthly life, and describing the intolerable remorse and unspeakable mental suffering which these have entailed upon him in the other world, in the presence of a thousand people, to numbers of whom he was perfectly well known, and to whom his voice and manner and the very incidents of his narrative, combine to demonstrate his identity beyond all doubt; and then picture to yourselves the effect of such a confession and of such a revelation upon the minds of all who listen to it! Would the most eloquent sermon ever preached by the greatest of clerical mediums—there have been many such—reach the hearts of a congregation as this voice from beyond the grave would do? How many of his hearers would dare to go on "laying up treasure on earth, where moth and rust doth corrupt, and thieves break through and steal," after listening to such a spirit's remorseful wall over his own wasted life?

At present numbers of externally devoted men, who sit under this or that popular preacher, will hear him expound the words of the parable which speak of a certain rich man whose ground brought forth plentifully; and who said to himself, "This will I do. I will pull down my barns and build greater; and there will I bestow all my fruits and my goods; and I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.' But God said unto him, 'Thou fool! this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided?'"

Our good church-goer listens to the parable, nods his head approvingly, and whispers to himself: "Very good, indeed, as applied to the people of Palestine, but quite obsolete in relation to the men and women of our more enlightened times." And so he goes home to his midday meal, with a feeling of thankfulness in his heart that his own good fortune has placed him in a totally different state of society in which money making has been reduced to a science.

BROTHER BARKER'S CREED.

Well, since you ask me, parson, I'll just tell you where I stand. On this universal savior plan you preach. It is very philanthropic, all it does sound mighty grand, But it isn't what my mind an' conscience teach. I've left many years behind me, an' sometimes as I look back There are many queerish things that catch my eye; I have tried to keep my footsteps in the straight an' narrow track, An' of theories like yours I still fight shy.

We hang a man for murder, but there's many crimes that's worse Which the laws of mankind utterly ignore. An' you'll have to show me, parson, how you're goin' to lift the curse An' land all these people on the heavenly shore. "Repent," you say. Well, that's all right, but doesn't fill the bill—Doesn't lessen the misery an' woe Which some folks come upon this earth, an' which will linger till Long years after they are called upon to go.

Now you just tell me, parson, what the drunkard's goin' to do When he's called to stand before the great white throne; What of all the years of misery his fairly passed through. An, the want, abuse, neglect that they have known? Does the fact that he "repented" when he drew his latest breath Land him with fair an' shining cherubim, While they remain an' struggle through a fearful living death. Because of woes entailed on them by him?

What about the dawning woman who has passed her time on earth Making everything unpleasant in her home; Scolding, finding fault, repressing every sign of joy or mirth—Tell me, what will be the shrewish marplot's doom? There's a problem for you, parson. Can the leopard change his spots, Or the dusky Ethiopian his skin? Was an angel ever considered in the great Judgment thoughts Who possessed this very meanest kind of sin?

There are many I could mention—there is quite a varied list—To be measured by your scale of piety. The seducer an' the usurer, an' others who exist On the price of some one else's misery. When I see these creatures, parson, slaves of lust an' greed an' drink, An' without a particle of Christ-like 'leaven, I cannot accept your doctrine, an' I'm simply forced to think That some people are not wanted up in heaven.

God is merciful and loving, but above all He is just. An' He's given me a rule to guide my life—One that covers the beatitudes of love an' faith an' trust. An' avoids the shoals of bleeking an' strife. It is this: "Do unto others as you'd have them do to you; An' with this in mind I've never felt so free."

Of hatchin' schemes for savin' folks, no matter what they do, Or of fixin up a doctrine or a creed, —W. H. Pierce.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent. In spiritual suggestiveness. Cloth, \$1.50. For sale at this office.

spasm of anguish, that he taught them to be so.

He sees his daughters leading a life of frivolous self-indulgence and chiefly intent upon the pursuit of a phantom which they call pleasure; and he reflects that it was he who provided them with the means of thus frittering away an existence which might have been turned to such noble and beneficent uses.

He perceives with frightful clearness the opportunities which he neglected, and the duties which he left unfulfilled, and there probably recurs to his memory, with painful vividness, the mournful lament of the Quaker poet:

"Of all sad words of tongue or pen,
The saddest are these: 'It might have been!'"

Imagine, let me beg of you, the spirit of such a man as Marley bewailing the errors of his earthly life, and describing the intolerable remorse and unspeakable mental suffering which these have entailed upon him in the other world, in the presence of a thousand people, to numbers of whom he was perfectly well known, and to whom his voice and manner and the very incidents of his narrative, combine to demonstrate his identity beyond all doubt; and then picture to yourselves the effect of such a confession and of such a revelation upon the minds of all who listen to it! Would the most eloquent sermon ever preached by the greatest of clerical mediums—there have been many such—reach the hearts of a congregation as this voice from beyond the grave would do? How many of his hearers would dare to go on "laying up treasure on earth, where moth and rust doth corrupt, and thieves break through and steal," after listening to such a spirit's remorseful wall over his own wasted life?

At present numbers of externally devoted men, who sit under this or that popular preacher, will hear him expound the words of the parable which speak of a certain rich man whose ground brought forth plentifully; and who said to himself, "This will I do. I will pull down my barns and build greater; and there will I bestow all my fruits and my goods; and I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.' But God said unto him, 'Thou fool! this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided?'"

Our good church-goer listens to the parable, nods his head approvingly, and whispers to himself: "Very good, indeed, as applied to the people of Palestine, but quite obsolete in relation to the men and women of our more enlightened times." And so he goes home to his midday meal, with a feeling of thankfulness in his heart that his own good fortune has placed him in a totally different state of society in which money making has been reduced to a science.

BROTHER BARKER'S CREED.

Well, since you ask me, parson, I'll just tell you where I stand. On this universal savior plan you preach. It is very philanthropic, all it does sound mighty grand, But it isn't what my mind an' conscience teach. I've left many years behind me, an' sometimes as I look back There are many queerish things that catch my eye; I have tried to keep my footsteps in the straight an' narrow track, An' of theories like yours I still fight shy.

We hang a man for murder, but there's many crimes that's worse Which the laws of mankind utterly ignore. An' you'll have to show me, parson, how you're goin' to lift the curse An' land all these people on the heavenly shore. "Repent," you say. Well, that's all right, but doesn't fill the bill—Doesn't lessen the misery an' woe Which some folks come upon this earth, an' which will linger till Long years after they are called upon to go.

