

SCIENCE, MORALITY, SUPPLEMENTED BY THE BIBLE OF THE FUTURE.

THE PROGRESSIVE THINKER

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

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SECTARIANISM.

Its Uses and Abuses Illustrated.

The almost infinite variations of human thought caused by the differences in the structure of the mind that has evolved that thought, has caused that condition to exist where it can be truly said that no two persons think alike on all questions.

In that finite existence represented by the present phase of human life and from which is being slowly evolved out of the discord and clash of opposing elements a more harmonious life, the necessity of honest variations of opinions is apparent. The mighty explorations that are necessary to be made to cover the field of human thought and endeavor are such that no one mind of isolated school of thought is capable of consummating the work.

The recognition of this truth must be manifest in the lives of all the human family, if the universal reign of peace which is being prayed for, and by many earnest workers diligently labored for, is realized. The rejection of that important truth as a directing influence in the lives of those who were the dominant minds that were directing the energies and purposes of nations caused the horrible crimes that have blackened the historic record of nations in the past; and though repented of are difficult to erase from memory's pages; but the future generations of human life will look upon that past in its rejection of the divine law with kindly consideration and charity, and as done through ignorance and inexperience of the benefits which a compliance with the higher law would have accomplished.

Standing as each individual does at a different angle while viewing the goal toward which we are all moving, if we do not take into consideration the differences caused by the various moral and mental attitudes in which the travelers reside, they will appear to be widely divergent from the true line by which they should travel. It is the old story of the ignorant who supposed the extent of his vision the outermost boundary of the universe; the jumping-off place. We should not forget the fact that in our petty quibblings over opinions which, without doubt, cause angels to sorrow at our ignorance and folly, in the majority of cases as long as the method of procedure does not bring us to the liberating of others, it is not to be attained that is of the most consequence in life's journey, and not the route taken.

Those who have received that sweet assurance of the truth of the communion of angels, and without a shadow of doubt know that the veil can and do manifest their presence, and as a factor which gives strength and encouragement, help to burst the barriers of that sectarian bondage which is holding many honest souls in the shadow of its malignant influence—those who have received that heavenly light, who would consider what are the true purposes of sectarianism? That it is not in following the formula of a dying creedal system, is apparent; but it is in vindicating the truth, giving the bread and water of life to souls that are famishing because of their failure to receive it, and being faithful even to death, as many heroic souls in the past have been, that the crown of life may be possessed and the inheritance of an advanced truth carry the oncoming tide of human life upward, nearer to the heavenly goal.

Sectarianism is a necessity, under the present development of human thought. For the purposes of rousing the energies of life to explore into the realms of the formerly unknown, and to bring order and a harmonious adjustment of life out of what was formerly confusion, by an adaptability of its ideas to the soul development of those among whom it is seeking to instruct. There its true mission extends. When abused it is by failing to recognize the divine law that all have a right to worship in whatever temple free and unmolested, and by coercive measures try to compel the free born soul to accept of a diet which is neither wholesome or healthy.

Under the present development of life the divisions into religious sects and political parties are needed, as much so as in the mechanical world with its immense variety of trades all moving in concord, each fulfilling the task assigned to it in helping onward civilization and progress, and every advance that is made, bringing nearer to perfection the mechanical forces, is consummating that result. So every effort made and successfully accomplished in inducing the human soul to think intelligently, even if it variations of thought cause a temporary division or separation into classes and classes, the final result would be a more perfect unification of thought. It is a true maxim that cannot be too strongly impressed upon those petty wranglers who, over their conceited opinions, would try to make the rest of the world believe that if their plans for governing the universe be rejected, the whole world would go to smash; "that if we all thought alike, we would all be fools but one."

The possibility of human thought being so unified that the present differences of opinion will cease, can be consummated not by the arbitrary enforcement of any special class of ideas, but by each school of thought being left free to work out its own salvation on the lines which seem best adapted to its present phase of development. That this unity will be accomplished is a known fact to those who have unfolded the harmonious life to that extent that they can see clearly the highway on which human life is treading, and know that out of the crucible of conflicting ideas and interests the truth is slowly evolving, and though like all births into a higher life suffering is involved, the final result is worthy of all the effort made by the soul for its attainment.

HAMILTON D'EGRAW, Shakers, N. Y.

A GATECHISM

Of Spiritualism, by Dr. H. V. Sweringen.

PART I.

Question. What constitutes a Spiritualist?

Answer. A Spiritualist is one who has received satisfactory evidence that he has communicated more or less perfectly with the spirits of those whom the world calls "dead."

Q. What do you consider satisfactory evidence?

A. Evidence which is based entirely upon strictly scientific investigation and which will admit of no other interpretation than that of spirit communication.

Q. Are there not other and scientific explanations given to the phenomena upon which you base your evidence?

A. There have been many attempts made to explain the evidences upon which we rely, upon other grounds than the Spiritualistic, but they have all failed. The latest efforts have been made by the late Thomas J. Hudson and some noted Theosophists.

Q. Why do you regard those attempts as failures?

A. Because the evidences which make up the experience of the individual Spiritualist are of such a character as to render these attempts wholly inadequate as explanations.

Q. Is it possible for a person to become a Spiritualist without those evidences?

A. There are many persons who have an intuitive conviction of or belief in the truth of Spiritualism, who have never had that truth positively demonstrated to them. Many such belong to the different churches. There are others who believe in Spiritualism because of what they have read of it in the Bible. The more active and aggressive Spiritualists, however, are those who enter the investigation of the subject with the view of exposing it as a fraud and a humbug and were overwhelmed by the demonstration of its truth.

Q. What is the religion of Spiritualism?

A. Its religion is to do good, to practice the Golden Rule, to visit the sick, to feed the hungry, to clothe the naked and in every way possible, equalize the opportunities of the masses for their pursuit of life, liberty and happiness, thus making for the establishment of a universal brotherhood of man.

Q. What is the theology of Spiritualism?

A. Its theology is by no means complete and probably will remain unfinished as long as the law of evolution continues in operation. The Spiritualist accepts and entertains every theory of the character of God or nature and His relations to man and the universe, which appeals to his reason and conforms to what has been scientifically established. He may renounce to-morrow a theory he accepts to-day, because of some newly discovered scientific fact which demands a modification or annihilation of that theory. No scientific fact, but our theories based upon wrong interpretations of scientific facts are subject to change.

Q. What is the Spiritualist's opinion of the Bible?

A. The Bible is very much like any other book in its general make-up. It is a history, written by different authors at different times, who were inspired in the same manner that the author of to-day is inspired to write a book. It contains much that is wise, good, beautiful, sublime, instructive, soul-inspiring and true; and it contains much that is foolish, bad, ugly, debasing and false, though it has been made the infallible pope of the Protestant church, we do not regard it as infallible. Instead of a single book having God for its author, it is a library of different books written by men for the most part unknown at the present time. Notwithstanding the fact that it contains much in support of the truth of Spiritualism, Spiritualists attribute to it much of the imperfection of human nature.

Q. Do Spiritualists believe in the fall of man?

A. No, nor is this doctrine taught in the Bible. It does not strictly belong to the fundamental articles of the Christian faith. It is purely a human invention. It is not referred to in the "Apostles' creed" of the early church. It was not declared to be the doctrine of the church until three hundred and twenty-five years after Christ. No, we do not believe that there are three Gods and that those three are one.

Q. Do Spiritualists believe in the fall of man?

A. To believe in this doctrine is to reflect upon the wisdom and goodness of the Creator. We do not believe the creation of man was a blunder. We do not believe that man had lived upon the earth thousands upon thousands of years before Adam and Eve put in an appearance. If, indeed, they ever did materialize, the Bible limit of time since the creation of heaven and earth and the world, is from 4,000 to 8,000 years. The great Christian scientist Agassiz, however, says that he found in a reef off Florida the remains of insects 80,000 years old.

THE PERFECT DAY.
Roll on the great and glorious day
When error will be swept away
And love and justice break the sway
Throughout earth's broad domain.
When charity will open the door
To heaven's bright and boundless store
And sorrow-be known no more,
But peace and plenty reign.
When every nation of the earth
Will sing the songs of joy and mirth
And no more shades of sin and death
Becloud our happy land.
When every child of earth will be
By angels truly set wholly free—
From every strain of liberty
Ring out on every land.
JULIA H. JOHNSON.

OF GREAT VALUE.

Work on Human Culture and Cure.

REVIEW OF DR. BABBITT'S LATE WORK ON MENTAL AND PSYCHOLOGICAL FORCES.

To the Editor—Having just read Dr. Babbitt's new book comprising parts Third and Fourth of his great work on Human Culture and Cure, I deem it a real service to humanity to call public attention to its merits as a work in the highest interests of the race.