Now you just tell me, parson, what the drunkard's goin' to do When he's called to stand before the great white throne; What of all the years of misery his fairly passed through. An, the want, abuse, neglect that they have known? Does the fact that he "repented" when he drew his latest breath Land him with fair an' shining cherubim, While they remain an' struggle through a fearful living death. Because of woes entailed on them by him?

What about the dawning woman who has passed her time on earth Making everything unpleasant in her home; Scolding, finding fault, repressing every sign of joy or mirth—Tell me, what will be the shrewish marplot's doom? There's a problem for you, parson. Can the leopard change his spots, Or the dusky Ethiopian his skin? Was an angel ever considered in the great Judgment thoughts Who possessed this very

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SATURDAY, AUGUST 9, 1902.

The New Christianity.

The trend of modern thought and the effect of modern methods of Bible study and criticism, are discernible in the attitude of the more advanced and independent class of thinkers among ministers and religious teachers.

The old regime that held to a Bible of which every word was verbally inspired and infallible truth, though still represented by more conservative biblicists of the most non-progressive type, is still in evidence whenever some progressive thinker takes a step forward.

But the modern man finds that the "higher criticism," as it is called, is but the application to the Bible of that method of study which is universal in the investigation of other historical documents. For this reason the methods and results of the higher criticism commend themselves by their reasonableness.

The higher criticism, however, in thus treating the Bible the same as any human document, takes the underpinning away from Christianity as it has long been understood.

In fact, it will be seen that by thus tacitly taking away from the Bible its absolute authority, not only is belief in the historical character of certain events and occurrences greatly modified, but the foundation for every religious belief, based on the Bible, is overturned.

For instance, God is made to appear less personal, or rather as an impersonal, motive power of the universe. Thus the higher criticism, in taking the New Christianity, does away with a personal God.

By the same process Christ is made merely a good man, divine only in the sense that all good men are divine. Continuing the process of elimination yet further by the same method, the definite belief in immortality is lost.

Thus, one after the other, the cardinal doctrines and beliefs of the old Christianity are set aside by the higher criticism, and yet the higher critics believe in the Bible and Christianity. But under their higher criticism it is virtually a new Bible and a new Christianity to which they hold.

Having gone thus far in their quest for truth, and having discarded the old notions that have thus far been regarded as constituting vital Christian faith, it would seem proper that the higher critics should advance a step farther, and regain their lost belief in immortality—or rather, become possessed of the knowledge that is brought by the demonstrations of spirit continuity of life, through the manifestations of the phenomena of Spiritualism.

Beauty in Truth.

A fine study in sociology as related to truth and beauty, aesthetically considered, is presented by "Bliss Carman" in the Evening Star. We are in a time when, in his estimation, it would seem that of all the brave soldiers in the cause of truth the social reformer is most to be honored. For the field of his toil is the hardest and least lovely of all. The investigator of the natural sciences and the speculator in philosophy have great and exceeding rewards for their labor, compensations and joys by the way, for at every turn of the road the springs of truth are welling eternally for their refreshment and delight. They are heartened by a sense of coming ever more nearly into accord with nature, and an appreciation of the beauty which resides in law is their daily keeper. They are bent, you may say, on the study of beauty itself, since beauty is only another phase of orderly truth.

The student of social science, however, has for his subject not the natural operation of cosmic laws leading to beautiful results, but the eternally pestiferous operations of evil. His energies are bent on diagnosing a disease. That the social system as it stands is a malignant human malady I suppose no thoughtful person will deny. We all of us feel its abnormal effects. Its incongruities meet us on every hand, at every moment. We are in a time when which has so far perfected mechanism and invented machinery that it can multiply wealth at will. Yet we abide in the midst of a hideousness so discouraging that our instincts unconsciously revolt at it.

Why is it that we all rush to the country as soon as the weather is warm enough? What is the reason of this apparent reverting to Nature? Is Nature more interesting than man? Can we really find more solace and enjoyment among trees and rocks than among our fellow beings? Certainly not. The simple truth is that we have made modern life—our cities, our houses, our clothes, our industrial arts, all the work of our hands—so unreasonably ugly that we cannot live with them ourselves. We rush to Nature in despair, because it is only in Nature that there is any beauty remaining.

In a time when the capacity for beauty is just as great and strong as the capacity for truth and the capacity for goodness, man's power to tell right from wrong, and his power to know truth from falsehood are no more inherent faculties in his nature than the power to discriminate between beauty and ugliness. It's our misfortune to have forgotten this. Yet it remains true (or so it seems to me, at least) that our capacity for enjoying beauty is just as legitimate and ennobling a function

of man as our capacity for finding pleasure in the good and the true. These three faculties or aptitudes are the three things which link us to the divine, as we call it. They prove our title to a kinship with perfection, and their operation affords us the surest happiness.

What Klud of an Angel Does Such a Person Make?

The Chicago Chronicle has been scintillating with an account of a remarkable dinner given by Mrs. Potter Palmer—a Chicago lady. It appears from the account given that each plate at this wonderful feast—outdoing anything of the kind in Pagan times—cost \$1,500. Most of her guests on that occasion, one would think, would have preferred the money, but she would have had some trouble in dividing up, as her caterer would have asked almost as much had there been but one dinner.

Mrs. Palmer is noted the world over for the lavish way in which she entertains, yet it is by no means certain that her dinners are much better than other people's. They cost more, the decorations are composed of rarer flowers and the number of guests is usually larger, but one cannot have any better than the best, and there's no use getting jealous, anyway.

Last January she paid \$12,000 for the dinner with which she celebrated the birth of the New Year. Her entire house was turned over to the caterer, who had orders to do the best he could and spare no expense to make the evening unique. Special high-priced dinner ware was routed out, packed carefully and transferred to her palatial residence, where of ancient vintages and delicate aromas were secured, the most artistic chefs in the land were engaged for one night only and a whole corps of imported highly trained waiters were pressed into service for a consideration. Still all these items combined counted for little at the eventual reckoning. Mrs. Palmer paid more for her flowers than for viands and liquors, service and cooking combined.

The feature of the table decorations on that occasion were American beauty roses at \$1 each and sprays of lilies of the valley raised in hothouses to grace a millionaire's table. So, perhaps, it is not correct after all to say her dinner cost \$1,500 a plate. The dinner did not, but the dinner plus the decorations of house and table did.

But Mrs. Potter Palmer, world-famed as she is, is not the only Chicago society leader to pour out money on an evening's entertainment. The famous Sprague-Warner wedding feast of a few years back cost every cent of \$25,000.

In the above we have a comprehensive illustration of what is going on among the so-called higher class of wealthy aristocrats in this country. That this lavish display of wealth and luxury had a modicum of good connected with it, no one will for a moment doubt. The florist was well paid for his labor; the waiters reaped a rich harvest; the caterer came in for his share of the benefits, and the common laborer, too, reaped something from the crumbs that fell from the wealthy lady's table. She lavishly and ostentatiously entertained those who were already surfeited with the rare viands that only the ingenious cook can render palatable. Being used to luxury, extravagance and everything else that distinguishes the millionaire, we can conclude that the \$1,500 plate furnished by Mrs. Palmer did not to any great extent increase the vibrations of their happiness.

Mrs. Palmer is not only wealthy, but she is a lady of refinement and culture, well known by reputation in this country and Europe. Under the government she has occupied several important positions, and in many respects is a model American woman.

But suppose an angel, sent from heaven, imbued, as you may think, with all that is exalted, holy and good, and whose very presence would be God-like, should come to earth, and stopping in New York, arrange for a feast, each plate to cost \$2,000, and inviting thereto the wealthy nabobs of the great metropolis—what would you think of such an angel?

Would you admire him?

Would you praise his tact, his good sense, and his "divine" mission to the earth? No, you would call him a miserable donkey, a miscreant from the City Celestial, and not as near to God as the imaginary Orthodox Devil.

If you sought to rest your eyes upon him, it would be because you regarded him as a monstrosity, a renegade from the courts of heaven, and unworthy of any countenance or respect among a truly civilized people. In fact you would call him a bastard or counterfeit angel.

While measuring such an angel accurately, what say you of earthy mortals who will spend thousands of dollars on a single plate, when the widow's poverty-stricken man and the orphan's cry of distress can be heard in nearly every square mile of the United States?

If the angel of heaven who came to earth, should entertain a feast as above described, should he be regarded as a demon, what of those mortals who pattern after him? It is for you, reader, to judge of their exact status.

In our opinion, those persons who have \$1,500 to spend at a feast on each plate, and devote it exclusively to that purpose, can pass through the eye of a needle easier than they gain a high position in heaven. They are false to all the grand and noble instincts of human nature.

Instead of making poor souls glad with their wealth, they squander it, dissipate it, throw it away on a feast. Verily can such a person take an advanced position in spirit life when death finally comes?

We think not.

Because they make a misuse of their power to do good.

If you have wealth, you should only consider yourself its custodian with which to do good, and nothing else.

THE PROGRESSIVE THINKER

UNCONSCIOUS INFLUENCES.

Normal and Abnormal.

A Psychological Study of Relative Advantages.

One can find matter for a rather fine and not unprofitable study, in these days when "The Law of Psychic Phenomena" and "The Law of Psychic Forces" are being pushed forward into a notoriety and acceptance to which it has no just claim, are matters of some interest—in an article in the Chicago Tribune, which asks the question: "Are you a normal man—or woman?"

If you think you are normal, have you ever wished, out of your mediocrity, that you might have been "insane" enough to have been a "genius" instead?

If so, you will be interested in the general expression of Chicago idealists that geniuses and the work of geniuses have cost the world all that they have come to. On the other hand, you may have your choice, as a normal man, of feeling that if all other men in all other times had been normal, the world today would be vastly better than it is; or you may muse upon the statement that if every person born into the world had been of your degree of normality for a period, the result would have been decadence and death of the type.

"Normality in the individual is only a relative term, depending upon the person's environment," said Dr. J. G. Klerman. "Normality in the individual in one environment would be abnormality had it developed in another environment. Perfection would imply the disuse of certain functions, and disuse inevitably would produce degeneration."

"With a world population of normal men in all the past of the world, we would have been immeasurably in advance of our present civilization," said Dr. Oscar A. King. "The normal type cannot be confused with mediocrity, and in the efforts of the accomplished, the massed efforts of normal minds, freed from the incubus of the abnormal, would have landed us far ahead of what we are today in civilization."

"In my judgment," said Dr. Daniel R. Brower, "every accomplishment, past or present, that has been of permanent value to humanity and civilization, has come from the normal mind. The term 'normal' may be open to question, but I will say that the word 'normal' has the title of 'crank' has left a mark of his crankiness upon the world that has been for the general and lasting good."

And yet the world's poetry has been classified psychologically as a product of the abnormal. Some of the world's greatest musicians and composers have been called insane. Some of its greatest painters have worked under the spur of hallucinations.

"It is not to say that Poe did not do some great work," said Dr. Klerman. "But when he was away on a periodic spree, he was not writing poetry, and no one can say how much better poetry he would have written had he not gone on the spree."

"Sickness of mind never could be looked upon as desirable for the world," said Dr. King. "With a mind sick, however, it might be tempted because of its sickness to efforts in one line, with results beyond the ordinary of the normal. But to the extent that a mind or body is sick, the individual becomes a charge upon society, hampering civilization far beyond its accomplishments for society."

"One can build permanently only on the basis of truth and sanity," insists Dr. Brower. "You wouldn't choose a kind out of balance for this? For just to the extent that such a mind is out of balance, it will build out of balance."

These are the words of a sane and sane-minded man, and on nerves that are out of harmony and consciousness. There are other views on the subject, however. One of the best known physicians in Chicago, who has made a general study of the mind, and the abnormal brain to civilization, takes issue with the experts.

"I am not an alienist," he said, "therefore I cannot speak by the card. Only as a reader of history and as an observer of men can I give an opinion. That opinion, speaking widely, is that the world of the present is quite as much indebted to the abnormal and deficient ones as it is to its normal types."