The volume opens with a luminous resume and able criticism of the various schools of metaphysical philosophy, demonstrating with great clearness and force the mischievous errors and fanatical absurdities of a mere idealism on the one hand, and the gross mistakes of the too materialistic empiricism on the other; a chapter of rare value as a brief history of philosophy.

Having thus cleared the way for an unbiased study of his great theme the author proceeds to give to the world what, in my judgment, is the most profound, the most scientific and the most deeply interesting analysis yet given of the combined physiological, mental and psychic nature of man; and the surprising step is held in strict accordance to facts and principles already established. It is true that Dr. Babbitt's highly cultured power of psychic perception has greatly aided him in minutely describing certain physical processes and phenomena connected with atomic forces, etc., which the ordinary mind cannot always verify. But these extraordinary perceptions of detail are of such character as not to affect the logical results of the author's course of reasoning.

This book will be an eye-opener to many who have been accustomed to draw a very distinct line between the physical and the mental in man. They will be surprised to find it clearly demonstrated that the two natures are not only very closely related to each other, but that they are so absolutely interdependent that neither can exist alone, and that many of the most marvelous of the psychic and occult phenomena have their physical basis.

In short this work discloses for the first time the chemical mystery of mental phenomena, giving scientific proofs of both an external brain for ordinary mental action, and a more interior psychic brain and body which, when understood, will impart an amazing power for human uplifting.

The work throws the first clear light upon the nature and processes of hypnotism and all kindred psychological phenomena which have never before been explained or understood. Dr. Babbitt has here not only given the rationale of hypnotism, psychometry, clairvoyance and mental science, including the mysterious subject of memory, but has furnished abundant illustrations of their working. The subject of Phreno-physiology alone is of priceless value as enabling us to understand our fellow beings around us. I sincerely hope that many thousands of people will read this book and richly enjoy the wealth and beauty of its teachings.

W. BOWMAN,
South Los Angeles, Cal.

The above most excellent work is for sale at the office of The Progressive Thinker. Price, \$1.50.

Summerland Camp, Ohio.

To the Editor—As I look over the columns of our highly esteemed and loved Progressive Thinker, I fall to see anything about our Summerland camp, near Millersport, Ohio. We are doing all that we can to get the auditorium in such a condition that we can hold our meeting in it this summer; but in the event we do not, we will use our 60x90 tent for one more season.

At our last meeting we decided to hold our camp-meeting, beginning the first Sunday in August and up to the first Sunday in September, making four weeks and five Sundays. We would like speakers and mediums who have that time unengaged to correspond with me for engagement. Our camp is situated on the line between the beautiful Buckeye Lake, about thirty-three miles east of Columbus, O., on the lines of the Toledo and Ohio central railroad, near Millersport. Buckeye Lake is a most beautiful body of water; along the shores are thousands upon thousands of althea polyandra, or commonly called sacred blue, which are in full bloom during the greater part of the summer.

We have the largest and best furnished hotel on any camp-meeting ground in the United States, so far as I have seen, and I have seen nearly all of them. The hotel consists of fifty-eight rooms, all nicely furnished and situated about seventy-five feet above the lake. The hotel was built by our worthy president, S. J. Woolley, at a cost of about four thousand dollars, and dedicated to the Spiritualistic cause. The camp-ground is on the most beautiful point on the lake. It has a gradual slope from the beach until it reaches the camp-ground, thus giving a view of the lake for not less than ten miles. No more magnificent and diversified scenery can be found in Ohio, than can be seen from any part of the park.

From the hotel windows and verandas may be seen the many beautiful islands and the famous Floating Island, of a hundred acres or more, which would like to correspond with speakers and mediums as to engagements.

J. F. GROVE,
277 10th street, Columbus, Ohio.

"Mediumship." A chapter of Experiences. By Mrs. Maria M. Kings. Price 10 cents. For sale at this office.

CHICAGO HAS IT.

There is a Silence Room in This City.

FOR ONE HOUR EACH DAY NO SOUND IS HEARD IN THIS APARTMENT—THE DEVOTEE'S THERE GATHER AN OCCULT FORCE.

Right in the center of bustling Chicago, says the Chicago Chronicle, down where the clatter and rush of the business world goes ceaselessly hurrying by, a "silence room" has been recently established and at least one hour of perfect silence will be observed daily.

This hour will be the noon hour, beginning with the 12 o'clock whistles from factories and manufacturing plants and ending at 1 o'clock, and during the sixty minutes which lie between these two mile stones of Father Time not a word will be spoken and no unnecessary sound allowed to break the perfect and restful silence of the little room.

Outside, though, and among the two busy downtown streets which border the building in which it is located, the noise and clangor of midday life in a great city will pour on and by unendingly; even in the halls and offices surrounding it noise and confusion are unceasingly active. The outer offices surrounding the silence room from the rest of the world will be placed under no edict of silence—even during the noon hour. But once step over the threshold of that little room and what a change, what a blessed change is noticeable!

In the case of the religious "retreats" so long popular in France and Italy, coming into affectionate recognition by American men and women, the world and its troubles are left behind for the time at least. Only silence and repose of soul and body are experienced for one perfect hour.

No. 72 Dearborn street, with Randolph street and the Criterion hotel, with its noisy gongs and rushing wheels hard by, forms the postoffice address of the silence room, and the Home Silent Thought Brotherhood, of which Ernest Loomis is the head and front, is responsible for its inauguration. The members of the brotherhood, of which the total number are 45,000, are 50,000, actively participating in the society's work, and who are located all over the civilized world, believe mightily in the power of intense and concentrated thought. When this thought is co-operative as well as concentrated and intense, they hold that its power is more than a thousand-fold.

For concerted and concentrated thought they declare that a time of silence is advisable if not absolutely necessary. The noon hour for various reasons, simple and occult, is believed to be the best possible time for this meeting of souls in communion of spirit, if not in body. The silence room is kept for this reason. And there are other reasons, more easily understood of the average mortal, why a noontime period of silence is good for all men, according to Mr. Loomis.

WHY SILENCE IS GOOD.

"Concentration," says this student and thinker, "is necessary for good and successful development in any direction, mental, physical or spiritual, and for each and every human being. Concentration, for one thing, and to offer a reason readily recognized as truth, and indisputable by nearly everyone who ever thinks at all, is necessary for the demanding, the drawing down, of the physical strength and power necessary for good work of any kind."

"Now, most of us, through the process of unconscious concentration come to be so long for home, and are so slightly enough of this force, that we carry it on until about noontime. But there are very few people indeed in Chicago, where the conditions are perhaps unusually hard upon human beings in many ways, who are not decidedly tired, altogether too tired for the best that is in them to be accomplished in their work, by the time 12 o'clock comes. The work, the duties, the efforts of the afternoon are all too frequently carried on by means of purely nervous rather than real physical strength, and the entire organism suffers correspondingly. To the truth of this statement, the following are the observations of the silence period, fresher and far less exhausted than is the non-silence-observing individual by noon."

"Now, in the period of silence which we purpose to observe daily, and which has been proved by countless scientific students within and without our organization to be of incalculable benefit to every human being, the force or power which is in them to be accomplished can be easily drawn by those who know how to do so, and unconsciously, almost instantaneously, by many other people. The work of the afternoon, therefore, instead of being laboriously and exhaustingly performed, is turned off lightly and easily, as it should be, and the individual is able to observe the silence period fresher and far less exhausted than is the non-silence-observing individual by noon."

"And this is merely placing the matter upon its lowest and least important basis—that of the purely physical. The intellectual and spiritual benefits to be derived from the silence period, however brief and fleeting, sandwiched in between the hard and often hurried work of morning and afternoon, cannot be overrated, and need but an intelligent trial to be enthusiastically embraced."

ABSOLUTE SILENCE TO BE OBSERVED.

"The observance of the noontime silence hour is no new thing to us," Mr. Loomis explained in regard to the opening of the silence room. "Our members have always been instructed to observe it, as have hundreds and thousands of other nervous and world-weary people the universe over; but the opening of the silence room, which was performed in time for the commencement of the new year, is a recent outgrowth of the electric work which we are just beginning."

Passing through the outer office of the association, the visitor is quietly ushered into a small inner room, plainly but comfortably furnished, and with an occasional text, spiritual or scriptural, hung upon the walls within easy reach of the eye. The original plan in regard to the noon hour embraced the giving out of some such text in the beginning of the silence period, and immediately following that period a short and practical address upon the main points in regard to this text. For the present, however, the addresses have been given up, although they will probably be resumed in the near future, and the period of silence is preserved unbroken. Each visitor, member of the brotherhood or otherwise, passes in and out according to his or her personal pleasure, the only request made being that all will remain as quiet and peaceful as may be, and that there shall be no noisy or restless movements to disturb the peace and restful silence of those who wish to remain longer. It is possible that before long a room kept entirely for silence and within the walls of which no sound shall ever be uttered may be opened and maintained.

VERY CURIOUS.

Strange Clairvoyant Experience.