"For instance, it is incalculable how much civilization owes to the abnormal ones for its spread in the world. A man who breaks away from the civilization of his time and settles in a Utah desert, making it blossom and bear fruit, is not balanced. But the limitations of the value of his pioneering to civilization? Men and women who broke away from the vices and follies of Great Britain to found a colony in New England were not judicious. They carried with them the seeds of an even worse social condition. If they had been able to look far enough ahead it is doubtful if they would have braved the hardships that were before them. Yet they founded a great nation."

"How much are the failures of the abnormal ones worth to the level-headed world? In the mere rushing in 'where angels fear to tread,' the negative results of their follies become positive results in many situations. A dozen sane, conservative, cautious, careful men may have advanced a proposition upon which none cared to move. Then some man, less nicely balanced, steps in, perhaps, with intelligence enough to prove the proposition. At least he demonstrates its impracticability."

Arguing for the necessity of the defective society, Dr. Klerman goes so far as to draw upon the poets whom alienists in many instances have relegated to the realms of the neurotic. He says: "Environment is continually changing and such animals as are settled in a particular niche degenerate. The ease with which extinction is secured tends to make the species of the future. The spider which inhabits the human abode, securing its food easily, has lost all spider characteristics except in the egg. Poets who have dreamed of the ideal state where all is settled perfection in progress, as in Tennyson's 'Evolutionist'?"

"I have climbed to the snows of Age, and I gaze at a field in the Past, Where I sank with the body at time in the sloughs of a low desire, But I hear no yelp of the beast, and the Man is quiet at last."

As he stands on the heights of his life with a glimpse of a height that is higher. "Perfection would do away with spurs to life and thought. The fact that man 'never is but always to be blest' is the source of happiness and advance. As Goethe vividly pointed out in Faust: 'He only craves his freedom and existence Who daily conquers them anew.'"

"There are always in existence the contending forces of degeneracy, or suppressive evolution, and development. The balance between these two forces permits of their acting in unison. Degeneracy during this balance sweeps away useless, obstructive, or however, there be cessation of advance, degeneracy inevitably attacks genius already achieved. Under a condition, therefore, where everything is harmonized and all

BABYHOOD.

What is the little one thinking about? Very wonderful things, no doubt! Unwritten history! Unfathomable mystery!

Yet he laughs and cries and eats and drinks, and chuckles and crows and nods and winks, As if his head were as full of kinks and And curious riddles as any sphinx! Warped by colic and wet by tears, Punctured by pins and tortured by fears, Our little nephew will lose two years; Where the summers go— He need not laugh, for he'll find it so.

Who can tell what a baby thinks? Who can follow the gossamer links? By which the mannikin feels his way Out from the shore of the great unknown, Blind, and walling, and alone, Into the light of day? Out from the shore of the unknown sea, Tossing in pitiful agony— Or the unknown sea that reels and rolls, Specked with the barks of little souls— Barks that were launched on the other side, And slipped from heaven on an ebbing tide!

Now he thinks he's off to sleep! I can see the shadows creep Over his eyes in soft eclipse, Over his brow and over his lips, Out to his little finger tips! Softly sinking, down he goes! Down he goes, down he goes! See! he is dashed in sweet repose!

—J. G. Holland

ONE UNIVERSAL ENERGY.

Slang Phrases and Their Occult Meaning.

The truth of Campbell's immortal statement that "Conjuring events cast their shadows before" is nowhere more fully exemplified than in the common slang of the street. Truth has a way of clothing itself in homely attire and thus masquerading before the multitude in order that the cells of the human brain, a mirror in which we see nature reflected, may become adjusted to the new concept necessary in the operation or procedure of wisdom, wrongly named evolution.

I will say that the word "matter" is "no matter" but simply a phenomenon or manifestation of energy commonly known as air, or oxygen, hydrogen, nitrogen and other so-called elements. Prof. Huxley, one of the greatest material scientists and original thinkers the world has known, said in one of his last public addresses at an International Medical Congress in London, "Matter in its last analysis evades me," and again, "I now believe in one universal energy from which all things proceed." So then if so-called matter "proceeds" from energy it must be energy in concrete form, exactly as ice is vapor or water in concrete form.

We know that there is no such thing as form, we know it is only a form of water. So by the operations of the spectroscopic, X-ray and chemical analysis, we find that all forms of so-called matter are "no matter."

We have only recently discovered that so-called electricity is not a fluid or substance separate or distinct from the one universal or everywhere electric substance, but an effect or jar produced by vibration. But, for a year or two before we found this wonderful truth the boys on the street were saying, "wouldn't that jar you?"

How did they come to take up the phrase? The following verse from my poem "The New Name" may not be out of place here: "Vibrations of Etheric Substance, Light flashing thro' regions of Space, As a reader of history and as an observer of men can I give an opinion. That opinion, speaking widely, is that the world of the present is quite as much indebted to the abnormal and deficient ones as it is to its normal types."

—S. A. Aykroyd, D. D. S.

From Kingston Canada.

I feel that I cannot do without The Progressive Thinker. Anyone who does not read it does not know what he is missing, or how far behind in knowledge he is compared with those who do read it, when they have completed their years of life in this stage of thought and action.

I would advise all who wish to make progress in knowledge and spirituality and lay a good broad foundation for the life to come, to read The Progressive Thinker, and other literature produced by the thoughtful Spiritualists, both in this and the other life through the noted mediums of the day.

S. A. Aykroyd, D. D. S.

is perfect, the spur for advance is removed and degeneracy has full sway. Every evil has its beneficial side. War is the source of much altruistic feeling and hence of advance. Unwarlike nations always degenerate. In no small degree the bitter picture of Tennyson's "Maud" depicts a warless world:

"Peace sitting under her olive, and slurring the days gone by, When the poor and the rich were huddled, each sex like swine; When only the ledger lines, and when only not all men lie; Peace in her vineyard—yes; but a company forges the wine."

"War arouses the secondary ego in a potent way not only through "The stern joy which warriors feel In foemen worthy of their steel," but likewise through tenderness toward the wounded and the captive. Early in evolution the last factors developed powerfully a regard for others."

X-RAY.

A Notable Book.

"Reminiscences of Gov. R. J. Walker, with the True Story of the Rescue of Kansas from Slavery," is the title of a book by G. W. Brown, M. D., of Rockford, Ill. In answer to inquiries, we will again state that this book can be obtained for one dollar by addressing the author at Rockford, Ill. Every Kansas should have it. It is replete with valuable information in reference to a period in Kansas that tried men's souls. Dr. Brown, one of the foremost literary men of the age, is authority on Kansas history in early times, and his book will be utilized as such in the present and the future.