I have been a clairvoyant and also a clairvoyant for over twenty-five years. I see with my eyes shut or open in the dark or in the brightest light. My clairvoyance is independent of conditions of any kind; all I have to do is to make a mental effort and I am able to see a picture of the scene or person above as a preface to a relation of the experience to follow.

I went to bed December 8, after a lodge meeting, and awoke in the morning with a splitting headache and sick all over me. I had not had a headache for about fifteen years. I could not eat even a mouthful of toast or drink one teaspoonful of coffee, as either produced most dreadful bilious vomiting. Being a physician, I decided to stop eating and drinking, as the quickest way to recovery, and kept my good room. I had not had a headache for about fifteen years. I could not eat even a mouthful of toast or drink one teaspoonful of coffee, as either produced most dreadful bilious vomiting. Being a physician, I decided to stop eating and drinking, as the quickest way to recovery, and kept my good room. I had not had a headache for about fifteen years. I could not eat even a mouthful of toast or drink one teaspoonful of coffee, as either produced most dreadful bilious vomiting. Being a physician, I decided to stop eating and drinking, as the quickest way to recovery, and kept my good room.

I found my eyes strangely affected, and could not recognize my friends who came to my bedside, nor could I read anything; everything was hazy and swimming. Now came my strange experience. All at once, they were women came into my room out of or through the solid wall, they brought their own chairs and sat down. These spirits—for spirits I proved them to be—did not look as I have always seen spirits, "transparent," but they looked as solid as earth-life people. Whenever I would look away from them, they would dematerialize, but I could hold them and see them when I looked at them sideways. I thought at first it was a hallucination, so I closed my eyes and put my hand over them, but it made no difference. I could see them just as clearly with closed eyes through my hand, therefore I called it double X-ray clairvoyance.

I held out my hand to the spirits and asked them to shake hands with me, and they pulled back. I tried to talk to them, and they would not answer me. One of the ladies sat right close to my bed, and I put my hand right through her body, proving it to be air. The ladies were dressed in common blue calico, with white spots on it, made up Mother Hubbard fashion, with a belt. I asked them, "Don't you have better clothes in the spirit world than common calico?" and that made them laugh heartily. I could see them walk about the room, but not hear them. Then on the wall a room appeared, a large map of the Philippine Islands and lots of writing, but it was too hazy, I could not read it. The spirit people seemed to move the walls of my room and construct a cabinet, and then came out of the cabinet and disappeared, of which I took due notice. Next came an animal, a dog, which I recognized as a pug dog, very round and fat. I told him to go away, and then he sat down and began trembling, and all at once was transformed into a woman. This manerger or circus kept up until Wednesday night, December 14, and after that it gradually let me. I am now again in normal conditions.

In all my reading I remember only one similar account, and that was Nicholas, the bookseller, of Berlin, Prussia, as given by Mrs. Emma Hardinge Britten in her great historical book on Spiritualism.

Now if any of my friends can give an explanation of these very extraordinary manifestations I shall be pleased to hear from them. T. VOGL, M. D., Junction City, Kansas.

Great Mass Convention.

A mass convention of Spiritualists and Religious Liberals under the joint auspices of the N. Y. S. S. and Brooklyn Spiritualist Societies, will be held at the Criterion Theatre, corner Fulton street and Grand avenue, Brooklyn, N. Y., Tuesday, January 17, 2 and 7:30 p. m.; Wednesday, January 18, 10 a. m., 2 and 7:30 p. m., 1899. Hon. A. H. Dalley, chairman.

Speakers and Mediums—Mrs. Tillie U. Reynolds, Mr. Thos. C. Conner, Mrs. Helen Temple Brigham, Mrs. Helen Palmer Russege, Rev. F. A. Wiggin, May S. Pepper, Mr. Harrison D. Barrett, Mrs. H. Henrichson, Rev. F. E. Mason, Mr. Jerome E. Fort, Prof. E. A. Whitwell, Miss Maggie Gault, Hon. A. H. Dalley, W. A. Colville, J. E. Moore, Ira Moore Conner, W. Wines Sargeant, Rev. Belle R. Plum.

Are You a Subscriber for The Progressive Thinker? IF NOT YOU CERTAINLY SHOULD BE.

If you are not a subscriber, or if the time for which you have paid has expired, then these remarks are intended for you. We would be delighted to have your name added to our list again for the coming year. It will be a continued feast of spiritual literature. The price of the paper for one year is only \$1, and by sending 20 cents additional with your yearly subscription we will send you Art Magic, a very valuable book for your library. This book has been sold as high as \$25. By subscribing for The Progressive Thinker and securing the premium each year, you will soon have a valuable occult library, and at the same time aid in sustaining The Progressive Thinker. The interesting articles to be found in this paper are surely worth far more than the price of a year's subscription. Every Spiritualist should aid in sustaining the Spiritualist press, and thus keep in touch with the great liberal movement. Read this paper carefully, then send in your subscription. You are missing the soul-feast of your life.

MUSICAL.

Wanted—Two Song Books.

Will please those encumbered with theological error, having position in society, and so desirable as supporters of an unpopular truth. The other, full of the great lesson from the aged world contained in the doctrine of the brotherhood of man, sees plainly the mental suffering of the bereaved and seeks their consolation. The force which has made all religions a success in the past has been the desire to have others share our joys, values and privileges, even the suffering of the bereaved, under the shadow of the fanatic's sword; and our religion can never be a success through the display of our pride of wisdom, but only by sympathy with the sorrows of our fellows. On the lines of an exalted benevolence alone can we speedily succeed—though the truth can never.

Interesting Facts.

I had an experience when living on my farm in Michigan. My mother was a clairvoyant and clairaudient, from childhood—hence I could see and hear spirits when a mere child, and found out by sad experience that it was highly necessary for me to use my own reasoning powers. One morning I was intending to go away on business, but was impressed not to go on account of my mother. I went and asked her if she was sick. She wanted to know why I asked that question. I told her I was going away on business, but if she was feeling bad I could wait until some other time to do my business. She seemed to be anxious for me to go, which caused me to not heed the impression to stay at home that day; so I left on my business. I got nearly a mile from home, and the impression came upon me to return home. I did so, and found mother lying on the lounge, her face as pale as death, not able to speak. She soon revived, and the color came back to her face; then I spoke to her. She answered me by saying: "Little did I think of ever seeing you again while I was in the body when you left the house." I asked her why she had such thoughts. She said a spirit came to her after she went to bed last night, and told her they were coming after her in the morning at nine o'clock. A very positive feeling came over me to tell her she was not going now, and spirits were liable to make wrong calculations as well as mortals, and it would be five years before she would leave the body. I had forgotten the time when the five years were up, and had taken a trip to California, and was not thinking about the time of her departure, when a spirit came to your mother to leave her body, and she wants to see you before she goes." I took the cars for home, and was there in time to have a good visit with her before the five years expired. Her friends were there to meet her spirit, and there was a time of rejoicing with three parties—myself, my mother, and the friends that met her. Don't misunderstand me—the tie between my mother and me was an uncommonly strong tie, but remember, my friends, it was a spiritual tie, and why should I not rejoice in knowing she had left the veil of flesh, received a crown of spiritual life, and light? The crown is for all human beings to wear, but obedience to nature's divine law is the path we must travel to unfold the crown of light that will encircle our brow.

Summerland, Cal.

LAKE HELEN CAMP, FLA.

LAST EXCURSION, JAN. 27.
My last excursion by sea will leave New York City, January 27, by the Mail Steamship, "Colorado," a large, safe and well-appointed steamer. I have many fine state rooms reserved. I shall personally conduct this excursion. If you wish to join it, address me (enclosing 4 cents in stamps). The price is extremely low. H. A. BUDINGTON, 61 Sherman street, Springfield, Mass.

AN INVISIBLE COMPANION

By Hezekiah Butterworth, in Woman's Home Companion.

The story that I am about to relate will be new to many readers, but there will be some people in Boston who will recall it, as it was more than once related by John Greenleaf Whittier to limited circles of friends at the inspired days of literary gatherings at a well-known mansion on Mount Vernon street, and of the "Poetic Picnics" of the old-time Radical or Chestnut Street Club. The poet-Whittier seems to have had two cherished stories among a rich store of folk-tale and legendary lore, which suggested so much that lies in the background of life, in the hidden and occult world, as to lead him to relate them to those who were sympathetically interested in such mysteries. His auditors were generally those who had the "gift of discerning spirits," the genius of spiritual interpretation.

One of these stories relates to a vision of form that appeared to his sister under very tragic circumstances, and that never ceased to be a matrix of deep thought in her life and of discussion in his own. He refers to it in his poems. It has been related by Mrs. Clafin in her "Recollections" of the poet and is too well known to call for repetition here.