"Longley's Beautiful Songs," four beautiful, soul-inspiring songs, with music by O. Payson Longley, Price by mail, 15 cents. For sale at this office.

"Invisible Helpers." By O. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"Death Deferred, or the Psychic Seance of Henry Kead Young." By J. J. Ablett, M. D., M. A., Ph. D. Price \$1.00. For sale at this office.

INFORMATION.

Many of our subscribers seem to be laboring under a mistake regarding our new premium book, the title of which is "RELIGION OF MAN AND ETHICS OF SCIENCE." This is the title of ONE book, not two, and costs but 25 cents when ordered with the paper for one year.

Brother H. D. Barrett.

Brother H. D. Barrett made this office a pleasant call on his way from Waukesha (Wis.) camp to the Clinton camp. From there he was booked for Chesterfield, Ind., and Briggs Park, Mich. He was in his usual enthusiastic mood, but not feeling his very best.

"Love-Sex-Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, 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.

NOTE.—No attention will be given to 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 what information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Ora Wallard: Q. What is "Compound extract of Salyx," advertised as a preservative of fruits, thus avoiding the laborious process of canning?

A. There is no such substance as "salyx" known to chemists, and it is a trade name, thereby concealing the name or name of its ingredients. It is, however, probably, pure salicylic acid, a substance largely used as a preservative by jelly and pickle makers, and for canned meats, fresh meats, etc. There is no question as to its preservative qualities; it is a wonderful "omnibundant" fluid when dissolved in water, and is objectionable against its use which are quite serious; it is a poison, and there are laws against its being mixed with food products, making such an act a misdemeanor, punishable with heavy fines or imprisonment. The acid is such a good preservative. It protects food thus prepared against digestion.

In practice a small part of the commercial preserved fruits, meats, etc., so beautifully kept, are obtained by the use of salicylic acid, and it is not to be wondered at that the vendors of this food are so confident of its safety. It is not to be wondered at that the vendors of this food are so confident of its safety. It is not to be wondered at that the vendors of this food are so confident of its safety.

J. H. Tuck: Q. (1) Do the Mormons still advocate polygamy? Is there cause for alarm at the spread of their doctrines?

(2) Is it possible for writing to be produced without pen or pencil by simple thought power?

A. (1) The better portions of the Mormons never advocated polygamy. It was an after consideration taken from the teachings of the Bible. Under the influence of the United States, which "truth has accepted," polygamy cannot exist open, and there is no doubt but it is practiced by some of the more zealous. But it has no recognition and is doomed to disappear with the present generation. There is not the least danger of the spread of Mormonism in this country or among educated people.

(2) That writing can be produced by spirit power has been repeatedly proven, but thought is intangible, and to be felt must strike against another mind. Thought is a complex series of waves, and which although potent when received by a responding mind, are not able to move a mote in the substance.

Mrs. Olga Welling: Six years ago, under very trying circumstances, we had manifestations which gave us great consolation. We moved to another city, and opposition and they ceased three months ago. Recently, a year-old son suddenly departed this life. I never for a moment thought he was dying, and had but an hour to realize. Yet I would not disturb him, and without a murmur let him pass in peace. At the funeral I was suddenly controlled, saying to others not to sorrow, for he was in a better life. After this we had manifestations every day. A young girl was controlled, and now we receive lying and horrible messages. I am all at sea. I know not what to think or believe.

A. This is not a unique experience, but is most common, and if any evidence can prove the independent character of the manifestations and that they do not depend on the will or consciousness, or sub-consciousness, those who receive them, this ought to be convincing. That removal to a new and strange place where conditions were changed and few were met having sympathy and all more or less antagonistic, should so disturb the harmony as to prevent communications being received, would be almost a necessary consequence.

Again, while in a great majority of instances grief dulls the sensibility and closes the spiritual perceptions, there are cases where it intensifies and the departing spirit impresses itself. Such membership called out by the great tension of the nervous system, will disappear with the subsidence of grief.

The circle which follows is held at all times and without a fixed date with a promiscuous membership. It becomes an open door for any spirit, pleasing, to enter and communicate. Hence deception, falsehood, it is all in accordance with well-known spiritual laws, and to the student offers no objection, or cause of doubt.

B. P. Cummings: Q. Is there any truth in the legend of the "Ten Lost Tribes of Israel"? On what authority does the story rest, and who are their descendants?

A. The only authority, and absolute, is the brief mention made in II Kings 17:24, II Kings 18:34. The king of Assyria, Sargon, in the eighth century B. C., carried the tribes into North-western Persia. That is the last and only historic mention of them. They were of about the same importance, and degree of civilization as the tribes of Mohawk Indians and their influence as slight on the current of history.

The effect of this legend on the theological dogmatism has been more marked. The "ten tribes" have furnished an insoluble problem, a never-ending cause of disputation to those who have attempted to throw light on the dark passages of the Bible. Learned scholars have been led to write, to show that the Hebrews were descendants of these tribes. It was plausible, for it

never have been near the territory occupied by the people that the Assyrians king transported the rebels. The Hebrews are Asiatic in origin, and the best evidence is found in the childlike simplicity of this theory. When it was found by early travelers that the Abyssinians were distinctly of the Jewish type and religion, it was claimed, with great éclat that they surely were the descendants of the "lost tribes." No one would care to risk his reputation for such a claim. Then repeatedly has the origin of these lost tribes. Even so far has mendacity gone as to claim that the roots of Indian words were found in the Hebrew language. It would be impossible to find languages more distinct than the agglutinative Indian and the barren Hebrew.

This legend of the "ten lost tribes" being ancestors of the red man, or fruit in the Mormon bible and is responsible for the foundation of that church, of bleated superstition, credulity, ignorance and rascality, in this era of intelligence.

The fact is that these wandering tribes or families, absolutely unknown to general history from their insignificance, were because of some Assyria, transplanted to a portion of Assyria, where they could be better guarded in their marauding expeditions. They were nomadic, living in skin-covered tents, supported by their stocks and herds, and robbery. It was no hardship for them to go to new territory, where they could graze their herds on more luxuriant pastures than was afforded by the half-desert lands they occupied. Mingling with the herds of the surrounding people this comparative handful of nomads were lost by amalgamation. It must be borne in mind that the Assyrians were of the same type as the Jews and Arabs—Semitic—and hence there was no bar of race to prevent interbreeding.