The other tale was of such delicate fiber and tender significance as to be scarcely guarded while yet many people who knew it were living. The circumstances happened at a time when Spiritualism was more active in the public mind than now, and for that reason the story may have invited a less close analysis than it would to-day, when the public mind is more scientifically inclined.

Mr. Whittier had a little circle of friends who met for literary purposes in the parlors of the New England wonder lands. Among these were Mrs. Harriet Beecher Stowe, Mrs. Elizabeth Stuart Phelps (Ward), Mrs. Mary E. Clafin, Mrs. Edna Dean Proctor, and others. Mrs. Stowe related the best of her stories, many of which were humorous, or the titles of "Old Town Stories" or "Sam Lawson's Fables," "Tales," and Mrs. Phelps Ward has fully told one of the remarkable mysteries of her early life in a recent series of personal recollections. The story of Mr. Whittier's that we have in view seems not to have been related outside of the old literary circles of the West End Boston and the ingenuities of the Merrimack towns, and of his wife as we know has never appeared in print.

The old literary circles of the West End Boston—what gatherings they were! What grand spirits, long vanished, were in attendance! What deep wells were found in the deserts of life by those amiable philosophers! And what conferences in regard to life's mysteries followed after their formal sessions were for the day or evening brought to an end! The Radical Club, 13 Chestnut street, now alluded to as the "Chestnut Street Club," was founded in 1807. It met at the house of Mrs. Sargent, and was composed of those "who dared to think and to utter thoughts on all subjects, but especially upon the mysteries of the soul and spiritual gravitation." Could anything be more interesting in this dark world? People still love to recall such occasions as the reception of Charles Sumner, Longfellow, Whittier, and Don Pedro, the Brazilian emperor, at this club; the essays of nearly all the independent thinkers of the times were read there; the famous "Poetic Picnics," and notable homages paid to notable men, at one of which Whittier could be anything but characteristic Spanish—or rather, Portuguese—grace, "I perceive it is five o'clock, Mrs. Sargent, which is my misfortune. May I be excused?" Few people ever made a more neat exit from the tediousness of an admiring assembly, while the serious man must always be a humiliation.

The discussions there have passed from memory, but some fragments of the old "Poetic Picnics" remain, and they are yet capable of "feeding the multitude." It was to one of these, in 1870, that Emerson contributed the beggar begs by God's command, and gifts awake when lovers sleep; Swords cannot cut the giving hand; Nor stab the love that orphans keep.

As delightful and of deeper significance were the informal Mount Vernon street gatherings of authors, of which Mrs. Clafin has left such picturesque and impressive incidents in her "Personal Recollections of John Greenleaf Whittier."

We repeat the old Boston fables story in the spirit in which it used to be told on winter nights, but with our own mental coloring, and without any claim to the poet's synoptic force and vast similitude. The frame work of the picture is left unchanged.

On the lands of the Merrimack river there lived a generation ago a family whom we will call Van Cleve. Their home was ideal. Their ancestors may have traded at sea in those fine old days when the white sails of the merchants of Newbury lay the purple way to the golden ports of the sea; we are not sure, but they had ample means for refinement, and their home had all the elegancies of refinement, culture and taste.

"That is all very strange," said Mr. Van Cleve. "I have heard of such things, but never knew of anything like it here."

"The unseen world may be all around us," said Mrs. Van Cleve, "and some have a clearer spiritual sight than others. Walter seems to have. Did you ever notice it?"

Mr. Van Cleve had never given his mind to psychic subtleties in his scholarly experience. A lover of nature, books and travel, he had little thought of the subjective possibilities of life.

"There are epidemics of fancies and nervous impressions," said he, "and these towns on the Merrimack have been full of them since the old Indian days. It seems to have the atmosphere of them. Animals, according to the old traditions, used to see specters, and the Salem witchcraft began in the fancies of children. I am sorry to find my children susceptible to such impressions."

"But their story does not seem to have any connection with evil influences," said Mrs. Van Cleve. "The fancies that appear to see is a beautiful one; there is nothing uncanny about it."

"Don't let the children go to the meadows any more unless you go with them. I have no wish to have them play with angels in this world, even if such things could be."

The children were very much grieved to be forbidden to go by themselves to the river meadows. They tried to persuade their mother to go with them, but she refused. They played about a lonely and forsaken way, as though something vital had gone out of life.

The little stranger did not appear. It was noon of the summer-time now—the days of wailing meadows, greening corn, whip-poor-wills' songs at night, amid the fireflies, under the stars. The children were not allowed to go to the meadows, and the father and mother, and the yard with outdoor games. The late fancies of the children were partly forgotten, but one afternoon Walter came up from the meadows alone with a serious face.

"What is it, my son?" asked Mrs. Van Cleve, in alarm.

"I have seen him again," said Walter. "Whom?"

"They talked of the legends that had haunted the houses of Merrimack river and the old village houses that dotted the shore of the Merrimack and the bay; of the specklers of Cape Ann; the Kidd treasure; tales of poor Margaret Nurse; of the haunted chimney story of the Owl, and the Gun at Acton, and the fate of Captain Davis and the Acton men."

"To recall such things," said Mrs. Van Cleve, "is to go into the old errors of darkness. Whatever we may think of them or of the Old Testament command, to go not after such as have familiar spirits; I cannot forget that Christ, through supreme authority, uttered the words 'their angels.' What angels? The guardian angels of the children, and by that he meant, as I suppose, all human ones. Take heed that you do not see one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven. Husband, that view does not belong to any necromancy. If anyone brought a candle to me in the darkness I should not put it out."

"What?" said Walter thoughtfully. He had been a little skeptical in regard to a personal God and immortality. Did death forever close the door of individual life? Are there any little torches in the wide darkness of life's after-mysteries? There are many conditions in which the human eye may be led to see things that lie beyond the common vision. Might not the angels be in spirit things? A strange feeling came over him. He seemed to be entering a new atmosphere, as when a cloud is lifting. He was made to feel that life in this world is a vanishing dream. He longed for a wider horizon, and he absently uttered the words "henceforth" and "hereafter." It was late in the evening; the clock struck eleven.

"I shall go to New York on Tuesday," he said. "Steady Atlas sails Wednesday. Parents' name Van Ness."

His wife went to her room, but he still sat in the shadows as the lamp burned dim. He had once been a widower, and he had lost the only child of his first marriage—Floy, or Florence—who died at the age of fifteen. He had loved to dream of her again, and when she was living and could yet see him and all that he thought and did? How all he did that was pleasing to heaven must be pleasing to her! Was there a possibility of such an enlargement of life?

Mr. Van Cleve was a moral man, but he had been accustomed to give to pleasure-making the time and money that might have made the unfortunate and disappointed more happy. His little daughter had thought of the needs of others more than herself, and her grave had been filled with roses and lilies from the hands of those whose burdens in life she had lightened. If she still could visit him how must his unintentional indifference to the want of others cause her regret! He thought of living so as to make happier the souls of those who were gone was a new one to him. He knew that the Latin church prayed for the dead—he was by church habits a Unitarian—but might not there be, he asked himself, a certain truth underlying the long practice of this great body of Christian people?

He slept little that night. His life was changing toward his soul's side. He heard the clock strike all the hours of Wednesday, off Castle Garden. The great roof of the Astor House rises on the shore. The clerk of the Atlas is at his window. Mr. Van Cleve turns the pages of the register and reads:

"Albert Van Ness and wife." "Clerk, can you direct me to these people?" "Mrs. Van Ness is the woman in black who is sitting alone outside, looking out upon the sea."

He stands beside the woman in black. "Pardon me, madam, but you have lost a little boy?" "Allie. Did you know him?" "No; but my children did."

"Allie loved little children. But how did your children come to know my Allie?"

HYPNOTISM. The Wonderful Influence of Suggestion.

WONDERS WILL NEVER CEASE IN CURING OF DISEASE. A dispatch from Denver, Colo., states: Hypnotism has saved the life of Rev. Myron W. Reed, one of the most popular pastors of the west. For three weeks he had been dangerously ill with what at first appeared to be la grippe. Nervous and mental complications arose and were so aggravating that sleep was impossible for three or four days. The patient's reason was rapidly leaving him and he was delirious all Friday night.

Dr. Mary E. Bates, formerly of Chicago, and Dr. E. G. Case were at the patient's bedside constantly, but the sick man's system refused to respond to extraordinary doses of opiate, and all hope was given up.

Announced to the family, was matter of only a few hours, and the report spread through the city.

COMRADE CALMS HIM. It reached Captain W. Harry Conley, a prominent member of the Grand Army and formerly warden of the city jail, who is an old comrade of Mr. Reed. Conley went to the house at once to offer what assistance he could to the family and was admitted to the sick room, believing that he was about to see his old friend die. He sat by the bedside and gently stroked Mr. Reed's head.

The effect was wonderful. The raving ceased almost instantly and quiet came to the sick man's brain. The nurse suggested that it would probably save the man's life to have a few hours' sleep, and Mr. Conley asked that he be given permission to try to put him to sleep. Nobody present knew that the captain had hypnotic powers, but the consent was granted, and in five minutes Mr. Reed was resting comfortably, and was then slowly awakened at the suggestion of the hypnotist.

DOCTORS WERE GREATLY SURPRISED. The doctors were greatly surprised to find the great improvement in the sick man's mind. They suggested another trial, and Mr. Conley responded. This time Mr. Reed was kept asleep for three hours, and the result was a corresponding gain in mental as well as physical strength.

Last night Mr. Conley was at the bedside all night, and kept his patient sound asleep. No medicines were given to produce the condition, as they had long since been found to be ineffective for that purpose.

This morning the patient awoke and spoke of the weather and the day, the first time for nearly two weeks he had taken any interest in current events, for he had been delirious most of the time and knew no day from another.

SEVERAL TIMES SENT TO SLEEP. Several times to-day he was sent to sleep at the wave of Mr. Conley's hand, and to-night he is sleeping like a child. No noise disturbs him, and he is dead to the world, being strong rapidly and on the fair road to ultimate recovery.

The bulletin issued by Dr. Bates was of a most reassuring character, and she now believes that within a week or two the patient will have accumulated sufficient strength to leave his bed. The nervous strain has all disappeared and several little ailments due entirely to this case have already given way to the new treatment, which has vanquished the medical fatality of the city.

Mr. Conley has never made any pretensions to being a hypnotist, and is averse to having his name used in the connection, but he admits all the facts and is upheld by the doctors themselves.

fact that above illustrates one important ever kind, are needed to this enlightened age. While there are thousands of devices to cure the sick, no one agent applies to all.

Chicago, Ill.

TOO GOOD TO BE FREE! But send the 25c and we will mail you a trial treatment of "5 Drops." Cured by "5 Drops" Two Years Ago FROM RHEUMATISM AND HEART WEAKNESS After Suffering 40 Years—60 Years Old and Still Well, IT PROVES TO BE A PERMANENT CURE—READ LETTERS.

BIG BIBLE STORIES. BY W. H. BACH. For sale at this office. Cloth, 50 cents.

RELIGION. As Revealed by the Material and Spiritual Universe, Including the Wonders and Beauties of the Diviner Life. By E. D. Babbitt, LL. D., M. D., Author of Principles of Light and Color, Human Culture and Cure, etc., and Dean of the College of Fine Forces.

CELESTIAL DYNAMICS, Being a Normal Course of Study in the Astro-Magnetic Forces of Nature. BY THE AUTHOR OF "THE LIGHT OF EGYPT," "THE LANGUAGE OF THE STARS," ETC.

The Cosmic Forces of the Universe.

In this kindergarten discussion of great principles, it is important that the plainest forms of expression be employed, that the reader may not be misled by resounding phrases. On the fine critical ear it might have fallen with a more soothing action if it had been said that "the earth by reason of abnormally distended equatorial circumference and diameter beyond the polar straight-throughness would again in time produce an axial deviation that would result in sending everything and everybody to the demerit box—down, instead of saying the 'old planet might get top-heavy and again go over.' All the same, children, if it is correct form to say 'the sun rises and sets' it is right to say 'the earth is bulged with a top to it, and that we, the people, are on top.'"

BOOK REVIEWS.

The Christ Question Settled, or Jesus, Man, Medium, Martyr. A Symposium by W. E. Coleman, J. S. Loveland, Hudson Tuttle, Moses Hull, J. R. Buchanan, B. B. Hill, Rabbi I. M. Wise, Col. Ingersoll, and What the Spirits Say About It. By J. M. Peebles, M. D.

Here is a book that will interest all, and will give especial pleasure to those who believe Jesus lived, a veritable man, and not a myth nor yet a God. All sides of the question are given a hearing—except the orthodox.

In the opening chapter is presented a strong and well fortified statement of historical evidence of the actual existence of a Jesus—an amount of evidence that seems surprising after one has read the views of some who deny that such an individual ever existed.

The views of the various writers whose names appear on the title page are given in full, in their own language and in the wide diversity of opinions expressed all readers will be sure to find what will please them, and will be instructed if not pleased by the contrary view of others.

Dr. Peebles has arranged these chapters with the skill of a general handling an army and directing its evolutions. Spiritualists, whatever may be their preconceived opinions about Jesus, will find this book eminently instructive and readable, and those who buy and read will not feel that their money has been wasted, or that they have made a poor investment.

The book contains 370 large pages, finely printed and bound in illuminated cloth covers, and is for sale at the office of The Progressive Thinker. Price, postpaid, \$1.25.

"Human Culture and Outfit, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Dr. Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form. Price, 35 cents. For sale at this office.

"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 advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind and heart to the pure atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth \$1.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

"Cosmic forces are antagonistic.... hence all nature is in a condition of partial anarchy." It may be here necessary to explain that what is meant by cosmic forces are the forces governing the world, and all worlds, suns, systems and universes. These forces must operate in obedience to natural law, or of necessity, must be unchanging.

It is the law, dear children, that is immutable. The laws of nature, from the well-defined to those governing the unsearchable mysteries of life, proceeding endless variations of form, feature and habit, are natural, therefore immutable.

If the forces of the universe "are in partial anarchy" at the present time, the period may arrive when the lawlessness of nature may be in full blast, and the old theological conception of a "crush of worlds and a crash of matter" have a literal and positive verification. It may be here necessary to explain that what is meant by cosmic forces are the forces governing the world, and all worlds, suns, systems and universes. These forces must operate in obedience to natural law, or of necessity, must be unchanging.

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old partner, made the first speech. Many of the judge's remarks will never be forgotten by his hearers during life.

"In describing the dress of Mr. Lincoln, the first time he ever met him, I found the suit he said he had bought from the boy who got up in a hurry and jumped too far through his trousers, as the bottoms of the pants were midway between ankles and knees, and little did he think that Mr. Lincoln would ever be his law partner, and much less that he would be President of the United States. I went from Cairo to Springfield to see his corpse when it arrived."

CANADA.

An Open Letter to Canadian Spiritualists.

The Spiritualists of this Province are beginning to realize, that in order to occupy a position of respectability in the march of progress, and more especially to promote the advancement of the Spiritual Philosophy in and through-out Canada, it becomes necessary to establish a Dominion organization, said organization to be similar to the National Spiritual Association of the United States, except that at its outset we formulate a declaration of principles whereby we may show more pointedly the aims and objects of our philosophy.

The Nanaimo Spiritual Association of this city is chartered under the N. S. A. of Washington. In a point of law, supposing at any time such an emergency arose, we would be practically lost on account of the difference in the government of the two countries. This also is a reason why we consider that as British subjects, we should have an institution subject to British laws. Another important point to consider is this, whereas here on the Pacific coast we have a lecture only at intervals, and on these occasions the interest awakened is just at the highest pitch, when it comes necessary for the speaker to fill an engagement elsewhere. This fact has been demonstrated recently in this city by Mr. George P. Colby, through whose public and private work a greater amount of good has been accomplished than heretofore. We therefore are of the opinion that if we had a better system of organization, we would be able to employ public speakers and mediums more frequently. This probably might be regarded as the most important feature of the plan.

We wish to agitate the question of Dominion organization all through the Eastern and Western Provinces, wherever a Spiritualist is to be found, and to know what their sentiments are in relation to the same. I shall therefore esteem it a favor if Canadian Spiritualists will correspond with me in regard to the matter. Probably our American friends may be able to forward the address of prominent Canadians who may be interested. I may state that if this project can be brought to a successful issue, we have considered the advisability of having an Eastern and Western division, the headquarters of the former to be established at Ottawa, and the latter at Victoria. B. C. We desire the cooperation of earnest workers, so that if we accomplish anything, it may be done as expeditiously as possible. Personally I feel there is no time to be lost. Last summer I paid a visit to my native home in Cape Breton Island, and found that a Spiritualist things are regarded from the standpoint of a Spiritualist, the people of that country are as benighted as heathens. To such as these, a Dominion organization without doubt would be the means of bringing the gospel of Spiritualism; leading them up from darkness into that marvelous light which makes life more perfect and death more glorious.

ELIZABETH M. CAMPBELL,
Nanaimo, British Columbia.

SUMMERLAND, CAL.

Flowers, Birds, Business and Spiritualism.

We are enjoying the green verdure of the New Year's first awakening, as the rainy season here is the summer season, and nature under the genial smiles of sunshine and frequent showers is prodigal of her gifts of fruits and flowers. The remarkable phenomenon of apple blossoms in the fall and the ripening of apples in the winter season is transpiring here this season, a freak in nature that never has occurred before, to the knowledge of the oldest inhabitants.