Notes from Briggs Park.

The "camp-meeting" in session at Briggs Park is moving on in its usual harmonious manner, in spite of the many adverse conditions, in shape of thunder storms and mosquitoes, the latter a most trying pest.

Our secretary, Thomas J. Haynes, and his good wife Agnes are doing all they can to make the friends and members of the camp, which are the guests who visit the camp, feel that they are more than welcome.

The saddest event of this year's meeting was the death of Bro. E. E. Parker, of Fort Wayne, Ind. He had just arrived to fill an engagement, and his passing on was the result of accidental morphine poisoning.

His body was taken to his home by Mrs. G. H. Parker, and Mrs. Blake of Grand Rapids. These good ladies conducted the funeral services at the home of the deceased, while Bro. D. A. Herrick, of Alliance, Ohio, (chairman of the camp), conducted a beautiful memorial service here last Thursday.

D. A. Herrick is filling the chair left vacant by E. E. Carpenter, business of a private nature calling Bro. Carpenter to his home in Detroit. We shall miss him and his good wife. But our friends from Ohio is a host in himself, and seemingly fits into every niche. One of the many good things which he has done was to surprise Bro. Haynes last Sunday by asking for a special collection to assist in defraying the expenses of the camp, which owing to adversities are many and hard to meet; he got a pleasing response to his appeal. However, he does not believe in asking others to give and not contribute himself; so he and Mrs. George Schumm, a very remarkable physical medium of Grand Rapids, tendered the management a benefit service from which a goodly sum was realized. He takes the platform next week to fill the place left vacant by the transition of Bro. Parker; we know there is a treat in store for us.

We hear only words of praise and commendation for the speakers and mediums who have contributed by their work and presence to the attractions of the camp this year.

We would mention as first on the list, Mrs. Morrell, of Grand Rapids, a young worker, but who gives promise of one day standing at the head of the class of our spiritual workers.

Mrs. Butler and Mrs. Blake, both "home mediums," who have given remarkable tests from our platform.

Mrs. Gerling, of Chicago, a lady well known for her late writing and trumpet work, has added her quota. Her daughter, who accompanied her, wife of the speaker, has pleased all by her sweet singing.

Frank N. Foster is here with his camera, that is sure to reproduce the faces of our spirit loved ones.

The Association gave one day to the State. At that time we had the pleasure of listening to Mrs. Augusta Ferris, Mrs. Miller, Wm. O. Kyles, and other home talents. The meeting was well attended, and the State Association realized a neat sum.

We see upon the grounds Mr. and Mrs. J. R. Klausner, of Indianapolis, who are doing good work; Mrs. L. De Loux, of Chicago, and Miss Mattie Woodbury, of Haslet Park. Mrs. Lole P. Prior, of Detroit, accompanied by her daughter Leola, have been with us the past week.

Mrs. Prior is filling her engagement in her usual pleasing manner. Her lectures and spirit messages are always well received by our people, while Miss Prior has given us a very pleasing literary entertainment. Last Monday she was assisted by Mrs. T. J. Haynes and Miss Griffith, Mrs. and Miss Prior leave tomorrow for Grand Ledge. We will miss them.

Last but by no means least, we would mention the visit and work of E. D. Barrett, president of the S. S. W. who was with us two days. This was Bro. Barrett's first visit to our camp. We trust, however, it will not be the last, for he seems to have a happy and successful time of his inspiration and enthusiasm to us, by his instructive and able addresses. May Bro. Barrett go on with the good work which he is doing.

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We have two weeks more of camp, and know they will be weeks of instruction and pleasure.

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Grand Rapids, Mich.

BOOK REVIEW.

The Christians' Hell and Infant Damnation. An Essay Showing that Hell is Being Constantly Modified and Made More Comfortable. By J. M. Peebles, M. D.

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Summerland Beach Camp, O.

This camp opened Sunday, July 27. It is located one-half mile east of Millersport, Ohio, at the head of Buckeye Lake, a beautiful and picturesque country, just the place to receive quiet rest from busy city life and anxiety. The meeting opened Sunday with an appreciative audience. Bro. S. J. Woolley, president of the camp association, delivered the opening address of welcome. Frank T. Ripley gave spirit messages, and A. A. Brown, a worker in the camp for the past six years, also greeted the audience and welcomed them. Mrs. Mattie Gillette Webster read one of her original poems, entitled "True Religion," and A. P. Conant addressed the audience and propounded the Spiritual philosophy and phenomena from a biblical standpoint.

This camp will hold three meetings each day, Monday excepted, until August 28. It is the purpose of the officers and members of this association to build up a camp-meeting place that will be a Mecca for Spiritualism. Its permanency is a fixed fact, and the location and hotel accommodations are first-class. Fishing, boating and other attractions make it a desirable place to visit.

MRS. MATTIE G. WEBSTER.

Columbus, Ohio.

Lake Brady Camp.

The second Sunday of Lake Brady Camp opened with threatening weather, but notwithstanding its inclemency quite a number came from surrounding towns to listen to Mrs. Amanda L. Conman, of Grand Rapids, Mich., the speaker of the day. She is an interesting talker and held the attention of her audience throughout. Her messages were varied and of interest to all, and recognized by the recipients as proof that their spirit friends were also present.

In the evening Mrs. Coffman and Charlie Barnes held a trumpet service in Mr. A. K. Keck's parlor, which was a complete success and enjoyed by all present.

On Tuesday evening Mrs. Coffman held a trumpet service for the campers, which was largely attended and gave complete satisfaction. On Wednesday evening the ladies held a lawn fete; ice cream and cake were served, and an entertainment by local talent was given, the proceeds being for the benefit of the camp.

MARY L. BETTES.

Lily Dale Camp Notes.

Notwithstanding the storms which have swept over our beautiful Dale, and the havoc to the railroads and the country at large, the spirit of progress is still undaunted and finds a grand field of expression here, where are congregated the spiritual workers of the world. The philosophy of life in its highest and best as far as human intellect can explore. The audiences have been large and attentive to the teachings given by our speakers, Mrs. Twigg, Miss Harlow, and Professors Lockwood and Wright. The greatest enthusiasm prevails over the class lectures given by these gentlemen, showing unmistakable proof of the reality of the work.