The oil industry here is on the increase and supersedes all other business and interests. The town increases in population and enterprise, but the unsightly oil derricks reared on every side and studding the ocean front, mars the beauty of the landscape. It is a pity that, however, some magnificent situations on the hills that overlook the town and commands one of the finest scenes the eye can well imagine. The coast lands are picturesque in the extreme, as seen from the heights, extending some six miles, where you can just see the quaint old town of Santa Barbara like a jewel in the sea in the halo of the setting sun. Nowhere in the world are there such sunsets as here, diffusing a radiance over the scene, awe-inspiring and uplifting as a benediction from God. The whole earth seems in the embrace of the infinite. The twittering of the linnets, the sparrows flying from branch to branch before their good-night is said, the sweet notes of the flowers, the blue and white landscape frames afresh with the departing day, as thought from heaven syllabled from the lips of leaf and flower.

Prof. Loveland, of Oakland, has just closed a series of Sunday lectures given here and at Santa Barbara. Prof. Loveland is always interesting, both in public and private, and has the happy faculty of imparting from his great storehouse that knowledge, without offending the prejudices of those who may disagree with him. He is, as many have declared, the Gladstone of our ranks, yet not, as Gladstone was, hampered with the old superstitions of the past. His eight years sit lightly on his head, and his face bears the perennial glow of youth.

The Progressive Thinker is liberally patronized here and at Santa Barbara, and is the leading Spiritual paper. The cause has its drawbacks here as well as elsewhere, but through the carnage of battle we can see the enemy giving way and hear the cry of victory proclaiming liberty to a host of suffering peoples.

BISHOP A. BEALS.

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

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

AN INVOCATION.

Interesting Events That Followed.

ROOM PERMEATED WITH A SOFT YELLOW LIGHT BY THE VISITATION OF SOME MYSTERIOUS POWER.

Spiritualism to me is a divine revelation of God's natural and sublime laws. In talking and writing, I have grown tired of the narrow, selfish creeds and church dogmas made by man in the past, for they ceased to feed my hungry soul with spiritual manna or bread of heaven. Believing that those who seek shall also find, "Knock and it shall be opened unto you," I even asked, I prayed for knowledge and more light, not concerning earthly things, but that the divine rays of spiritual light might flood my being and illumine my soul, that the veil might be rent asunder if only to give me one glimpse of the great beyond, that I might know beyond the possibility of a doubt that death could not be a final state.

I have prayed for years, since girlhood, for something grand, noble and true, and in answer to my intense longing came this vision:

While I knelt in invocation the dense darkness of my room was permeated by a soft yellow light as by the visitation of some mysterious power. Does God answer prayer, or the evil one? I leave you, my brothers and sisters, to judge for yourselves; but death has been shied away among the misty myths of the receding past, and that river so cold and dark and gloomy, over which hung the fogs of ignorance and superstition of the past, has been transposed into a river of eternal life, rushing onward never ceasing in its journey as it courses its way between the banks of mortal and immortal lands, until it glides peacefully and mingles its waters with the great ocean of eternity.

How truly it has been written: "See that line hath never sounded, Sea that voyage hath never rounded."

Oh, Eternity! The fogs of superstition and ignorance that hung over this mystical river have been obliterated and melted away by the strong magnetic rays from the spiritual sun of truth, and through the receding shades of death, at first indistinct, grew stronger, until at last my longing eyes beheld a beautiful rainbow-tinted archway spanning this now beautiful river of life, which leads from this world of shade and sorrow and strife to the world of love and beauty and progression. And as I stood enraptured with this vision of heaven, I saw over this rainbow-tinted bridge of love, gliding to and fro, uncounted millions of souls who once wore the habiliments of clay, those who are still mourned as dead by those on earth; yet there are no dead, they still live in the land of beauty, where flowers never wither or decay, where the tree of spiritual life is cultivated and developed until its blooming and fragrance is wafted on the gentle winds of heaven afar to this uncongenial clime.

Messengers of peace and purity in shining raiments, and whose beautiful faces were aglow with a spiritual halo, swiftly passed me on their journey to the earth friends below. Some bore spiritual balm for the broken hearts, and had the messages of love and courage for those who were sinking weary with the battle in the world of strife; others passed with magnetic strength for the weak and health for the ill of flesh. And one came and stood by me, bearing in his hand a massive golden key, saying "Daughter, I bring thee a key to the book of the mysteries of life, so open up to thy understanding the various evidences that lie within the recesses of thy soul and throughout the dominion of Nature, which is God's holy and infallible Book. No truth is hidden from those who seek; God nor heaven is far away; heaven is within the soul, and God the living word."

I listened while he paused, then I queried "What is not crossed, then a beautiful bridge?" "Not yet," said he, the bearer of the golden key, "for flesh and blood can never enter there. Thy mission on earth thou must fulfill, if thou wouldst be happy be. All here is life and activity," said he, pointing to the distant shore. "We sit not idly by while souls do weep and mourn. Thy life on earth is but a narrow bridge, and if thou dost not eternal. Make good use of thy short stay on earth, in banishing error and false teaching; give to thy brothers and thy sisters the pure golden coin of truth, for you are always with you, though you know it not. Thy book of life is always open, thou hast no secrets from us hidden. Courage yet a little longer, and thou shalt see the gates of heaven. Not for the selfish reward over here, for it avails thee naught. Do right for the love of right, and happiness will come as a result. Live as brothers and sisters, ever extending a helping hand to the fallen. Live in peace and harmony. Develop thy soul powers for the good of human kind."

And he vanished. Alas! I was all alone and still kneeling in the attitude of prayer in my dark closet. The light which had previously around me shone had also vanished. Slowly did I regain my physical senses, and I was stronger than ever to cope and do battle with the trials and ills of earth. Since then I have lived in peace and spiritual food, and I have never been lonely, for the same kind and gentle voice was always near to guard, guide and protect.

Oh, short-sighted mortals! seek ye the living waters that flow unimpeded from the fountain of never-dying truth. Live for a noble purpose and unto thyself be true. For as the poet hath truly said:

"There lies around about us a world we do not see; Yet a certain closing of an eye will bring us there to be."

Although I long ago triumphed over things earthly and have dropped my garment of clay, and have indeed crossed this beautiful river of life spanned by the rainbow-tinted bridge of love. Yet I, even I, can hear your longings for a glimpse of this beautiful world of light, and still we come as they of old did in the years gone by, still bearing to you the golden key of knowledge to unlock the mysteries within thy soul.

C. W. WY.
Upper Lisle, N. Y.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm in succinct form he presents in lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For "Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. A complete description of it given by Plato as verifiable story. It is intensely interesting. Price, 25 cents.

STUDIES IN SPIRITUAL THOUGHT.

Views of Thought as a Silent yet Mighty Force Which May Be Used for Good or for Evil.

The strongest forces in nature are the finer forces; the mightiest forces are the unseen. That which builds up and conserves, that which disintegrates and resolves back into elements for re-building again into physical forms endowed with life, co-related with morally and intelligence, and a soul of moral and spiritual consciousness—this wonderful force, energy, works its wondrous evolutions silently and unobtrusively.

As of old, though whirlwinds and tempests rage and roar, the great Principle of Being is not so manifest in these as in the "still small voice," speaking in, to and through the conscious spiritual apprehension of man.

More wonderful than earthquake or cyclone is the conscious thinking personality of being that listens and apprehends thought addressed to it.

The goodness of our thinking consists in the communion of our thoughts with the moral and spiritual.

"Thoughts in the line of science, of philosophy, physics or metaphysics, may be harmonious with the finer quality of the mortal and spiritual realm, and are so unless mentally infiltrated with immoral thought projected by immoral mind-force."

Thoughts moral and spiritual are the real uplifting forces that tend to the real elevation of man.

The motive in the thought is that which colors it, making it moral and spiritual, or otherwise.

It is quite possible to think impurely on a pure subject; so may one think thoughts morally and spiritually pure and sweet on a subject that to another cast of mind could never convey the joyousness as it courses its way between the banks of mortal and immortal lands, until it glides peacefully and mingles its waters with the great ocean of eternity.

The old French proverb, "Honi soit qui mal y pense," "Evil to him who evil thinks," is indicative of a truth in mind and morality; it is an evil mind that is prone to the evil. It is an immoral mind that inclines to immoral thoughts; it is an immoral mind that is prone to sense immoral motive in acts done or words spoken by another, without proof other than mere surmise.

It is written that Jesus said: "Blessed are the pure in heart, for they shall see God." God is taken to be the highest synonym of ideal of good or beauty—moral perfection.

Another has written: "Charity thinketh no evil." The mind that dwells in the sweet realms of pure thoughts and good ideas has often visions of high and glorious things, undiscovered, unseen and unknown by those dwelling on the lower planes of sensual and immoral thought.

The higher and finer perceptions of spiritual discernment are not for those who delight in the gross and unspiritual. Even the highest heavens of spiritual growth and excellence would appear distorted and blotched when viewed through the goggles of an impure and unspiritual mentality.

The higher planes of moral and spiritual excellence will be discovered and attained only by pure spiritual growth within.

Spiritual growth will be attained by the earnest cultivation of moral and spiritual quality of thought—by longing aspiration for purity and moral and spiritual goodness within.

By the spiritual mind, even the ordinary and necessary vocations of life may be made conducive to spiritual growth; it all depends on the quality and quality of our thought in connection with them.

"Unto the pure, all things are pure," unto the spiritual all things are spiritual; just as unto the evil-minded all things are evil. The mind makes things evil, or makes things pure and good and spiritual, to itself.

The spiritual life is in the spiritual thought, the spiritual attitude of mentality, the spiritual aspiration.

The mind may attain to that fineness of moral and spiritual culture, that it will love and hunger for thoughts and things of spiritual goodness, because they are pure and good, and as such appeal to the spiritual sense.

POISONOUS THOUGHTS AND GOOD THOUGHTS.

Impure thoughts, thoughts unkind and unjust, poison the thinker, mentally and physically as well as morally. The anger of the mother poisons the babe she nurses. She poisons her own system by her anger, and passes the poison to her innocent little one, and the result is, some serious ailments and death.

All evil thoughts are poisonous to the one that thinks them, affecting the physical tissues unfavorable to the physical health.

Kind thoughts, pure thoughts, thoughts sweet with good will and wishes, are healthful to one's whole being physical and spiritual. So, our physical bodies are affected, for health or disease, by the quality of our thoughts.

There is a basis of truth in what is called Christian Science, Mental Healing, etc. The mental influence of others may, if rightly received, assist the healing forces of nature within us. But it must be properly received and appropriated.

For though the good thoughts and wishes of others may come laden with blessing, the mind possesses the power to transmute blessings into curses, and that which was laden with healing may be perverted into conditions of disease—the good perverted to evil, being transmuted into evil by feelings of animosity, hatred, or impurity.

A KING BY DIVINE RIGHT.

In this world it would seem to be the "divine plan" of Nature that the big fish shall eat the little ones, that the weaker shall be the prey of the stronger, and that the survival of the fittest means the victory and continuation of the strongest and most cunning.

But when we rise to a higher order of beings in whom exists a faculty of perception of moral quality in thought and action, a concept and feeling of moral right and wrong—then do we know that this moral sense takes right precedence as Nature's ordained sovereignty by whose decrees we are bound to abide, and whose laws we ought to obey. Spiritual development requires that the animal nature be controlled by the mental and moral nature.

In mere physical sense pleasure and pain are the standards of good and evil; but moral sense brings in a higher, nobler, spiritual standard, to which the lower animal must conform in order to secure highest and best results in perfecting man's faculties in accord with purest ideals and highest attributes.

Thus arise contentions within, between the animal instincts, which are selfish, and the spiritual nature, whose law is love and the altruistic quality of sacrifice of selfishness, for the good of others.

But it is the high privilege of the soul to become so engaged and absorbed in

THE PROGRESSIVE THINKER.

Views of Thought as a Silent yet Mighty Force Which May Be Used for Good or for Evil.

the things of the spiritual life and the higher communion, that the things that appeal to the sensuous animal life shall lose their powers to sway and control—they are put beneath the feet of the higher, moral and spiritual nature.

COME UP HIGHER.

Instead of dragging spirits down to earth, we should desire and seek to raise ourselves to a spiritual plane of life and thought that will bring us into association and communion with the pure and good in the world unseen. Spiritual aspiration, an upward looking and longing of heart and soul after the realization of pure ideals—has an uplifting force and tendency, transforming one into the moral and spiritual image of the desired ideal good. We grow in the direction of that which we longingly desire, be it low or high, dark or angelic. So the aspiring soul, lovingly longing and outreaching for spiritual purity and good, will grow in the direction of its desires and longings—upward into the bright and beautiful realities of spirituality.

Let us use Spiritualism, not merely for the gratification of wonder-seeking desire for the marvelous, but to cultivate our souls so that we may become accessible to angel visitors, and may sensibly commune with good and helpful spirits, exchanging thoughts with them spiritually, thus attaining the highest moral and spiritual realizations of our life and being.

And, no matter how high an altitude of pure spirituality we may reach, we shall ever hear a calling, cheering, inspiring voice calling "Come up higher."

J. C. UNDERHILL,
Hammond, Ind.

"WITCHCRAFT."

As Set Forth in Toronto, Can.

The Evening Telegram of Toronto, Canada, contains the following interesting article:

"The Morality department has received many complaints recently about fortune tellers practicing their calling in the city. For the last two weeks P. C.'s Thompson, Chapman and Irwin have been making a round of the offices of the various phrenologists, palmists and clairvoyants. They have had their doubts as to the morality of the calling in all the approved methods, and their promised fates have been as varied as the manner of their revealing."

Last evening Staff Inspector Archibald planned and executed a coup. Detectives Forrest, Verney, Slemin and Harrison, and Constables Thompson and Irwin went on the war path, and in great haste they arrested a number of the charges, the prisoners numbered nine. They were: Hugo Campbell, phrenologist, Yonge street; Ed J. O'Brien, Jarvis street; Virginia Barrett, Walton street; Jane Nichols; Gould street; Loretta Minden, Ontario street; Rebecca Revis, Bleecker street; Phoebe Gray, Gladstone avenue; Sarah Howell, Adelaide street; and W. R. Colby, Grand Union Hotel, a new arrival in the city. Some are Spiritualists, others phrenologists, others palmists.

One of the prisoners, Mrs. Revis and Mrs. Gray, spent the night in the cells. The others succeeded in obtaining bail, in sureties of \$400 each. When the nine came before the Police Magistrate this morning Mrs. Revis and Mrs. Gray were taken to jail, their own sureties being taken.

The charges against the nine are all separate but similar, that they "did unlawfully pretend to exercise and use a kind of witchcraft, sorcery, enchantment and conjuration, and did undertake to tell fortunes." The alleged fortune tellers preferred to reserve their plea until Wednesday next, and the prosecution being satisfied, they were all remanded, on bail, till that day.

The police say that an extensive business in the line of fortune-telling has been going on in Toronto and that, in many places where the constables in plain clothes called, they had to wait for an hour before their fortunes were told, and were the result of applicants.

"You would be surprised," said Inspector Archibald to-day, "at the number to which fortune-telling is being practiced in the city. I myself have paid visits to several suspected places, and I have been compelled to wait for a long time in some cases, such as was the case with Mrs. Revis."

Mr. Gray, one of the defendants in the charges, was recently arrested from the United States. He is a medium, the officers who called on those who professed to give an insight into the future by spiritualistic mediums, report having met with little success. In most cases, they say, they were told that the spirits refused to communicate.

The arrests created considerable surprise. It was thought that summonses would be quite sufficient in such cases. Moreover, the arrest of the phrenologists is considered by some rather peculiar, but the police claim that they have been breaking the law just as much as the others.

Some of the defendants, Mrs. Revis is said to be a clairvoyant, and Mrs. Mendon, Mrs. Howell, and the others, with the exception of Mr. Colby, phrenologists.

It is very strange indeed that any city should contain a law so oppressive to genuine mediums, as the one in Toronto. It is a disgrace to modern civilization. While there are many respectable characters among the number arrested, yet there are others who are genuine mediums, and who should not be molested.

"Edith Bramley's Vision." A vivid description of a Jesuit spiritist convulse, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

"The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Manifestations and Mediumship. Spiritual Phases and Spheres." Given inspirationally, by Mrs. Maria M. King. In three volumes, 8vo. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to teachers who know and utilize the laws of mediumship, and development, and avoid errors. Price, 50 cents; paper, 25 cents.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

BIBLE PROPHECIES AND PREDICTIONS.

Critically Examined and Compared with Modern Mediums and Messages. By Moses Hull.

NUMBER EIGHT.

Let us consider the predictions concerning David's throne. Over and over predictions have been made concerning David's kingdom and throne. Every one of them has failed of accomplishment. When the angel Gabriel came to the girl, Mary, and announced the birth of Jesus, he added: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

If Jesus was not Joseph's son it is very doubtful whether he was the son of David at all. All genealogies which undertake to trace him back to David, trace him through Joseph, who was supposed not to be his father. As to his having David's throne or kingdom, that was a mistake, as he never got either. The prophecy is untrue. If Jesus has a throne in heaven, that is a very different thing; that is what David never had, and is only what was promised to all the saints. See Matt. 19:28; Luke 22:30; 1 Cor. 6:2; Rev. 2:24, 27; 3:21.

In Isa. 89:3, 4, the prophet prophesies as follows:

"I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations."

Now turn to verses 27-37, where he says:

"I will also make him my firstborn, higher than the kings of the earth. My mercy will I keep for him forever, and my covenant shall stand fast with him. His seed will I make to endure forever, and his throne as the days of heaven; and his children forsake my law, and walk not in my judgments; they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail, my covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the days of heaven."