Tuesday, July 22, Mrs. Richmond was the speaker of the afternoon, and gave an interesting address on the subject, "When Can I? Whither Am I Going?" Mrs. Richmond is conducting an interesting class on the subject, "The New Psychology."

Wednesday afternoon, Rev. F. A. Wiggins made his first appearance, before a Lily Dale audience. His address was forceful, and his tests which followed were correct, and promptly responded to. Mr. Wiggins has made a favorable impression here.

Thursday afternoon Miss Harlow gave her last lecture. If applause speaks for anything, Miss Harlow won the audiences at last lecture. Thursday evening, a reception was tendered to Miss Harlow and Mrs. Twigg, at the auditorium, by the Lily Dale Workers, which was largely attended, and a very enjoyable season it was to all. The society of Willing Workers has been very busy under Mrs. Twigg's direction since her coming, and we hope to continue the good work for the benefit of the C. L. F. A., of which it is an auxiliary.

The King of Camps is making good progress, with good corps of teachers under Mr. Van Buskirk's leadership.

All around, Lily Dale is pronounced by all the banner camp.

MARY WEBB-BAKER.

Marshalltown Camp, Iowa.

The ninth annual camp-meeting of the Central Iowa Spiritualists' Association, which opens at Marshalltown, Iowa, August 24, and closes September 14, bids fair to be the largest, best and finest camp-meeting that this association has ever experienced. Certain it is that the camp, which owing to adversities are many and hard to meet; he got a pleasing response to his appeal. However, he does not believe in asking others to give and not contribute himself; so he and Mrs. George Schumm, a very remarkable physical medium of Grand Rapids, tendered the management a benefit service from which a goodly sum was realized. He takes the platform next week to fill the place left vacant by the transition of Bro. Parker; we know there is a treat in store for us.

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Lily Dale Camp.

Sunday was an auspicious day at Lily Dale. The workers being out put a smile on the face of nature and a counterpart smile was reflected from the faces of the crowd of people who were congregated here, having taken advantage of the excursion trains which will be run every Sunday from Buffalo and points South and West.

Mrs. Richmond gave one of her most interesting lectures, "Spiridly Forenoon." Rev. Wiggins in the forenoon spoke to a large audience. Following his lecture with tests, all of which were promptly acknowledged. Bro. Griffith presides at the meetings with dignity and acceptability. We predict for Bro. Griffith a future of great usefulness, and what greater career could we ask than to be of use to the great world of humanity, to fill a place no one else can fill, to do a work no one else can do, and to do that work well. This is what is needed—practical workers.

Monday forenoon Hon. A. B. Richmond gave an address on Spiritualism and how he became educated out of Methodism and Materialism into the new gospel. Monday afternoon J. Clegg Wright gave his class lecture, pronounced to be one of his most masterly efforts. At three in the afternoon the funeral services were conducted by Lyman C. Howe over the remains of Mrs. Amy Woods—one of Lily Dale's old-time and honored cottagers; a steadfast Spiritualist, she passed to the spirit home from the earth home she loved most.

Tuesday forenoon Prof. Lockwood's lecture occupied the time and it was a class lecture, balanced between the class evenly balanced between the Professor and Mr. Wright as to the Spiritualism prevalent among their work. In the afternoon Mr. Wright, under a powerful control, lectured upon the subject, "Spiritualism and the Extension of Empire." He held the audience with a most irresistible, and a storm of applause greeted him at the close.

In the evening there was a concert in the auditorium, given by the well-known singer, H. Ruthven Macdonald, assisted by Miss Spratton Harrison, violinist.

The dances are well patronized, and old and attend, charmed by the fine music rendered by the orchestra under the leadership of Mr. Berkell.

Among the notable arrivals this week are A. H. Dally and wife, New York; J. W. and A. J. Underhill, Ohio; E. Walker, Erie, Pa.; Wm. O. Wilson, Chicago; P. W. H. Jamieson, Toronto; and Miss J. R. Harrison, Toronto, Canada; Mrs. S. Ramsey, Columbus, Ohio; Mrs. M. Ganson, Boston, Mass.; Stanley H. Warren, Boston; Mrs. F. A. Koehler, Chicago; Elmer Bond, and Dr. Sherman, Willoughby, Ohio.

M. WEBB-BAKER.

Grand Ledge Camp, Mich.

The eighth annual assembly of the Grand Ledge camp opened Sunday, July 25, and notwithstanding the rain, half a hundred people more than last year passed through the gates.

George H. Brooks will arrive August 2 and begin his week's engagement, and Farmer Riley is expected the last week of camp.

Mrs. A. B. Sheffy is chairwoman again this year, and we are glad to inform her many friends that her health is much better than last season.

Mrs. C. E. Hubbard is expected to take possession of her new cottage this week.

Mr. A. E. Wiggins is with us, and other mediums are arriving daily.

Boating and fishing are good this year.

Tuesday evening, Miss Leola Prior, of Atlanta, Ga., assisted by the campers, gave a very fine literary and musical entertainment in the camp auditorium. Miss Prior is the daughter of Mrs. Lee Prior, who has been our speaker the past week, and a very creditable reader.

LAURA MATLOCK.

Secretary.

Ottawa Camp, Kansas.

Ottawa is situated on the Missouri Pacific and Santa Fe R. R., is about 45 miles southeast of Topeka, Kans., and 60 miles southwest of Kansas City.

Forest Park, in which our meetings are held, is universally admitted to be one of the finest parks in the state. The park comprises about one hundred acres; its towering elms, its magnificent walnut, oak, hickory and hickory, interspersed with its beautiful gravel walks, beautiful lawns, fish ponds and flowers, all the grand old Marquis des Cygnes river on the south of the park, all go to make it "a thing of beauty and a joy forever." This is where the famous Chautauqua Assembly has been held for the past 24 years.

We have unlimited possession of all the grounds and buildings. We are well provided with buildings, cots and bedding. We can cater for all who wish to come. We will have a dining hall on the grounds, where good meals will be furnished for 15 cents, also cot and bedding in a good room for 15 cents per night, thus making it one of the cheapest camps in the United States.

Being tents if you wish, but we have plenty without the tent.

While we have the best of speakers and mediums, there will be no admission to the grounds or lectures, our expenses being met by voluntary contributions. We have two good hotels near by, and those who wish private rooms can be accommodated in private family. Our meetings increase in interest year by year.

At the first meeting we were greeted by about 40 and at last by 1,000, and that on Sunday evening when all the churches were open.

The citizens of the town and the press treat us with the utmost courtesy, and seem to welcome our return from year to year. We expect materializing, trance, clairvoyant, psychometric and independent slate-writing, and the grounds, all of which have been tried and true, but the society will not hold itself responsible for traveling fakes and mediums of whom they know nothing of their former reputation, and we will be the first to expose their fraudulent practices if needed.

Arrangements are being made for reduced railroad rates, of which due notice will be given.

In conclusion, welcome to all who wish to come. Come and bring your friends and neighbors, have a good time where we can hold sweet communion with loved ones gone before. Come to a camp-meeting where it's free from care and toil and strife; it's just the place to bring your life; Everything is pure and nice. You'll find you're landed in paradise.

For further information and programs, address Howard Henderson, Lawrence, Kans., or the secretary, Jacob Hey, Overbrook, Kans. Ezra Carpenter, Wellsville, Kans., is superintendent of the grounds.

COR.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. Wm. Lockwood. A Men and Modern Masters of the Law. By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, \$2. For sale at this office.

"Nature Cure." By Drs. M. E. and R. C. Conger. Excellent for every family. Cloth, \$1.50 and \$2. For sale at this office.

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Maple Dell Camp, O.

The National Spiritual and Religious Association, holding its fortieth annual session on July 27, 1902. The attendance was much larger than was expected, all things considered.

The meeting was called to order by the president, who made a clear and distinct statement of the origin, progress and present development of the association, showing that it had been a success. He said that if no more sessions were ever held, Maple Dell would show a record where pure Spiritualism was paramount.

M. O. Danforth, chairman, delivered the address of welcome in his genial, happy style, which made the audience harmonious and receptive. A. V. Wadsworth, followed by an able address from Miss Mabel Shively, Subject, "What is Spiritualism?" from the young people's standpoint, showing that our descendants are natural-born Spiritualists, and that Spiritualism in the future is to be represented by a more scholarly class, and by a higher standard of ethics.

Miss Jessie Hawk made an earnest plea for the Children's Progressive Lyceum. It was extensive, and proved to be one of the finest addresses in the interest of the young people's unfoldment that was ever made upon our rostrum. She was followed by Mrs. Bessie Woodard, who is an inspirational speaker and message medium. She did exceedingly well.

Mr. Wadsworth, president of the Ohio State Spiritual Association, then gave a very interesting and instructive talk, with good advice to all. So with delightful music, pleasant weather and a harmonious surroundings, closed the opening day at MAPLE DELL. Cor. Sec.

Mantua Camp, O.

I feel like telling you of the harmony so fully expressed here. When the heavenly ruler sends us sunshine we make hay in our camp work. It would surprise you to see the white-haired workers following the young, giving them advice and strength. Our loved president, Dr. King, has a happy smile and cheerful word for all. He is anxious to have the young mediums unfold and develop so that there may be some one to take the place of himself and his honored wife who have been so faithful to the work. I tell you there is no better and more lovely spiritual home than here at Mantua; so grand for the young mediums to rise in their work, and be ordained and become actively identified with this camp, and have a voice in the board meetings and become stockholders, and little by little build a little cottage and have it for a resting place for their families and themselves.

The children should grow up with a spiritual influence. Let them be trained in the lyceum. This camp opened with a dance. I never saw young people enjoy themselves better. One of the beauties of the dance was a practice by the prompter singing his changes, not one felt tired or out of sorts the next day. The Lyceum has sorts its work; also Dr. King in his whole lessons. To-morrow the Grange is entertained.

E. A. RATHBUN.

LITTLE FOOL.

You are living to-day in Heaven,
Earth's yesterdays not long past;
I wonder, sometimes, if you keep your pace.

And your life goes wild and fast.
You never were level of head, dear;
You didn't seem built that way.

Though you did know right from wrong sometimes,
But you often went astray.

Ah! you sweet little fool, you loved you,
And love you the same to-day,
As when you were flesh-clad, here in our midst.

Distracting us every way!
We felt you would get through life early.

For no one could "slove you up."
You held the opinion you knew so much.

You could manage life's full cup.
But ah, little fool, you upset it!

You wasted its contents as you held it,
And the Dresden china which held the draught.

Alas, lay spoiled at our feet.
You'd tore with the holiest feelings
And did not know what they were.

You thought, little fool, it was cunning to be
A nettle, a thorn, a burr!

And the great heart where you abode, dear,
Who knew what you did not know,
And knew that you never could understand.

He smiled when you fed him wool—
He never unkind, nor resented,
But took you for what you were—
And he tried to steady your wayward feet.

But you ever would demur.

At last when the end of it all came,
And the last cue "turn" was done,
You had had your way to the fowery old.

The slurring, the tears, the fun;
Then, poor little fool, we pitied you,
And wished you had had more sense—
Enough to have known that the pace you went
Was a bankrupting expense.

You are living to-day in Heaven,
Dear fool, were you leaning out
Last evening to list to a wedding march?

"Yes?" "What was it all about?"
The great heart you had so agonized,
Little fool, when it held you dear,
Has met with its peer, and the two are
You will pay your foot-tax there.

EMMA ROSE TUTTLE.

Berlin Heights, Ohio.

Mystification by The Magazine of Mysteries.

The Magazine of Mysteries says: "It is hard for him who knows about life beyond this earth-experience, to demonstrate his knowledge to the satisfaction of one who does not know. There are pleasures and sorrows in the spirit world, but only people who are in the angel world, The mystics will understand this paragraph."

In the first paragraph the writer emphasizes "knows" concerning the life beyond, acknowledging the possibility of knowing about life beyond the earth. In the second he makes a distinction between the spirit and angel world, showing conclusively that for one does not know anything about it. That "the mystics will understand this paragraph" undoubtedly means what the writer understands about it—nothing.

ARTHUR F. MILTON.

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