There can be no mistaking the tenor of these predictions. God swears that he will not lie to David; "because he cannot swear by no greater he could swear by himself." By his own holiness, that he would not lie to David, whatever he might do to others; what he was to say to David should be the truth. He then promises to build up his throne to all generations.

In the second text he says he may have occasion to chastise David's sons for their sins; he may visit their transgressions with a rod, and their iniquity with stripes; yet he will not break his oath. "Once have I sworn by my holiness that I will not lie unto David; his seed shall endure forever, and his throne as the sun before me; it shall be established forever as the moon."

Nothing can be plainer—nothing stronger; the conditions are all taken out of it. No matter how wicked David's children may be, David's throne shall last as long as the sun and moon exist. That is not all, but all this time it shall be occupied by one of David's sons.

Does the reader say that it is not in the text? I answer it is implied in this text and is plainly stated in others. Please turn to Jer. 33:17-22 and read the following:

"For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to sacrifice continually. And the word of the Lord came unto Jeremiah, saying, thus saith the Lord: Ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers. As the hosts of heaven cannot be numbered, neither the sands of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me."

There can be no misunderstanding of this prophecy. Day and night shall cease before the covenant shall be broken. David shall never want a man to sit on his throne; nor shall there ever, while day and night endure, be a failure of the Levitical priests—Levites shall always administer in the Temple, before the Lord. All honest people must admit that these prophecies are positive and absolute failures.

Now let us return to some of the predictions of Jesus. He told his friends that there were some standing there who should not taste death until they saw him coming in his kingdom. Matt. 16:28. They have all been dead nearly two thousand years, and he has not yet come in his kingdom.

In Matt. 19:28, he promised his disciples that they should sit upon twelve thrones judging the twelve tribes of Israel. Not one of them ever got a throne. When Jesus rode triumphantly into Jerusalem he supposed he was going in there to take the kingdom. In fact he took possession of the kingdom of a score of small courts and undertook to drive the money-changers out of their own temple; he supposed that it was now his house. In his effort to bring in the new administration he overthrew the tables of the money-changers. He was mistaken; his mistake cost him his life. Instead of going to his throne he went to his execution. See Matt. 26:37; Luke 22:35-40.

We will next examine some of the

PROPHECIES SUPPOSED TO HAVE BEEN FULFILLED.

Before entering upon the discussion of supposed fulfilled prophecies it may be well to note what it takes to fulfill a prophecy. If a prediction fails in a point it is not fulfilled. It is easy to prophesy, and have all your prophecies fulfilled as long as you keep points unfulfilled, when one begins to put points into prophecy the trouble begins. To illustrate this, I may say President McKinley will die. Time will see that that prophecy is fulfilled, because it has no point. When I put a point into the prediction danger begins; and, as I add points I quadruple the chances for mistakes.

Now to put a point to my prediction concerning our President, I say, he will die during the year 1899. His death any other year would not fulfill the prediction. To make another point I will say, he will die in July of the year 1899. His death in any other month of that year would prove me a false prophet instead of a true one.

As a further illustration allow me to add a few more points. President McKinley will die on the 15th day of July, 1899, from the effects of overwork. Now, even though he dies on the day specified, if he dies from any other cause than the one mentioned my prophecy fails.

At the expense of prolixity allow me to enumerate the points in this prediction:

1. President McKinley must die.
2. He must die in 1899.
3. He must die in July.
4. He must die on the 15th day of the month.
5. He must die from overwork.

A failure in any one of these points makes a failure in the prophecy. If Mr. McKinley is shot to death on that day, my prophecy has failed, for the greatest and most important of all the points was that he must die from the effects of overwork. Under this rule nearly if not quite all of the Bible predictions are failures.

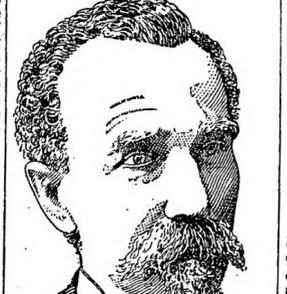
(To be Continued.)

Some time ago Muncie's Magazine contained an article in regard to a number of illustrations showing the remarkable cures effected by a system known as Dr. W. S. Hico, 311 N. Main st., Adams, N. Y.

Dr. W. S. Hico, of Syracuse, N. Y. offers another fortunate instance of the marvelous results of Dr. Hico's method. The important points are that, first, no matter how large, dangerous or old it may be, it is securely and comfortably retained within the abdomen. At the same time the broken muscles are made to grow together, as become as firm and solid as any other portion of the abdomen. It is a home cure, the patient using the method himself and the price is so low that everyone can afford it. Mr. Meyer says of the cure—"I tried the method of Dr. Hico because it seemed such a vast improvement over anything else I had used, and also combined curative effects such as no other rupture treatment contains. Of course I hadn't much faith in the possibility of a cure but the results are remarkable. Whereas I had been laid up for months before now the rupture did not bother me for an instant. It was only a short time when I couldn't feel any trace of where the rupture had been and I soon was able to work as hard as freely as a young man. I advise every ruptured man or woman to send at once and get this method as it will certainly cure permanently and perfectly." Mr. Meyer's advice is good. Upon application to Dr. Hico, he will send you a book that fully explains how he cures, and how you can get another person ruptured and send a book for him. Such an act of kindness will be remembered all the rest of his life. Write to-day without fail. Address Dr. W. S. Hico, 311 N. Main st., Adams, N. Y. The book is mailed free to all who send name and address.

Dr. W. S. Hico has a number of copies of Mrs. Dr. J. H. R. Matteson's valuable medical and hygienic work, "The Occult Physician," on sale, for the benefit of its treasury. The book retails at \$2 per copy, but the gifted author who generously presented these volumes to the N. S. A. has given permission for them to be sold at \$1 each. This book should be in every home as well as in the hands of every physician. Send for a copy to the undersigned.

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Secretary N. S. A.,
600 Penna. Ave. S.E., Washington, D. C.



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QUESTIONS AND ANSWERS.

This department is under the management of Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read.

Harrison Ayler: Q. I wish to know why the three poems of T. L. Harris are not published to-day, and in the market.

A. The unpublished critic must admit that the poems fully sustain the claims as to their inspirational origin.

We place more reliance on a book on finance, written by a man pre-eminently successful, than one who has failed.

This applies to the poems in question. They were published with acclamation, and received with astonished delight.

Mrs. M. E. R.: Q. I have been a subscriber of The Progressive Thinker for more than a year and also an investigator of Spiritualism.

A. Since the establishment of meteorological stations for the accurate measurement of the rainfall, and observation of kindred phenomena there has been no change in the rainfall.

By holding circles where she can come, and learn the cause of her mental suffering, she can be enabled to cast it aside, and realize her ardent wish to communicate with you.

Mrs. F. H. S.: Q. In your answer to A. O. Hoyt, you say that for solving the mysteries of the universe we must rest on the basis of evolution.

A. As the function of an organ is just what that organ can do, it follows that an organ that does not exist can have no function.

Magnetic Healer, Homer: Q. Where can I get a loadstone? I have wished for it probably a steel magnet.

Because of its mystery it has been asked for the purposes of quackery, and "magnetic belts," "soles," "amulets," "girdles," etc., made in defiance of every known law of magnetism.

thrust on the attention of the public. "Magnetic healer" will do well to trust to the influence of her own hands, for they dispense the vital magnetism which is curative, and by changing the currents of the body of the recipient, are wonder workers.

"Investigator," Indian Territory: Q. How do you know that Queen Victoria is a Spiritualist?

A. It has been currently reported in the English Spiritual magazines and in the secular papers, and has never been contradicted.

The following quotation from "The Two Worlds," published at Manchester, England, sets this subject at rest:

"It might have been added that belief of this kind in the spiritual world was one of the links which bound together the world of the past and the world of the present."

Forest: Q. Is there more or less rainfall than before the forests were cleared away? What is the cause of the great river floods; surely much greater than formerly, and can they be prevented?

A. The nature system, of retention of the water, it is impossible to restore. The trees are not wanted, and the talk about replanting thousands of square miles of forest is idle theorizing.

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FROM THE HUB.

J. Jay Watson on Matters of Interest.

We are still gradually working our way to the front here in Boston, whither you can well imagine is not an easy matter.

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A "REGULAR."

He Wishes to Give His Side.

To the Editor:—From time to time The Progressive Thinker has tipped the Medical Laws and the Boards of Medical Examiners, of the different states of the Union with great severity, and your censure of the entire medical profession has been so sweeping and so unreservedly harsh, that you must not be surprised if one of its ranks raises his voice in protest, and demands a hearing.

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Down in Chattanooga, Tenn.

To the Editor:—The First Spiritualists Society of Chattanooga moved into its elegant hall last November.

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